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FIRST CONGREGATIONAL CHURCH, OBERLIN, O., WHERE THE MASS MEETING WAS HELD AT WHICH THE OHIO ANTI-SALOON LEAGUE WAS INAUGURATED, SUNDAY EVENING, JUNE 4, 1893

STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM

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VOLUME V

NEWTON---SIMONS

WESTERVILLE, OHIO, U. S. A.

1929

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AMERICAN ISSUE PUBLISHING COMPANY

PRINTED IN THE UNITED STATES OF AMERICA

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ABBREVIATIONS SOMETIMES USED IN THIS WORK

A. D. .....*Anno Domini* (in the year of our Lord)
A. F. L. .....American Federation of Labor
agt. .....against
Ala. .....Alabama
A. L. P. .....Australian Labour Party
A. M. .....*ante meridiem* (before noon)
Amer. .....American
A. O. H. .....Ancient Order of Hibernians
Ariz. .....Arizona
Ark. .....Arkansas
Art. .....Article
A.-S. L. .....Anti-Saloon League
Assn. .....Association
A. T. A. .....Army Temperance Association
A. V. .....Authorized Version

b. .....born
Bart. .....Baronet
bbls. .....barrels
B. T. L. .....British Temperance League
B. C., B. C. ....Before Christ, British Columbia
B. C. L. .....Bachelor of Civil Law
B. W. A. .....Bible Wine Association
B. W. T. A. ...British Women's Temperance Association

C. .....Centigrade
C. A. .....Church Army, The
Cal., Calif. ...California
Can. .....Canada
Cand. Phil ....*Candidatus Philologiae*
Cant. .....Canticles (Song of Solomon)
C.B. .....Companion of the Bath, Bachelor of Surgery *(Chirurgiae)*
C. C. .....County Council, County Councilor
C. E. T. S. ....Church of England Temperance Society
chap. or ch. ...chapter

I Chron. .....I Chronicles
II Chron. .....II Chronicles
C. I. T. S. .....Church of Ireland Temperance Society
C. M. G. .....Companion of the Order of St. Michael and St. George
Col. .....Colossians
Colo. .....Colorado
Conn. .....Connecticut
I Cor. .....I Corinthians
II Cor. .....II Corinthians
C. S. M. .....Chief Stipendiary Magistrate
C. T. .....Chief Templar
C. T. A. .....Canada Temperance Act
C. T. A. A. ....Congregational Total Abstinence Association
C. V. O. .....Commander of the Victorian Order
cwt. .....hundredweight

d. .....died
Dak. .....Dakota
Dan. .....Daniel
D. C. .....District of Columbia
D. C. L. .....Doctor of Civil Law
D. C. T. .....District Chief Templar
Del. .....Delaware
Deut. .....Deuteronomy
Dict. .....Dictionary
doz. .....dozen, dozens
D. S. O. .....Distinguished Service Order
D. T. O. .....District Templar Order

Eccles. .....Ecclesiastes
Ecclus. .....Ecclesiasticus
ed. .....edition, editor
e. g. .....*exempli gratia* (for example)
Encyc. .....Encyclopedia
Eph. .....Ephesians
est. .....estimated
et al. .....*et alii* or *et aliae* (and others)
et seq. .....*et sequentes, et sequentia* (and the following)
Exod. .....Exodus
Ezek. .....Ezekiel

F. .....Fahrenheit
fl. .....flourished
Fla. .....Florida
fr. .....franc
F. R. C. P. ....Fellow of the Royal College of Physicians
F. R. C. P. E. ..Fellow of the Royal College of Physicians of Edinburgh
F. R. C. S. ....Fellow of the Royal College of Surgeons
F. R. C. S. E. ..Fellow of the Royal College of Surgeons of Edinburgh
F. R. S. .....Fellow of the Royal Society
F. R. S. E. ....Fellow of the Royal Society of Edinburgh
ft. .....foot, feet

Ga. .....Georgia
Gal. .....Galatians
gals. .....gallons
G. C. B. .....Grand Cross of the Bath
G. C. I. E. .....Grand Cross of the Indian Empire
G. C. M. G. ....Grand Cross of St. Michael and St. George
G. C. S. I. .....Grand Commander of the Star of India
Gen. .....Genesis
gm. .....gram
gr. .....grain
G. S. J. T. ....Grand Superintendent of Juvenile Templars
G. S. J. W. ....Grand Superintendent of Juvenile Work
G. W. .....Grand Worthy
G. W. C. .....Grand Worthy Chaplain; Grand Worthy Counselor
G. W. C. T. ...Grand Worthy Chief Templar
G. W. D. M. ...Grand Worthy Deputy Marshal
G. W. G. .....Grand Worthy Guard
G. W. M. .....Grand Worthy Marshal
G. W. S. .....Grand Worthy Scribe

G. W. T. .....Grand Worthy Templar
G. W. V. T. ...Grand Worthy Vice Templar

Hab. .....Habakkuk
Hag. .....Haggai
Heb. .....Hebrews
hhds. .....hogsheads
hl. .....hectoliters
H. M. S. .....His (or Her) Majesty's Ship
Hos. .....Hosea

Ia. .....Iowa
ibid., ib. .....*ibidem* (the same place)
id. .....*idem* (the same)
i. e. .....*id est* (that is)
Ill. .....Illinois
in. .....inch, inches
Ind. .....Indiana
Intern. Monatsschrift .....Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten
I. O. G. T. ....Independent Order of Good Templars, International Order of Good Templars
I. O. G. T. N...Independent Order of Good Templars Neutral
I. O. R. .....Independent Order of Rechabites
I. O. T. T. .....Independent Order of True Templars
I. P. A. .....Intercollegiate Prohibition Association
Isa. .....Isaiah
I. S. L. .....International Supreme Lodge

Jas. .....James
Jer. .....Jeremiah
Josh. .....Joshua
Jour. .....Journal
J. P. .....Justice of the Peace
Ju. .....Judges

Kan., Kans. ...Kansas
K. B. E. .....Knight Commander of the Order of the British Empire
K. C. .....King's Counsel
K. C. B. .....Knight Commander of the Bath
K. C. I. E. ....Knight Commander of the Order of the Indian Empire
K. C. M. G. ...Knight Commander of St. Michael and St. George
K. C. S. I. ....Knight Commander of the Star of India
K. G. .....Knight of the Garter
K. P. .....Knight of St. Patrick
K. T. .....Knight of the Thistle
Ky. .....Kentucky

La. .....Louisiana
Lam. .....Lamentations
Lat. .....Latitude
lbs. .....pounds
l. c. .....*loco citato* (in the place cited)
Lev. .....Leviticus
L. H. D. .....*Litterarum Humaniorum Doctor* (Doctor of the more humane letters)
L. L. A. .....Literate in Arts
L. M. .....Licentiate in Medicine
Long. .....Longitude
L. R. C. S. ....Licentiate of the Royal College of Surgeons
£. s. d. .....*Librae, solidi, denarii* (pounds, shillings, pence)
L. T. L. .....Loyal Temperance Legion

Mal. .....Malachi
Mass. .....Massachusetts
Matt. .....Matthew
Md. .....Maryland
Me. .....Maine
M. E. .....Methodist Episcopal
M. E. L. .....Master (or Mistress) of English Literature
M. H. R. .....Member of House of Representatives
Mic. .....Micah
Mich. .....Michigan
Minn. .....Minnesota
Miss. .....Mississippi
M. L. A. .....Member of Legislative Assembly
M. L. C. .....Member of Legislative Council
Mo. .....Missouri
Mont. .....Montana
Morewood, "Hist." .....Samuel Morewood, A Philosophical and Statistical History of the Inventions and Customs of Ancient and Modern Nations in the Manufacture and Use of Inebriating Liquors: with the Present Practice of Distillation in all its varieties; together with an extensive illustration of the Consumption and Effects of Opium and other Stimulants used in the East, as substitutes for Wine and Spirits (Dublin, 1838).
M. P. .....Member of Parliament
M. R. C. P. ....Member of the Royal College of Physicians
M. R. C. S. ....Member of the Royal College of Surgeons
MS., MSS. ....Manuscript, manuscripts

Nah. .....Nahum
N. B. .....New Brunswick
N. C. .....North Carolina
n. d. .....no date
N. Dak., N. D..North Dakota
Neb., Nebr. ...Nebraska
Neh. .....Nehemiah
Nev. .....Nevada
N. F. .....Newfoundland
N. H. .....New Hampshire
N. I. O. G. T...Norwegian Independent Order of Good Templars
N. J. .....New Jersey
N. Mex., N. M..New Mexico
N. O. V. .....Nykterhets-orden Verdandi
N. S. .....New Style, Nova Scotia
N. S. W. .....New South Wales
Num. .....Numbers
N. Y. .....New York
N. Z. .....New Zealand

O. .....Ohio
Obad. .....Obadiah
O. B. E. .....Officer of the Order of the British Empire

Okla. .....Oklahoma
O. M. .....Order of Merit
Ont. .....Ontario
op. cit. .....*opere citato* (in the work cited)
Ore. .....Oregon
O. S. .....Old style
ozs. .....ounces

p., pp. .....page, pages
Pa. .....Pennsylvania
P. C. .....Privy Council, Privy Councilor
P. E. I. .....Prince Edward Island
I Pet. .....I Peter
II Pet. .....II Peter
P. G. R. .....Past Grand Ruler
P. G. W. C. T..Past Grand Worthy Chief Templar
Phil. .....Philippians
P. M. .....*post meridiem* (afternoon)
pop. .....population
Prov. .....Proverbs
Ps. .....Psalms
P. W. C. T. ...Past Worthy Chief Templar

R. A. T. A. ....Royal Army Temperance Association
Rev. .....Revelation, Reverend
R. I. .....Rhode Island
R. N. .....Royal Navy
Rom. .....Romans
R. S. .....Royal Scribe, Royal Society
R. S. F. S. R...Russian Socialist Federal Soviet Republic
Rt. Hon. .....Right Honorable
Rt. Rev. .....Right Reverend
R. V. .....Revised Version
R. W. G. .....Right Worthy Grand

S. A. .....Salvation Army, South America, South Australia
I Sam. .....I Samuel
II Sam. .....II Samuel
S. A. T. A. ....South African Temperance Alliance
S. C. .....South Carolina
S. C. U. .....Scottish Christian Union
S. D., S. Dak...South Dakota
Sec. .....Section
S. J. .....Society of Jesus
S. M. .....Stipendiary Magistrate
S. P. C. A. ....Society for the Prevention of Cruelty to Animals
Song of Sol. ..Song of Solomon
sq. mi. .....square mile, square miles
S. T. B. .....Bachelor of Theology
S. T. D. .....Doctor of Theology
S. T. I. .....Scientific Temperance Instruction
s. v. .....*sub verbo* or *sub voce* (under the word)

Tenn. .....Tennessee
Ter. .....Territory
Tex. .....Texas
I Thess. .....I Thessalonians
II Thess. .....II Thessalonians
I Tim. .....I Timothy
II Tim. .....II Timothy

U. K. A. .....United Kingdom Alliance
U. O. A. T. ...United Order of Ancient Templars
U. S. A. .....United States Army, United States of America
U. S. N. .....United States Navy
ut sup. .....*ut supra* (as above)

Va. .....Virginia
V. C. .....Victoria Cross
Ven. .....Venerable
v. or vs. .....*versus* (against)
Vt., V. T. .....Vermont, Vice Templar

W. A. .....Western Australia
Wash. .....Washington (State)
W. C. T. U. ...Woman's Christian Temperance Union
W. G. .....Worthy Grand
Winskill, Temperance Movement ..P. T. Winskill, The Temperance Movement and its Workers (London, Glasgow, Edinburgh, and Dublin, 1891-92)
Wis. .....Wisconsin
W. T. A. U. ...Women's Total Abstinence Union
W. Va. .....West Virginia
W. W. C. T. U..World's Woman's Christian Temperance Union
Wyo. .....Wyoming

Y. M. C. A. ...Young Men's Christian Association
Y. W. C. A. ...Young Women's Christian Association
Y. W. C. T. U..Young Women's Christian Temperance Union
Zech. .....Zechariah
Zeph. .....Zephaniah

STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM

NEWTON, Sir ISAAC. English natural philosopher; born at Woolsthorpe, Colsterworth, Lincolnshire, Dec. 25, 1642; died at Kensington, London, March 20, 1727. He was edueated at two sehools in hamlets near Woolsthorpe, at the Grantham (Lineolnshire) grammar-school, and at Trinity College, Cambridge (B. A. 1665; M. A. 1668). In 1667 he beeame a Fellow of Trinity College; two years later he was elected Lucasian Professor of Mathematies; and in 1672 he was chosen a Fellow of the Royal Society, of whieh body he was president from 1703 until his death. In 1665 he recorded his first diseovery on fluxions, and the next year the fall of an apple suggested to him the law of universal gravitation. He next engaged in investigations into the nature of light, and invented telescopes and other valuable astronomieal instruments. In 1687 he published his "Philosophiae Naturalis Principia Mathematiea," in whieh he expounded his entire theory of gravitation.

In 1694 he was appointed Chaneellor of the Exchequer, and in 1697 was made Master of the Mint, which post he retained until his death. Newton was elected foreign assoeiate of the French Academy of Seienees in 1699, and in 1705 he was knighted by Queen Anne. He was buried in Westminster Abbey.

Like two other philosophers of his time, Boyle and Locke, Sir Isaac repeatedly testified to the advantages to be derived from total abstinence from intoxicating drinks. He was habitually abstemious in his diet, and, when engaged in the writing of his "Treatise on Optics," abstained altogether from stimulating liquors and animal foods.

NEWTON, JOHN. British writer and temperance advoeate; born at Sandbach, Cheshire, Feb. 9, 1864; died at Norbury, Cheshire, Aug. 31, 1916. After reeeiving an elementary-sehool edueation, he was trained at home by private tutors for the teaching profession, and served for several years as an assistant master of an elementary school. He was twiee married: (1) In 1887 to Elizabeth Lees (d. 1908); and (2) in 1912, to Helena Bessie Ethel Norris, of Harlesden, N.W. Newton was a Resident Fellow of the Royal Colonial Institute, and was also vice-ehairman of the Children's Proteetion League, whieh organization was largely responsible for the passage of the Children's Aet. He wrote several books, among them being "Life of Captain John Brown, of Harper's Ferry," and "W. S. Caine, M. P., a Biography" (London, 1907).

Newton spent the greater part of his lifetime in furthering the eause of the temperanee reform in Great Britain. Aecording to the *Scottish Reformer* for Oetober, 1916, his name was a household word among English and colonial social reformers. He was held in high esteem by his colleagues in the different fields of aetivity as one of the most efficient advocates, by both voice and pen, of the temperance doctrine.

Newton joined the staff of the United Kingdom Alliance at an early age, and, after having served as superintendent of the Plymouth and London distriets, became Parliamentary agent for the organization, in which capaeity he had charge of the "Parliamentary Letter" column in the *Alliance News*.

In 1909 Newton resigned his position with the Allianee in order to beeome seeretary of the Native Races and the Liquor Traffic United Committee. He devoted his entire time to the work, and to the day of his death labored most strenuously on behalf of the native races of the British Empire. The Hon. T. H. W. Pelham, C.B., ehairman of the exeeutive committee of the Native Raees Committee, said that it was impossible to realize the value of the services rendered by Newton to the natives of Afriea, Ceylon, and other parts of the world. In West and Central Afriea he did mueh to limit the faeilities for the importation and sale of spirits and to secure a stricter enforeement of the Brussels Convention.

The appreeiation with which the exeeutive eommittee of the Native Races Committee regarded his work was embodied in a resolution, unanimously adopted at a special meeting held on Sept. 13, 1916.

Newton took an active interest also in the National Temperance Federation, the Society for the study of Inebriety, and the Anglo-Indian Temperance Association. He was the author of a number of pamphlets on the temperanee movement, and was an aeeepted authority on temperance economies. His book, "Our National Drink Bill, its direet and indireet effeets upon National Health, Morals, Industry, and Trade," is widely used by temperance lecturers and reformers throughout the British Isles, and has been adopted as a standard text-book by the Temperance Collegiate Assoeiation, the Templar Institute, and similar bodies.

Newton was an effective platform orator, and he held his audiences spell-bound.

NEW YORK. One of the mid-Atlantic States of the United States of America, bounded on the north and northwest by Lake Ontario and the Canadian provinces of Quebee and Ontario; on the east by the States of Vermont, Massaehusetts, and Connecticut; on the south by the Atlantie Oeean, the States of New Jersey and Pennsylvania; and on the west by Lake Erie; Its greatest length, from north to south, is 312 miles; its greatest breadth, 412 miles. The land area is 47,620 sq. mi.; population (State eensus of 1925) 11,162,151. The capital is Albany (pop. 119,500); the largest city, New York (pop., est. 1925, 6,-

251,817). New York State entered the Union July 26, 1788, by adopting the Federal Constitution.

At the Federal census of 1920 the population consisted of 10,172,207 whites, 98,483 negroes, 5,503 Indians, 5,793 Chinese, 2,686 Japanese, and 735 other Orientals. Throughout the State the population was exceedingly cosmopolitan. The foreign-born white inhabitants numbered 2,786,112, or 26.8 per cent of the total. Those of foreign or mixed parentage numbered 3,717,649, or more than the citizens of native parentage.

Historical Summary. The history of New York is very different from that of New England: the first New England settlers were pious people who went to America in order to exercise freedom of worship; the first New York settlers were attracted by the opportunities in commerce. To New England the Pilgrims came, prompted by high and lofty ideals; to New York the Dutch migrated, urged by the possibility of trade in furs. This divergence of ideals and purposes, so thoroughly manifest in the first settlers, has influenced and shaped all the subsequent history of the State. New England became the cradle of morals and learning; New York still remains unchallenged in her position of leader in the world of commerce.

Giovanni da Verrazano, a Florentine navigator, discovered what is now New York Bay in 1524, and for many years afterward French vessels sailed up the river, later named after Hudson, to trade with Indians. The real history of New York State, however, begins with Captain Hendrik Hudson, a British navigator in the employ of the Dutch East India Company, who in the "Half Moon" entered what is now the port of New York on Sept. 3, 1609. Because he sailed into the East River around Long Island, the Dutch laid claim to the territory. Hudson also sailed up the river, at first called "Mauritius," then "North," and now bearing his name, until he reached a spot where the city of ALBANY now stands.

Hendrik Hudson

On Manhattan Island, after landing, Hudson gave a reception to the Indians, who, at first sight of the white men and their ships, had mistaken the expedition, according to some historians, as the arrival of Manito, the "Great Spirit."

During the interview that followed, Hudson drank to the health of the chief and then offered him a glass of brandy. The chief and most of his warriors smelled its contents and passed it on. Only one, fearing that not tasting the beverage might be offensive to the "Great Spirit," tasted it. He bade his comrades a solemn farewell and drank it. He soon began to stagger, then fell unconscious to the ground. The man was considered dead, but before the conference was concluded, the Indian, who had succumbed to the fiery drink, revived. He declared that the drink was the "strongest water" he had ever tasted and that it made him happier than he had ever been in his life. Presently, every red man had tasted the new drink, with the result that all became intoxicated.

The northern section of the State of New York was explored in the summer of the same year by Champlain, a Frenchman, who came south from Quebec almost as far as Albany. He named a lake in the Adirondacks after himself and claimed the country for France.

The States General of Holland on Oct. 11, 1614, granted a charter to Amsterdam and Hoorn merchants for the region in America, in which document the district was named "New Netherland."

The United New Netherland Company of Traders built the first trading-post on the southern end of Manhattan Island in 1614. Early in that year Long Island Sound and Block Island were discovered by Adriaen Block.

In 1621 the new Dutch West India Company received a charter for 21 years and a monopoly of the Dutch trade with the whole American coast from Newfoundland to the Straits of Magellan. The Company at once proceeded to establish new trading-posts on Long Island and up the "North River" (Hudson) as far as Fort Orange, now the city of Albany.

New Netherlands was made a province in 1623, and in March of that year the Chamber of Amsterdam sent over from Holland, under Captain May, 30 families of Walloons to the new colony. On their arrival at Manhattan half of them sailed up the Hudson to Fort Orange, the others making settlements at Fort Nassau on the Delaware and on the site of the present city of Hartford, Connecticut.

In May, 1626, a party of colonists, sent out by the Dutch West India Company, arrived on the Island of Manhattan with the first director-general, Peter Minuit. The new governor soon afterward bought from the Indians the entire island, of 14,000 acres or more, for twenty-four dollars' worth of scarlet cloth, brass buttons, and other trinkets. At the southern end of the island Minuit built Fort Amsterdam, "a large work with four angles and faced with solid stone." The Dutch called the island by its Indian name "Manhattan" (see ABORIGINES OF NORTH AMERICA, p. 3) but later, on the arrival of Governor Peter Stuyvesant (1647), gave it the name of "New Amsterdam."

Manhattan Bought from the Indians

The West India Company in 1629 issued a "Charter of Privileges and Exemptions," permitting the establishment of colonies of land to be purchased from the Indians. The founders of these colonies were known as "patroons." In 1637-38 the Company notified "all inhabitants of the United Provinces and of friendly countries" that they might trade, subject to certain import and export duties. This freedom of trade resulted in hostilities from the Indians (1641-45). From these conflicts an organized movement for a government in which the colonists should have a voice evolved. Director-general Kieft called the heads of families in the vicinity of Fort Amsterdam together to "consider the question of peace or war," and the Assembly chose a board of twelve men to represent it. Later, Kieft dissolved this board, and in 1643 he called another Assembly, at which time a board of eight men was selected to confer with him in regard to taxes, etc. The arbitrary measures adopted by the Director-general resulted in his recall to Holland. His successor, Peter Stuyvesant, arrived at Fort Amsterdam in May, 1647, and, as stated above, gave the region the name of "New Amsterdam."

On Sept. 8, 1664, New Amsterdam was acquired by the English. In the spring of that year (March 12) the province of New Netherland had been granted by Charles II to his brother James, Duke of York, in whose honor the name of the province

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was changed to "New York." In 1673 a Dutch fleet captured the city of New York, and restored, not only Dutch authority, but also the names of "New Netherland" and "New Amsterdam." In the following February the English again took possession.

On the accession of King James II to the English throne, a form of government for New York as a royal province was adopted (1686) and the Assembly was dispensed with. When James was driven from the English throne Nicholson, the lieutenant-governor, fled, and Jacob Leisler was chosen by the people to administer the government in the name of William and Mary, the new English sovereigns.

It should be mentioned that in 1725 the earliest newspaper, the *Gazette*, the Government organ, was first published. An opposition paper, the *Weekly Journal*, was issued in 1733. John P. Zenger, editor of the latter, criticized the Governor's conduct and was tried for libel in 1734, but he had the support of both the people and the Assembly and was acquitted, thus vindicating the freedom of the press in New York.

In 1754 a colonial convention was held at Albany to devise a plan of union, and many of the stirring events of the French and Indian War occurred in the Province of New York. In 1756 Oswego was taken from the English and destroyed by Montcalm, but in the following year the tide



NEW YORK: PURCHASE OF MANHATTAN ISLAND FROM THE INDIANS, 1626
THE FIRST BIG REAL-ESTATE DEAL

—*Copyright Pictorial History Service, N. Y.*

The Assembly was reestablished by Governor Sloughter in 1691. The English and French struggled for supremacy in America for many years, the French agents stirring up anti-English feeling among the Indians.

Moreover, from 1690 to the Revolution, the governors, several of whom were both impecunious and unprincipled, and the Assembly were continually at variance. The colony, notwithstanding its many handicaps, grew rapidly. In 1720 the population numbered 31,000 whites and 13,000 negroes. Fifty years later (1771) these had increased to 168,000 (whites and negroes).

of war turned in favor of the English. Later Ticonderoga and Niagara were wrested from the French, and New York was free from its enemies. England attempted to collect from the colonies the expense of the war by means of the Stamp Tax, which evoked bitter opposition on the part of the merchants of New York. In 1767 the British Parliament passed an act prohibiting the Governor, Council, and Assembly of New York from passing any legislative act for any purpose whatsoever. In December, 1769, the Assembly of New York notified each province to elect representatives to a body which should exercise legislative

power for them all. The British Ministry, however, defeated the scheme. The Stamp Act had been repealed in March, 1766; but the Townshend Acts, imposing duties on glass, paper, teas, etc., soon followed, and brought forth fresh outbursts from New York, especially from the Sons of Liberty, a society consisting principally of unfranchised artisans of New York city. Soon after the Battle of Lexington the Patriots called a Provincial Congress which usurped the powers of the Assembly (May 22, 1775). In June, 1776, a vote on the Declaration of Independence was pending in the Continental Congress, but the New York Provincial Congress refused to instruct its delegates in the matter. On the 9th of July, however, a newly elected Provincial Congress adopted the Declaration.

Patriots Call Provincial Congress

New York was, at first, disinclined toward the newly framed Federal Constitution (1777), and not until after ten States had adopted it did a New York State convention ratify it (July 26, 1788) by 30 votes to 27. Two of the three New York delegates withdrew from the convention.

The history of the liquor traffic and of temperance reform in New York may conveniently be divided into three periods: (1) of Dutch administration, 1609-64; (2) of English administration, (1664-1776); and (3) of American administration, since 1776.

The Dutch Period (1609-64). With the economic development of the new colony, trading in alcoholic beverages increased also. Hard and excessive drinking was tolerated in every walk of life.

One of the first buildings to be erected by the Dutch was a brew-house. In 1642 the first map of New Amsterdam showed but five places, and one of them was the town tavern. The first substantial building erected in this city was the "City Tavern," which afterward became the *Stadt Huys*, or City Hall.

One of the early Dutch burgomasters was at the same time tavern-keeper. He owned the wine-, beer-, and liquor-shop at No. 1 Broadway.

As early as 1638, steps were taken by the local municipalities to regulate the traffic in alcoholic beverages. The control remained in the hands of the local authorities until March 1, 1665, when the York Laws were enacted.

The Dutch period of control was characterized by the many trials incidental to the regulation of an industry which was fast becoming a menace to the public welfare. The Indian was a new problem. The cosmopolitan nature of the population, also, presented difficulties.

In the early days of the Dutch régime alcoholic beverages were sold exclusively by the Company stores. Distilling was begun on Staten Island as early as 1638. One of the first laws of the new colony was an edict against immoderate drinking, issued by the director of New Netherland (Dutch, *Nieuw Nederlandt*), as the colony was known. It read:

Distilling Begun on Staten Island

1638, May 17th.

An Ordinance against immoderate drinking.

"Whereas the Hon'ble Director William Kieft, and council of New Netherland has observed that much mischief and perversity is daily occasioned by immoderate drinking—therefore, the said Hon'ble Director and Council, wishing to provide against the same, have interdicted and forbidden, do hereby interdict and forbid all persons from now henceforth selling any wine on pain of forfeiting five and twenty guilders and the wines which will be found in their houses. Excepting only the store, where wine can be procured at a fair price and where it will be issued in moderate quantity."

This ordinance did not remedy matters much, and in 1641 Director Kieft issued another edict prohibiting the tapping of beer during divine service and after ten o'clock at night.

The following year it was declared that "many accidents, quarrels and fighting" were due to the excessive amount of drinking, and steps were recommended to regulate still further the use of alcoholic beverages. The Dutch Reformed Church established on the island had already (1623) taken a firm stand against the excessive use of intoxicating drinks. Within ten years from the beginning of the settlement of the colony it was found necessary to legislate (1643) against the sale of alcoholic beverages to the Indians. The Dutch had found that alcohol turned the redskins into very dangerous neighbors.

Early Liquor Legislation

As early as 1644 the new colony levied excise taxes on beer, wine, and brandy. For each tun of beer the tax was two guilders, half to be paid by the brewer and half by the "tapster," while the citizens who did not retail were to pay only half the tax. On each quart of Spanish wine and brandy the tax was 4 stivers. French wines were assessed 2 stivers a quart. The penalty was forfeiture of the liquors. (A guilder was worth about 42c, and the stiver, a copper coin, about 2c.)

This excise tax, passed June 21, 1644, was augmented in order to raise money for the war which the new government was waging against the Indians. The new tax was of 3 guilders for each tun of beer, payable by the brewer.

The brewers were bound to inform the "Receiver" how many tuns of beer they had brewed.

The 1643 ordinance against selling liquor to the Indians was strengthened in 1645, the penalty of 25 florins for the first offense, being increased to 500 guilders.

New ordinances against excessive drinking and regulating the sale of liquor were promulgated in 1647 by Director Peter Stuyvesant. A new ordinance against selling liquor to the Indians went into effect the same year.

In less than 10 years the Council had on three different occasions passed laws for the protection of the red man from the "fire-water" which Hudson had introduced.

On July 4, 1647, a new excise tax went into effect, the revenue from which was to be distributed as follows: One third to go to the Company, one third for the building of the church, and one third to the complainant or informer.

The liquor traffic did not prove an easy business to control. Peter Stuyvesant, who was better known for the severity with which he enforced laws than for the multiplicity of them created during his administration, found it necessary to pass four ordinances in 1648: one "against the brewers"; one "for regulating taverns and to prevent frauds upon the excise"; one "to compel the observance of the Sabbath"; and another "for the prohibition of the sale of intoxicating liquors to Indians." Hardly a year passed without some additional regulation. In 1649 a new ordinance had to be enacted, to prevent "frauds on the excise."

The chief sources of trouble were frauds in the

payment of the excise, and violations of the laws prohibiting the sale of liquor to the Indians. In enacting the ordinance of 1654 the Council of New Netherland stated:

Drunkenness Among Indians

That they [the Director and Council] see and observe by deplorable experience that . . . many Indians are daily seen and found intoxicated, and being drunk and fuddled commit many grave acts of violence, not only at the Flatland, whence many complaints have been presented to us, but also, as our experience proves, many and divers Indians are almost daily seen drunk and intoxicated within the city.

In 1654, excise laws were enacted for the collection of taxes at Fort Orange (later the city of Albany). An increase in the tavern-keepers' excises came about in 1655, and in 1656 custom house duties were imposed as follows:

For one pipe of Wine	6 stivers
For one hogshead	5 stivers
For one aume of Wine or tun of Beer	4 stivers
For one-half aume (of Wine)	3 stivers
For one anker (of Wine)	3 stivers
For one case of Duffels, or any other of that size	8 stivers

Beginning with 1656 the laws and ordinances became longer in text and severer in penalties. In 1657 the tavern-keepers were compelled for the first time to take out licenses in order to exercise their business.

In 1657 a new ordinance was promulgated against "taking articles in pawn or pledge for liquor." The following year, in order to protect the proper administration of justice, the council prohibited the "disbursements of Drinks" for notaries and clerks or "such-like officers."

It would seem that the laws regarding liquor were not obeyed, and had to be repeated almost every year; for an ordinance of April 9, 1658, renewed all the previous laws and regulations.

In 1660 "the greatest chief of the Mingoes" complained of D'Hinoyossa, director of the Dutch Colony of New York, stating that the outrageous conduct of the Indians was due to his failure to restrict the sale of liquor.

From 1659 most of the ordinances were aimed not so much at the citizens of New Amsterdam as at the cities farther up the Hudson River. In that year laws went into effect covering Fort Orange and the village of Beverwyck. The following year an ordinance forbidding the sale of liquor to the Indians at Fort Orange and Rensselaerwyck was passed.

The Dutch had no compunction in assessing excise taxes to pay their preachers or to build churches and parsonages. Such a tax was assessed in 1661 for the building of a parsonage in the village of Wiltwyck. Three days later the same town passed an ordinance to raise the salary of the minister in the same way. The following year tavern-keepers were forbidden to receive in pawn clothing or arms belonging to the soldiers.

Liquor Tax Used to Build Churches

Probably the first ordinance for the arrest of Indians found drunk was enacted at the end of 1663. Altogether during the Dutch régime 51 measures were enacted for the regulation of the liquor traffic and protection of the Indians.

During the short period of a few months in 1673, when the Dutch reconquered the city of New Amsterdam, four laws were enacted, primarily for the protection of the soldiers from the liquor problem which had already become a menace.

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During the whole Dutch period it appears, from the laws passed, that the Council of New Netherland attacked the problem of alcoholic abuse very vigorously, although without success.

2. *English Period (1664-1776).* As stated above, the province of New Netherland was granted by Charles II of England to his brother James, Duke of York and Albany, on March 12, 1664. On Aug. 27 of that year possession was taken by Sir Richard Nicolls, deputy governor. The Duke proceeded forthwith to promulgate laws for the regulation of life in the new colony. These were known as the "Duke of York's Laws" and were issued at Hempstead, Long Island, March 1, 1665. They provided, first of all, that brewers should be experts in the "knowledge and in the art or mystery of a brewer"; that licenses be issued to retailers; that beer be wholesome; and that at least four bushels of malt to a hogshead be used. Dealers in beers and other alcoholic beverages were to be vouched for by two overseers. Innkeepers were told explicitly how to govern their inns, and the laws contained special provisions against the selling of strong liquors to Indians. The extension of credit to sailors was penalized, and the maximum retail price of liquor was fixed. Immediately after the passsage of the Duke's Laws, however, many amendments were found necessary.

In 1668 the Indians of New York appealed to the authorities that the sale of liquors be prohibited to the natives along the Hudson River. In 1671 Governor Lovelace announced that liquors might be sold to the Indians at the discretion of the military officers. In 1675, "considering the mischief" that liquor was causing the Indians, the Governor ordered that there should be no further trading in alcoholic drinks with Indians.

The Government found it increasingly advantageous to rely upon the liquor business for revenue. In 1684, therefore, a bill was passed in the General Assembly of the province of New York for the purpose of taxing the importation of wines and liquors, in order to provide additional funds for the Government. The General Assembly also passed laws concerning brewers and shipmasters regulating the sale of beer and ale. The following year a bill was passed against Sabbath-breaking and drunkenness.

Government Relies on Liquor for Revenue

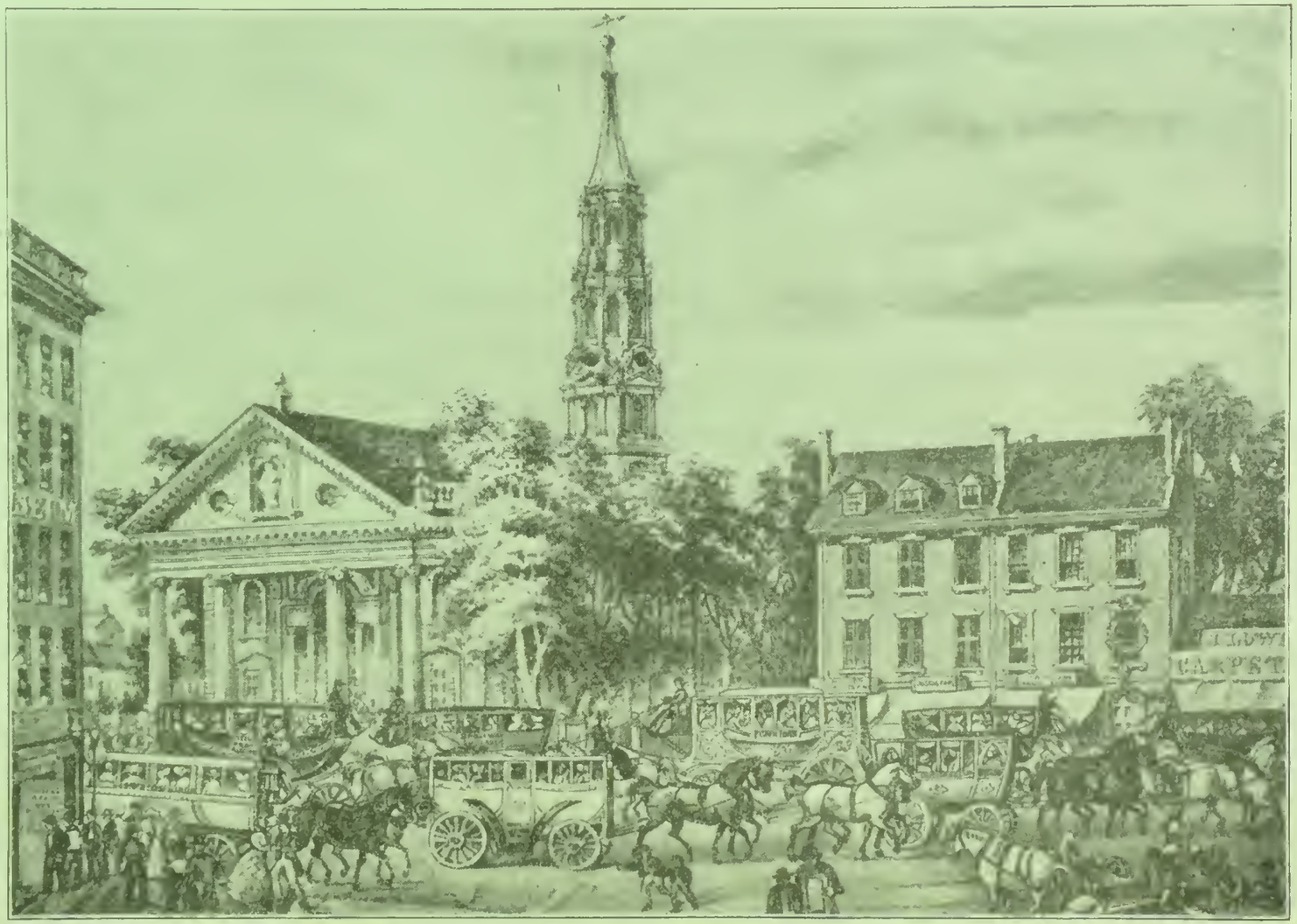
On June 10, 1686, James II commissioned Thomas Dongan captain-general and governor-in-chief of the province of New York. Dongan granted charters to the cities of New York and Albany. In both of them explicit authority was given to regulate the traffic in alcoholic beverages.

The following year the Committee of Trade of New York city reported revenue from the importation of "Rumm." Rum was imported from the West Indies in return for flour exported to those islands from New York. In 1691 Governor Sloughter of New York was made drunk by Royalists, who were thus able to secure his signature to the death-warrants of the patriots Leister and Milborne.

The records show a constant revision of excise laws with constant additions, most of them for the purpose of revenue.

In 1679 New York prohibited the frequenting of tippling-houses on the Sabbath.

In 1700 the cultivation of grapes was introduced



NEW YORK: ST. PAUL'S CHURCH AND BROADWAY STAGES, 1833

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into the State. In the same year it was found that further regulation of the traffic in liquors among the Indians would be necessary if the fidelity of the five nations of Indians was to be maintained. The brewing of beer and the manufacture of malt within the province were encouraged.

In the following year the city of New York again increased the excise tax to replenish an exhausted treasury. Throughout the province a similar higher excise law became effective, in order to procure additional revenue for "His Most Sacred Majesty." A year later a similar increase took place "for paying the debts of this Government made in the time of the late happy Revolucion." This law must have operated very successfully, as by a new act it was renewed for a period of two more years.

In 1703 the distilling of rum was prohibited within the city of New York or within a half-mile of the City Hall; in the same year the commerce in distilled spirits was called upon to pay for new batteries between Staten Island and Long Island. In 1708 the traffic in liquors was held responsible for much "prophainness" within the colony, to "ye shame of christianity." In 1709 the giving of rum and other strong liquors to Indians of Albany County was prohibited; a tax was also imposed upon the retailing of liquor throughout the Colony. The excise laws were constantly amended throughout the period of English dominance in the Colony of New York.

In 1714 the General Assembly appointed commissioners to farm the excise throughout the Colony. These officials were appointed for the city and county of New York, the city and county of Albany, and the counties of Suffolk, Queens, Kings, Westchester, Ulster, Dutchess, Richmond, and Orange. A bond, ranging from £1,200 in the city of New York to £20 in Dutchess County, was given by each commissioner.

Some idea of the number of enactments relating to the regulation of the liquor traffic during the English colonial period (1664-1776) may be gained from the fact that the laws which have been collected by the New York State Commission of Excise would cover about 500 ordinary book-pages of text.

There are few, if any, records of activities by the churches or by individual organizations against the havoc of the liquor traffic.

Hard Drinking the Common Custom

Drinking, indeed hard drinking, was the accepted policy. One of the bills of the Corporation of New York, presented by John Parmyter for expenses incurred by the aldermen on Oct. 20, 1717, shows that they spent for one of their meetings:

	£	s	d
For 32 bottles of wine	3	14	0
" Beer and cyder	0	5	3
" Eating	1	12	0
" dressing, supper	0	6	0

In 1727 the Assembly approved the payment of moneys to persons who would supply the troops of a trading-house erected at Oswego with rum and sugar during periods of thirty weeks. The sum was not to exceed 21 shillings a week for such provisions.

In 1730 the Montgomery Charter gave the mayor, aldermen, and commonalty of the city of New York and their successors complete powers over all alcoholic beverages and certain foodstuffs.

An act to restrain tavern-keepers and innholders from selling strong drinks to servants and apprentices became effective on Dec. 16, 1737. This act was made somewhat more severe in 1741, at which time "Disorderly and Unlawful Gameing Houses" in the Colony of New York were restrained.

In 1742 it was enacted that commissioners administer an oath to Indian traders before a license was issued to them. The oath was as follows:

"I, A. B. do Solemnly Swear in the Presence of Almighty God (or if a Quaker Sincerely and Truely Declare & Affirm) That I will not hence forth at any time during the Continuance of my Lycence & absence from home by my Self neither shall my agent Deputy, Factor or Partner with my knowledge or Conivance, Sell or Truck, or Cause to be sold and Truck'd to any Indian or Indians whatsoever any unmerchantable Rum or other Distilled Liquor, nor will I directly or indirectly, by any ways or means whatsoever, knowingly or willingly Deceive Defraud or Impose upon Them or any of Them, by Selling any Unmerchantable Rum or other Distilled Liquor with whom myself or any one for me Shall hereafter buy, Sell, Truck or Traffick or any wise deal or Trade, and I do farther Swear that of all the Rum or other distilled Liquor which I shall Send or carry to Oswego, I shall Enter the full quantity thereof with one of the Commissioners of the Oswego Duties or with one of their Deputies.
So help me God.

In 1750 the authorities found themselves constrained to regulate a new phase of the liquor traffic. An act was passed to regulate the gaging of rum, brandy, and other distilled liquors. This act was reiterated in 1752. In 1755 the sale of rum and strong liquors to the Indians in the city and county of Albany and in Oswego was again prohibited. The same law was renewed the following year.

With what degree of complacency drunkenness was looked upon can be gaged from an advertisement in the New York *Gazette* and *Weekly Mercury* of Dec. 4, 1769, for "An Hostler That get's drunk no more than 12 Times in a Year, and will bring with him a good Recommendation." The advertisement is reproduced on page 1953.

After all these laws against selling to Indians, against drunkenness and every phase of the nefarious liquor traffic, it was still necessary to pass (1763) an act for licensing taverns and reducing their number in Dutchess County. The reason for this act is stated in the first paragraph which reads:

Whereas a very great Number of mean Taverns and Tippling Houses have lately been opened in Dutchess County affording no proper Entertainment for Travellers, tending manifestly to corrupt the Morals of Youth and to render Slaves vicious and unserviceable, and which are, to the great detriment of the Publick, introductive of Idleness, Drunkenness and Debauchery, therefore to remedy this great and growing evil...

During this English colonial period, laws upon laws were enacted. The net result, however, was that the Government did not succeed in eliminating the evils growing out of the liquor traffic.

The American Period (from 1776). With the conclusion of the war in America against British dominion, culminating in the Declaration of Independence (July 4, 1776), Dutch and British rule over New York ceased.

In the American period three distinct stages in the history of temperance reform may be noted: (1) the period of experimentation in liquor legislation and reform, culminating in the establishment of the New York Excise Department in 1896; (2) the whole period during which the Department was in existence, from 1896 to 1919, when national Prohibition—first War-time, then Con-

stitutional—became effective; and (3) the Prohibition period, July 1, 1919, to the present time.

Beginnings of New Temperance Reform

During the Dutch and English colonial periods liquor legislation seems to have originated with the governing authorities. Only very seldom do the records show that the people at large recommended measures. With the advent of American independence the people had a larger part in the government and took the initiative in civic affairs. A new order in temperance reform now began in New York.

During 1776-78 no changes were made in the Excise laws of the colony of New York. In 1779 the mayor of Albany and the supervisors of the counties were made commissioners to grant retail licenses to innholders and tavern-keepers, provided the applicants produced evidence of good character and took the prescribed oath to "bear true faith and allegiance to the State of New York as a free and independent state." All licenses granted by the late colony under the British administration were declared null. In the same year the distilling of liquors from grain was prohibited. (This prohibition was repealed in 1781.)

In 1780 a general State Excise law was passed, regulating inns and taverns: it did not, however, abridge the privileges of the cities of New York and Albany.

The New York *Daily Advertiser* of Feb. 18, 1786, republished a notable paper by Dr. Benjamin Rush on the effects of alcoholic beverages, which had been first printed in Philadelphia the preceding year.

Alexander Hamilton advocated in the New York *Packet*, in 1787, the imposition of taxes upon ardent spirits and the placing of them under federal regulation. The appointment, March 1, 1778, of an excise commissioner for the city of New York laid the foundations for the New York Excise Law of 1896.

The Tammany Society, which was destined to become one of the greatest allies and exploiters of the liquor traffic, was organized in New York city in May, 1789.

In 1790 the College of Physicians of New York presented to the United States Senate a memorial deprecating the use of ardent spirits, and recommending high duties upon their importation, in order to discourage their use.

In 1799 the number of licenses in the State was so large that the Excise Commissioners were required to take oath not to grant tavern licenses, unless they appeared to be absolutely necessary for travelers. The Government, both Federal and State, seemed to be chronically without funds, and the liquor traffic was seized upon to provide revenue. License fees were increased constantly, yet the number of liquor dispensaries continued to increase.

The Rev. Charles Stelzle, in the *World's Work* for December, 1927, states that about 1803 the "Missionary Society for the Poor of New York and Vicinity" reported that in a population of 110,000 there were 1,489 licensed retail liquor-dealers. Also that in the Seventh Ward of the city of New York there were 250 saloons, and within the space of thirty or forty rods there were "twenty-dance-halls and dives with 'The Way to Hell' inscribed in glaring capitals." Sunday had become "a day of idleness and drunkenness."

NEW YORK

Early Temperance Society

According to available records, the temperance reform in the State of New York was ushered in somewhat suddenly in 1808. In East Hampton, on Long Island, Dr. Lyman Beecher delivered a sermon on temperance which stirred the people. On April 30, 1808, mainly through the efforts of Dr. Billy J. Clark, of Clark's Corners, near Glens Falls, Saratoga County, N. Y., the Union Temperate Society of Moreau and Northumberland was founded. The same year, at Lisle, N. Y., the Rev. Seth Williston preached a sermon on intemperance.

While Clark's society was not actually the first organized temperance body, it was more important and far-reaching in its influence than either of its predecessors. Saratoga became the Mecca of early temperance reformers, and many of the most important temperance conventions of the early days were held there. It was generally recognized as the place where aggressive, organized effort against the liquor traffic in the United States had its beginning. (In 1908 the World's Centennial Temperance Congress was held at Saratoga Springs, when a tablet commemorating the founding of the Temperate Society was unveiled at Clark's Corners.)

The Union Temperate Society took no steps whatever against beer. Knowledge of the effects of alcohol was limited at that time. The pledge or rule of the Society, to which all members subscribed, read in part:

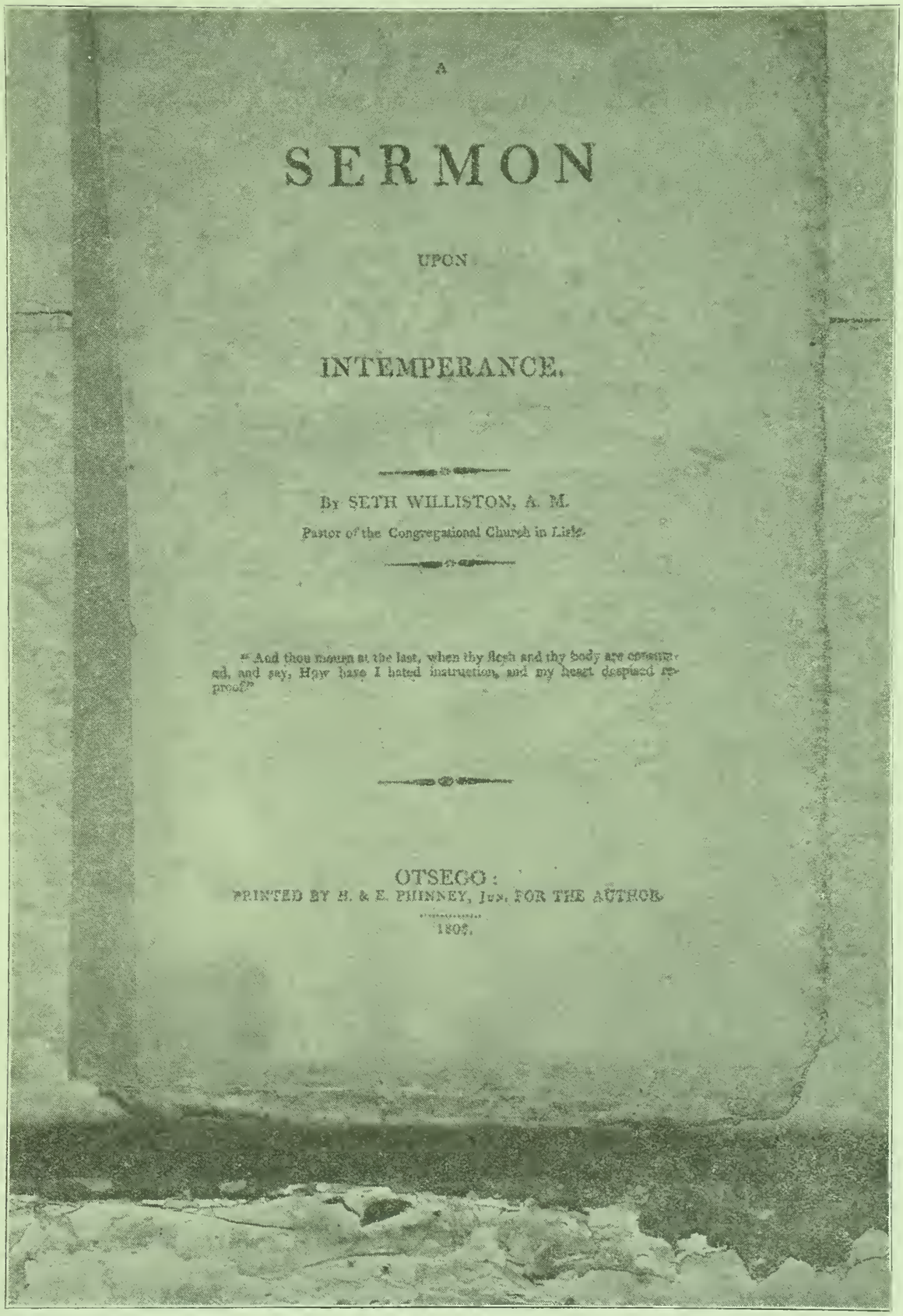
> No member shall drink rum, gin, whiskey, wine or any distilled spirits, or compositions of the same, or any of them except by advice of a physician, or in case of actual disease, also excepting wine at public dinners, under a penalty of twenty-five cents. . .

The following year, also in Saratoga County, the Greenfield Temperance Society was organized. Entire abstinence from the use of ardent spirits was required of the members. The first president was the Rev. Alias Gilbert, presumably the pastor of the local Congregational Church.

The churches now suddenly awakened, and strong sermons against the liquor traffic became the order of the day. In 1811 the Synod of New York and the Presbytery of Suffolk, Long Island, took steps against the evil of intemperance.

In 1812, on March 2nd, at the council of the Indians held in Batavia, New York, a plea against the use of alcoholic beverages was made by Chief Hauanossa (John Sky). (See Aborigines of North America, p. 21.) The following year the farmers at Cambridge, Washington County, were organized into a temperance society by their pastor.

It has been suggested that the word "teetotaler" originated with the temperance society organized in 1818 at Hector, N. Y. It is a curious fact that the preliminary meeting of this society was held in a barroom, several deacons and elders being in the company. It is stated that the innkeeper himself expressed his desire to unite with the society, and was permitted to do so, provided he would agree to sell only to travelers. In September, 1826, the Rev. Joel Jewell was asked to join the organization, and did so on the condition that wine was included in the pledge. The Society decided to have two pledges: one of total abstinence, and the other of abstinence from distilled spirits only. In January, 1827, Mr. Jewell was elected secretary and proceeded to mark the roll of members, prefixing the letters "O. P." to



A

SERMON

UPON

INTEMPERANCE.

By SETH WILLISTON, A. M.

Pastor of the Congregational Church in Lisle.

"And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof?"

OTSEGO:

PRINTED BY H. & E. PHINNEY, Jun. FOR THE AUTHOR.

1808.

NEW YORK: TITLE-PAGE OF SERMON ON INTEMPERANCE DELIVERED BY THE REV. SETH WILLISTON IN 1808

—*Original in the Library of the Connecticut State Historical Society, Hartford, Conn.*

the names of those who adhered to the old pledge, and the letter "T" to the names of those who had resolved to abstain from all intoxicating beverages, thus:

O. P. | Caleb Smith
T. | Joseph Jewell
T. | Augustus Ely
O. P. | Charles Evarts

Thus originated the term "teetotaler."

In 1819 the New York Society for the Promotion of Internal Improvement announced itself against the policy of taxing and trying to regulate the liquor traffic. Its claim was that this policy tended to protect, rather than to diminish, the trade in liquor.

If temperance reform was to be won by moral suasion, it should have been won in the early part of the nineteenth century. The report of the New York State Temperance Society, of Feb. 26, 1823, stated:

Scarcely a respectable paper can be found whose editor has not willingly aided the exertions of our Executive Committee by transferring some of our most valuable articles on the subject of temperance to his columns. Many of these editors are also among the most active and efficient members of the Society. Dr. Jewett states that we had even a majority of staunch temperance men in the National Congress; and in Massachusetts a man, to find favor with the people, must favor this great reform, not only officially, but practically as a citizen.

The Union Temperate Society of Moreau and Northumberland held a second convention in Saratoga in 1826, and changed its name to "American Temperance Union." At the first anniversary of the American Temperance Society a report showed that 78 temperance organizations existed in the State of New York in 1826. The following year a total-abstinence society was formed in Ludlowville, N. Y., and another in Lansing, N. Y., in 1828. The total-abstinence pledge was administered in 1827 in New York to children by the Rev. Thomas P. Hunt.

The Associate Reformed Synod of New York in 1828, in its action against intemperance, directed its ministers to preach against it, and the following year passed the following resolution:

Whereas, The expression of opinion corroborated by a corresponding practice has heretofore and in other cases been useful in arresting the progress of intemperance,

Resolved, That this synod disapprove of the use of spirituous liquors as a beverage, and that they will themselves entirely abstain from it in all their meetings and recommend to presbyteries and session to do the same.

The Grand Jury at Whitestone, N. Y., which was accustomed to meet at the tavern, and to take up a contribution for the benefit of the tavern-keeper, collected in May, 1828, five dollars. They could not, however, find one of their number who was willing to take the money and ask for a drink. They, therefore, made a solemn contribution of it to the missionary cause. Intemperance was characterized as the "greatest evil in our country" by the Associate Reformed Synod of New York of the United Presbyterian Church.

Largely due to the influence of Mr. EDWARD C. DELAVAN, a former wine-merchant of Albany, the New York State Temperance Society was organized on Jan. 17, 1829. In this year, also, the *Journal of Humanity*, a temperance periodical edited by the Rev. Edward W. Hooker, was established at Andover. During the summer a young people's temperance society was organized at Hector. Toward the end of the year it was reported that of the more than 1,000 temperance organizations in the country, over 300, with an aggregate membership of 40,000, were in the State of New York.

It was stated that Troy, N. Y., with a population of 10,000, consumed 73,959 gallons of rum during 1829.

The temperance cause continued to prevail. The Methodist preachers of the country, with here and there an exception, were thoroughly in sympathy with it; and in 1830 the New York Conference, generally a conservative body, passed the following resolution:

Resolved, That we will use our best endeavor to carry into effect our rules upon the subject of ardent spirits, and also to form within our respective circuits and stations voluntary associations upon the principle of total abstinence from ardent spirits, except as prescribed by a physician, embracing all that may choose to unite in them, both among our members and others.

During 1831 General Lewis Cass (afterward Secretary of War), Dr. Hossack of New York, and Dr. Sewall of Washington, D.C., strongly endorsed the temperance movement. The Grand Jury of the City and County of New York reported in 1832:

It is our solemn impression that the time has now arrived when our public authorities should no longer sanction the evil complained of by granting licenses for the purpose of vending ardent spirits, thereby legalizing the traffic at the expense of our moral, intellectual and physical powers.

Judge Platt added:

The law which licenses the sale of ardent spirits is an impediment to the temperance reformation. Whenever public opinion and the moral sense of our community shall be so far corrected as to regard them in their true light, and when the public safety shall be thought to require it, dram-shops will be indictable, at common law, as public nuisances.

Such doctrines took powerful hold upon the people: they were forced to carry the question to the polls.

In 1832 about 1,000 auxiliary societies were reported to exist in the State of New York, and the following year the Temperance Society of the New York College of Surgeons and Physicians was organized.

The same year the American Temperance Society adopted the following pledge, which had been printed by Mr. Luther Jackson of New York:

We whose names are hereunto annexed, believing that the use of intoxicating liquors as a drink is not only needless, but hurtful to the social, civil and religious interests of men; that they tend to form intemperate appetites and habits; and that while they are continued, the evils of intemperance can never be done away, do therefore agree that we will not use them or traffic in them; that we will not provide them as articles of entertainment or for persons in our employment, and that in all suitable ways we will discountenance the use of them in the community.

At this time the total-abstinence idea was received with favor, especially in the rural districts. The New York State Temperance Society continued to have the active support of Mr. E. C. Delavan, the Hon. Benjamin Joy, and other prominent men. At a convention held in Utica in November, 1833, the following resolution was introduced:

Resolved, That those persons who abstain from intoxicating liquor of every kind present a consistent and efficacious example, which this convention would warmly commend to the imitation of every friend of temperance.

In 1833 there were reported to be 70 temperance taverns in the State of New York, 36 of which were receiving the publications of the New York Temperance Society. The Marine Temperance Society of New York was organized in 1833, and soon numbered 71,000 names on its rolls. Capt. C. F. Swain was one of the organizers. In 1834 the New

York Conference of the African Methodist Church resolved:

That we will make use of all disciplinary measures, both by precept and example, to promote and extend the temperance cause.

In 1834, also, in the State of New York, 1,472 persons were reported as having abandoned the sale of ardent spirits during the year in their taverns or stores; and from many towns reports were received to the effect that all liquor-sellers had abandoned their trade. The State Temperance Society received reports from 698 towns and cities, which contained 1,652 temperance societies with an aggregate of 320,427 pledged members. This was an increase in membership in one year of 91,642. Estimating the membership of 111 towns which had failed to report, the number of pledged members in the State was given as 340,107. This meant that one sixth of all the people of New York, men, women, and children, including both city dwellers and those in rural homes, were members of temperance societies. Still more amazing was the percentage in New York city three years later. In 1837 the Eighth Annual Report of the New York City Temperance Society showed a membership of 88,076 in a total population of about 290,000. Thus nearly one third of all the people of the nation's largest city were enrolled members of temperance societies.

In 1834 the convention of the New York Temperance Society declared for total abstinence. In February, 1835, the Society gave directions to its mouthpiece, the *Temperance Recorder*, to advocate henceforth "total abstinence from all that can intoxicate." This action and the growth of the temperance sentiment of the State on this question made it evident to the committee of the Society that they would be sustained in this advance movement; and, when their proceeding was called in question, an appeal was taken to a special convention, which met in Buffalo, in August, 1835, and which approved the Society's action.

During 1834 Dr. Justin Edwards drew up for Mr. Delavan, of Albany, a declaration against "ardent spirit as a drink," to which the latter secured the signatures of ex-Presidents Madison and John Quincy Adams and Presidents Jackson, Van Buren, Tyler, Polk, Taylor, Fillmore, Pierce, Buchanan, Lincoln, and Johnson (see DELAVAN, E. C.; PRESIDENTS' DECLARATION).

Presidents' Declaration

In New York the use of wine became a burning question with the temperance reformers, but it was settled by the action of the New York State Temperance Society in pronouncing for total abstinence in 1835.

The number of distilleries in New York, which in 1829 had been 1,149, decreased to 337 in 1835. In this year also Mr. Delavan, of Albany, charged that the brewers of that city used for malting purposes water drawn from a pond which was practically a sewer for the town. He was sued for libel on a number of counts asking $300,000 damages, and compelled to give bail in the sum of $40,000. Later his charges were upheld and he was vindicated.

The first constitution of the Greenfield Temperance Society prescribed entire abstinence from the use of ardent spirits. The first reference to fermented liquors appears under date of Feb. 26, 1835, when the following resolution was adopted by this association (reorganized in 1829):

NEW YORK

That it is the serious duty of all temperance members to abstain from the common use of fermented liquors; and that any member of the society who shall become intoxicated on fermented liquors shall be admonished, and, if persisted in, be no longer considered a member of the society.

The World Temperance Convention, meeting in 1835 in New York city, appointed a committee to whom was assigned the subject, "Peculiar Difficulties that Lie in the Path of Progress." That committee reported: (a) Ignorance, (b) prejudice, (c) the conduct of unscrupulous politicians in reference to the Maine Law.

The shrewdest man in the State of New York, about this time, according to popular estimation, was Dr. Eliphalet Nott, the president of Union College. Such statesmen as Marcy and Seward were accustomed to consult him as a sort of supreme court when they were in doubt about the wisdom of a measure of public policy. Nott, like his neighbors, Doctor Hopkins of Williams, and Doctor Humphrey of Amherst College, gave his adhesion to the temperance movement. He published "Ten Lectures on Temperance," which went to the root of the matter, and had an immense influence on the public mind. He grappled with the sophistries drawn from science and Scripture, and (in Carlyle's phrase) "squelched them like a rotten egg." He lived to a great age, almost a century, and was a fine example of the virtue of teetotalism in preserving the health of both body and mind.

Nott's "Ten Lectures on Temperance"

In 1837 about 2,000 temperance societies were in existence in New York State. The temperance movement was beginning to produce results. During the eight years preceding the formation of the New York City Temperance Society (1829) the number of licenses in the city of New York increased 14 per cent more than the population. In the eight years following the organization of the Society (1829-1837) the number of licenses in proportion to population decreased 43 per cent.

An act of May 7, 1840, prohibited the sale of intoxicating liquor to habitual drunkards after due notice, from parent, guardian, or master, not to sell.

In 1841 Dr. Thomas Sewall, of Washington, D.C., published some drawings of the human stomach (see illustration facing p. 110, vol. i) to illustrate the result of his researches upon the pathology of drunkenness. Great interest and, in some instances, great excitement were awakened. Extensively circulated throughout the country, in 1844 they were placed in many schools in the State of New York —the beginning of temperance instruction on a scientific basis in the public schools of the nation.

The Order of Sons of Temperance was organized by sixteen men, who met in Teetotalers' Hall, New York, on Thursday evening, Sept. 29, 1844. This organization was designated as "New York Division No. 1, Sons of Temperance." Each member subscribed to the following pledge which, it will be noticed, was based on the principle of total abstinence:

Sons of Temperance Organized

I will neither make, buy, sell, nor use as a beverage, any spirituous or malt liquors, wine or cider.

The objects of the new society were declared, in the official records, to be: "To shield its members from the evils of intemperance; to afford mutual assistance in case of sickness; and to elevate their characters as men." The Independent Order of

Rechabites was organized in the same year, also on a total-abstinence basis.

In June, 1843, the city of New York resolved to provide no intoxicating liquors at the reception to the President of the United States. The first known organized effort to induce young people to take the pledge of total abstinence was made at a quarterly session of the Grand Division of Sons of Temperance of New York on Jan. 9, 1844.

Acts of May 14, 1845, and Feb. 16, 1846, authorized a referendum in various towns and cities of the State on the question of issuing licenses. The law provided for elections in the month of May, and applied to all towns and cities of the State outside of New York city.

A notable provision of the New York law of 1845 was that in case the majority voted for license, and the Board of Excise granted a license, no charge should be made for such license. It thus removed the temptation to the voters to support license on the expectation that their taxes would be lowered.

One of the most remarkable temperance campaigns was that in New York in 1846, in which, voting under the local-option law passed in 1845, of 856 cities and towns in the State, exclusive of New York, 728 voted for no-license and only 128 for license. The total majority against license was 45,478. This victory in the Empire State caused immense rejoicings among temperance workers throughout the country, and 12,000 Sons of Temperance assembled in New York city to hold a national jubilee and convention. But the next year the Legislature repealed the law, "party machinations having been employed to deprive the friends of temperance of the continued results of their great moral victory."

No-license Victory

In 1847 the Order of Good Samaritans was founded in New York, adopting the subjoined pledge:

> I do furthermore promise that I will neither make, buy, sell, or use as a beverage, any spirituous or malt liquors, wine or cider; that I will discountenance the use and traffic in alcoholic drinks of every kind; that I will use all moral and honorable means within my power to put a stop to the practice of legalizing the same: and will, as far as practicable, seek to reclaim the inebriate from the error of his ways.

In April, 1845, the Rev. Mr. Warren started a very promising "Cold Water Army Movement" among the children of the city of New York, with Mayor Harper for president, and the Hon. Theodore Frelinghuysen as one of the advisory committee. It was his aim to form a band in every Sunday-school. The difficulties in the metropolis were, however, too great for much success, and before the year was out, Mr. Warren went further afield and was working enthusiastically in Onondaga, Ontario, Seneca, and Yates counties, reporting 10,000 signatures from among the young people.

Cold Water Army

One of the stanch supporters of the Prohibition movement during these years was Mr. William E. Dodge, a prominent figure in the business world of New York. In every direction Dodge made his temperance principles felt. When the Union League Club in New York determined to keep a wine-cellar for the supply of its members, he addressed to the president of the club this brief note:

> At the meeting of the club to be held to-morrow please present my resignation as a member. While interested in much that is doing there, I can not consistently be connected with any association which derives its support, in any part from the sale of intoxicating drinks.

During 1850 a prohibitory bill was introduced in the New York State Legislature, but did not come to a vote. The Independent Order of Good Templars was organized in Utica, N. Y., in 1851. It admitted women on an equal basis with men, and made them eligible to any office. This association was destined to become one of the most powerful of temperance organizations.

I. O. G. T. Organized

In the same year the National Temperance Convention met at Saratoga.

In 1852 the New York Legislature was petitioned by over 300,000 persons for a prohibitory law. Thomas L. Carson in the interests of enforcement of the antiliquor laws formed a union of citizens which was known as "The Carson League," and established in 1853 a paper having the same title.

The New York Legislature chartered in 1854, a company organized to establish the United States Inebriate Asylum at Binghamton (see Inebriate Institutions, p. 1313).

After many discussions in the different legislatures in New York State, a prohibitory law was finally enacted in 1854, by a vote of 21 to 11 in the Senate, and 78 to 42 in the Assembly. Governor Seymour, however, promptly vetoed the bill. Seymour, who had been elected by a vote of 260,000, was a candidate for reelection, after the veto of the Prohibition Bill. His opponent was Myron H. Clark, who had been the Prohibition leader in the preceding three sessions of the Legislature. Seymour received only 156,000 votes, and Clark was elected on the Prohibition issue.

On April 9, 1855, there was enacted at Albany a law "for the prevention of intemperance, pauperism, and crime, and prohibiting the sale of liquor except for mechanical, chemical, and medicinal purposes." The total Prohibition secured under this act existed in the State for two years and one week: it was superseded April 16, 1857, by "an act to suppress intemperance and to regulate the sale of intoxicating liquors." The latter act prohibited, also, the sale of liquor on Sundays and on election days in the metropolitan district. Under this new law the former license system was revived. Commissioners of excise were appointed, with directions to grant licenses in cities for $250.00, elsewhere for $100.00.

Total Prohibition in New York

In 1857 Horace Greeley, editor of the New York *Tribune*, declared for the destruction of the liquor traffic. Raymond of the *Times* and Dana of the *Sun* stood with him. Prohibition never had such influential leaders in the city of New York as at that time. The Sons of Temperance in New York endorsed a scheme for a national Constitutional amendment prohibiting the liquor traffic.

Horace Greeley Attacks the Liquor Traffic

New York enacted a complete license law in 1857; and in 1860 an amendment was passed prohibiting the sale of alcoholic beverages on Sunday within the metropolitan police district.

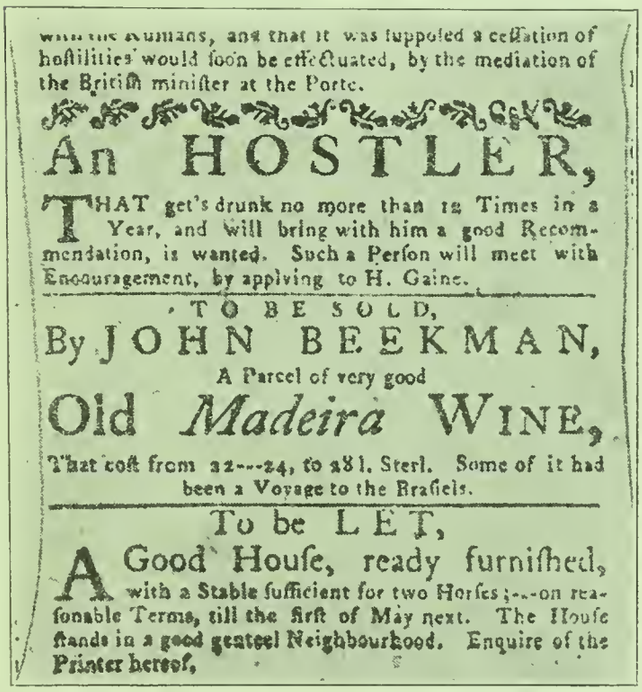
In 1861 the New York Legislature passed, by a majority of more than two thirds in each House, a joint resolution for the submission of an amendment prohibiting the sale of intoxicating liquors

as a beverage. It passed the Assembly on April 5, 1861, exactly one week before Fort Sumter was fired upon. The method of submitting an amendment in New York required the endorsement of the next Legislature, but, owing to the Civil War, nothing more was done.

On Nov. 12, 1862, the United States Brewers' Association was organized in the city of New York.

Of the excise money collected in New York city during 1864, it was directed that 10 per cent be used to support the New York State Inebriate Asylum at Binghamton. Another inebriate asylum was established by Dr. Blanchard, in Brooklyn, a few years later (1867). (See INEBRIATE INSTITUTIONS.)

The Fifth National Temperance Convention,



with the Romans, and that it was suppoſed a ceſſation of hoſtilities would ſoon be effectuated, by the mediation of the Britiſh miniſter at the Porte.

An HOSTLER,

THAT get's drunk no more than 12 Times in a Year, and will bring with him a good Recommendation, is wanted. Such a Perſon will meet with Encouragement, by applying to H. Gaine.

TO BE SOLD,

By JOHN BEEKMAN,

A Parcel of very good

Old *Madeira* WINE,

That coſt from 22---24, to 28 l. Sterl. Some of it had been a Voyage to the Braſils.

To be LET,

A Good Houſe, ready furniſhed, with a Stable ſufficient for two Horſes;---on reaſonable Terms, till the firſt of May next. The Houſe ſtands in a good genteel Neighbourhood. Enquire of the Printer hereof.

NEW YORK: ADVERTISEMENTS FOR AN HOSTLER AND OF MADEIRA WINE

—From the New York Gazette and Weekly Mercury, Dec. 4, 1769.

which met at Saratoga and was attended by 325 delegates from 25 States, founded THE NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE, with headquarters in New York city.

In 1866 the Board of Health became the Excise Board of New York city.

On April 30, 1868, an act authorized the metropolitan Board of Excise to pay from the excise moneys collected by it the sum of $250,000 toward the Kings County Home, an institution for inebriates.

At the Brewers' Congress, held in Buffalo July 8 of this year, President Clausen, speaking of the action of the New York branch of the Brewers' Association, relative to the Excise Law of that State, said:

> Neither means nor money were spared during the past twelve months to accomplish the repeal of this detested law. The entire German population were enlisted. . . Editorials favorable to the repeal were published in sixty different English and German newspapers. Just before the election 30,000 campaign circulars were distributed among the Germans of the different counties. A state convention of brewers, hop and malt dealers, hop growers, etc. was largely attended, and resolutions were adopted in which we pledged ourselves to support only such candidates who bound themselves to work for the repeal of the excise law, and thereby check the exertions of the temperance party. These resolutions were published, principally through the English press, in all the counties of the state. By these efforts the former minority in the assembly was changed to a majority of twenty votes in our favor.

The Congress adopted this resolution also:

> *Resolved,* That we will continue in the future, as we have in the past, to battle for the promotion of the cause of civil and religious liberty throughout the United States, that we will use all honorable means to deprive the political and puritanical temperance men of the power they have so long exercised in the councils of the political parties in this country, and that, for that purpose, we will support no candidate for any office who is identified with this illiberal and narrow-minded element.

After considering the question of independent political action for temperance the Grand Lodge of Good Templars, at Oswego, May 27, 1869, gave its assent to the formation of a national Prohibition party by adopting this resolution:

> That we esteem the present as an auspicious period in the history of our political affairs for the inauguration of this movement, and therefore recommend the calling of a national convention for the purpose at an early date.

On Dec. 22, 1869, the New York State Temperance Convention, held at Syracuse, resolved to organize a New York State Anti-Dramshop party. Gerrit Smith and E. C. Delavan each subscribed $1,000 to the funds. In January, 1870, the organization was effected. The candidate for Governor was Myron H. Clark, who had been elected governor sixteen years previously and during whose administration the New York Prohibitory law had been passed. This law was so amended in 1869 as to give licenses to ale- and beer-sellers who did not keep hotels. Later it was declared unconstitutional.

Anti-dramshop Party

The ROYAL TEMPLARS OF TEMPERANCE were organized at Buffalo in 1870.

Dr. P. De Marmon, of King's Bridge, N. Y., before the New York Medical Association on Feb. 18, 1870, stated: "Within a year I have seen three cases of poisoning by alcohol in children—they having drunk large quantities of whisky; two of them died."

The Civil Damage Law of New York, adopted in 1873, permitted any person injured by one intoxicated, or by reason of such intoxication to bring suit against the person selling the liquor which had produced the intoxication for the measure of damage done, or loss occasioned in any manner. The owner of the building where said liquor was sold became jointly liable. Few cases have been successfully prosecuted under this act.

On Dec. 14, 1873, Dr. Dio Lewis spoke in Fredonia, N. Y., and told how his mother and her friends prayed for the liquor-dealers who were destroying their homes. As a result 100 women, under the leadership of Mrs. Barker, started a praying crusade to close the saloons. (See FREDONIA.) On Dec. 15, 1923, the jubilee of the Fredonia crusade was celebrated by an all-day session. attended by several speakers of note. On Dec. 17, 1873, a similar crusade was inaugurated in Jamestown, N. Y., but the effort failed to secure the closing of the saloons. (Compare WOMAN'S TEMPERANCE CRUSADE.)

Fredonia Woman's Crusade

Governor Dix of New York, in his 1873 Message to the Legislature, called attention to the alarming increase of murders, stating that they were traceable to the "drinking saloons."

In 1873 the New York Legislature reenacted the old Local-option Law of 1846, but the measure was promptly vetoed by Governor Dix. The Catholic Total Abstinence Union held its Third National Convention in New York on Oct. 8 of this year.

In 1874 the first statistical study of inebriates was made at the Binghamton Asylum.

During 1874 the Woman's Christian Temperance Union was organized in the State of New York (see below).

On May 6, 1875, at the annual meeting of the National Temperance Society, in New York, a resolution was unanimously adopted, calling for an international temperance conference, to be held in Philadelphia in 1876, during the progress of the International Centennial Exhibition. The purpose of the conference was to devise better means in the fight against the liquor traffic.

On June 2, 1876, the State of New York enacted a law prohibiting the sale of liquor in buildings used as court-houses or jails.

The Society for the Prevention of Crime, aimed more particularly at the liquor traffic, was organized by the Rev. Dr. Howard Crosby in the city of New York in March, 1877.

The Grand Council of Royal Templars of Temperance of the State of New York was instituted in the city of Buffalo on January 15, 1878. Delegates from 23 Councils were present. Dr. J. W. Grosvenor, of Lockport, was elected Grand Councilor. At the close of 1878 New York State had 77 Councils.

At the session of the Legislature of 1878-79 the liquor lobby at Albany admitted to a legislative committee that they had expended about $100,000 for the purpose of influencing legislation.

In 1880 Dr. Howard Crosby organized the Business Men's Society for the Encouragement of Moderation. Members were offered the choice of four pledges, ranging from one of total abstinence for a specified time to one not to drink any intoxicating liquor till after five o'clock on any day. (See MODERATION SOCIETIES.)

Under the leadership of the Sons of Temperance, there was organized, in 1882, the New York State Prohibitory Association. In the same year 25,783 votes were received by A. A. HOPKINS, the Prohibition party candidate for governor. This was the largest vote ever given any Prohibition candidate in the State up to that time. It was due to the aggressive and effective preliminary campaign and to the dissatisfaction of temperance Republicans with the attitude of their party. As a result of this vote, the New York State Republican platform of 1883 contained the following plank:

N.Y. State Prohibitory Association

> We would accede to the desire of a large body of our citizens to submit to the voters of the State a Constitutional Amendment in regard to the manufacture and sale of intoxicating liquors.

The succeeding Legislature, however, defeated in the Assembly (1884), by a vote of 63 to 61, the plan of submitting a Constitutional amendment.

How strongly the liquor traffic was entrenched in the political structure of the State can best be gaged by the fact, that in 1883, of the 24 aldermen of the city of New York, 10 were liquor-dealers and 2, including the president of the Board, were ex-rumsellers.

A long list of temperance organizations sprang into existence during the nineteenth century. One of these, the Templars of Temperance, was organized in New York city on June 16, 1883.

The following year the Church Temperance Society of New York reported that 633 political conventions and primaries, out of a total of 1,002, had been held in saloons, and that the "boodle board" of 22 aldermen contained 12 saloon-keepers and 4 saloon politicians.

Speaking on the corrupt condition of the liquor traffic in New York, Dr. Howard Crosby said:

> One of the captains of police is said to have made $70,000 in one year by his carefulness in leaving the law-breakers alone. Anybody with half an eye can see that the exemption of the liquor-selling law-breakers from prosecution is a system and not an accident.

The press, also, inveighed against the liquor traffic. The New York *Tribune* published a scathing editorial against it on March 2, 1884, and the New York *Times* stated:

> The great underlying evil, which paralyzes every effort to get good laws, and to secure the enforcement of such as we have, is the system of local politics, which gives the saloon-keepers more power over government than is possessed by all the religious and educational institutions in the City.

The following year (1885) the brewers and maltsters of New York claimed to control 35,000 votes in the State.



NEW YORK: SOUVENIR MEDAL COMMEMORATIVE OF THE PASSAGE OF THE PROHIBITORY LIQUOR LAW IN NEW YORK STATE IN 1855

In 1885, through the action of the National Temperance Publishing Society, Dr. W. B. Richardson's "Temperance Lesson Book" was placed upon the School Supply List of New York city.

How seriously the temperance agencies were at work and how far-reaching were their efforts can be gathered from a report by Mr. J. N. Stearns of the National Temperance Society and Publication House, on the activities of his organization up to 1885. He stated that the business of his organization was conducted by a board of 30 managers, representing all the leading religious and temperance organizations of the land. The Society had issued more than 1,300 different publications, had printed over 650,000,000 pages of books, tracts, and papers, and had circulated them in every State and Territory of the Union and in every country on the globe. Its paper, the *Youth's Temperance Banner*, had a circulation of over 100,000, mostly in Sunday-schools, and there were more than 350,000 temperance books in 10,000 Sunday-schools, in the hands of millions of children, changing hands almost every Sunday.

National Temperance Society and Publication House

During 1886 the Unitarian Church Temperance Society was organized at Saratoga, while in the city of New York traveling men formed the Commercial League.

On May 11, 1887, a law was enacted prohibiting the sale of intoxicating liquors in any place of public exhibition or performance, except by the mayor's permit.

The two branches of the Independent Order of Good Templars which resulted from a split in the convention at Louisville, Ky., in 1876, were reunited at the convention held at Saratoga this year (1887). At the thirty-third annual session of the Independent Order of Good Templars, held in June at Saratoga, 483,103 adult members and 139,951 juvenile Templars, were reported.

On Feb. 29, 1888, a law was enacted prohibiting the sale of liquor on either State or county fair-grounds and on June 7 of the same year a commission of seven was appointed to simplify and consolidate the excise laws.

During 1888 the National Anti-Nuisance League was organized in New York, with W. JENNINGS DEMOREST as president and W. McK. Gatchell as treasurer. The object of the League was to assist the fight for Prohibition. The New York General Assembly on April 16, 1888, adopted a resolution for an amendment of the Constitution prohibiting the manufacture and sale of liquor.

National Anti-Nuisance League

In April, 1890, a resolution was adopted, opposing an amendment to the Constitution of the State of New York, prohibiting the manufacture and sale of liquor.

The Presbyterian General Assembly in session at Saratoga Springs, in 1890, recommended the adoption of Prohibition. In the same year, about 800 delegates met in New York in a temperance convention which declared for Prohibition. The New York Citizens' Alliance was organized to work for new excise laws in the State.

The New York Commission of Excise reported in 1890 that 8,885 places in the city of New York were licensed to sell intoxicating liquor. This total included 6,742 saloons, 1,198 storekeepers, besides a number of hotels, restaurants, and steamboats.

The New York Legislature on April 9, 1890, passed a Prohibition amendment by a vote of 19 to 13 in the Senate, and one of 66 to 45 in the Assembly. The Attorney-general decided that a bill on the subject was required, and the matter was held over until the next Legislature.

The New York Legislature, after a joint resolution for a vote on a Prohibition amendment had been adopted in the sessions of 1888 and 1890, defeated the bill providing for the submission of the amendment to a vote of the people.

On April 25, 1892, the State prohibited the employment of barmaids in saloons and liquor dispensaries.

The temperance societies of New York held mass meetings during 1892 to protest against the passing of an excise bill sponsored by the liquor-dealers. An investigation that year revealed the existence of 1 saloon in New York for every 62 male adults.

The police of New York made a show of enforcing the excise law in that city during 1892, by making 91 arrests. Judge Lacombe, of New York, in the same year, rendered an opinion favoring the legality of the whisky trust.

Conditions were so unsatisfactory in regard to the enforcement of the excise law in New York that the Excise Enforcement League was organized in that city in 1892. Doctor Parkhurst brought his full influence to bear in an effort to enforce the prohibitory features of the license law in New York. In that year an illicit still in New York, with 6,000 gallons of wine and brandy, was seized by the Government.

The railway companies now took serious notice of the havoc which might be brought about by the use of intoxicating liquors by their employees. The general manager of the Long Island Railroad Company issued an order, in 1893, that heads of departments would be held responsible if they continued to employ men who frequented drinking-places during the hours that they were not on duty.

An exposé of lax law enforcement in New York was published in an article in the *City Vigilant*, which revealed the fact that on Sunday, March 18, 1894, there were 2,960 open saloons in nineteen Assembly districts, and that in a half-hour 3,312 persons entered them, not counting 8 policemen, while 39 policemen were seen in their immediate vicinity. The New York State Constitutional Convention, by a vote of 50 to 86, rejected an amendment, by Mr. Titus of New York, providing for the free sale of alcoholic beverages in cities on Sunday.

Typographical Union No. 6 of New York city, in the same year (1894), by a vote of 1,049 to 484, adopted a resolution calling for the abolition of the liquor traffic in both State and nation. On May 27, 1895, a law was enacted prohibiting commissioners of excise from trading in liquors. The law of June 15, 1895, amended the Consolidated School Law by providing for the study of the nature and effects of alcoholic drinks in connection with physiology and hygiene.

When Theodore Roosevelt, as police commissioner of New York city, sought in 1895 to close the saloons on Sunday, most of the saloon-keepers refused to close, unless compelled to do so, and until after the Wine, Beer, and Liquor Dealers' Association had held a meeting and formally resolved to abide by the law. During Commissioner Roosevelt's incumbency the saloons remained closed on Sunday.

Roosevelt as Police Commissioner

In 1896 the New York State Excise Department was organized, and with it a new régime of regulation of the liquor traffic was entered upon.

Out of the varied legislation prior to 1896 three things of special prominence had developed: (1) The license fee; (2) the Excise Commission; and (3) the view that the liquor traffic should be made to contribute to the public revenue.

The law of 1896 preserved the main features and the approved provisions of existing excise laws. It replaced the local excise laws. It replaced the local excise boards, of which there were 37 in cities and 925 in towns, by one excise department. It unified the liquor tax which theretofore had been as varied as the commissions charged with imposing and collecting them. It undertook to organize the liquor traffic in such a way as to make it a special source of public revenue.

The Excise Department adopted the Liquor-tax Law, which became effective March 3, 1896. This law, though amended to some extent almost every year, was in existence until superseded by national Prohibition in 1919.

The first effect of the new excise law was a reduction of 1,200 saloons in the city of New York alone within the first year.

Prior to 1896 the city of New York controlled its own excise problems under certain general laws of the State; with the coming of the Excise Department the control passed into the hands of the State. This made it impossible for the citizens to exert any controlling influence over the liquor traffic in their own community. As the liquor excise was one of the main sources of income, it conferred a certain power on the party which controlled the revenue. The liquor traffic was thriving primarily in the city of New York, which was Democratic and governed by Tammany. It has been publicly charged that the Excise Department was called into existence by the Republican party, which was in need of more revenue and greater political patronage.

State Excise Department

The Liquor-tax Law was commonly known as the "Raines Law," from its author, Senator John Raines, who, until his death, really administered the Excise Department, as he made or approved every appointee under the commissioner.

While the honest intentions of the law were accepted, its original purpose was not so much to ameliorate conditions as to use the law for political and economic reasons.

The excise commissioner was soon accepted as a mere pedler of licenses, and his business was to secure as much revenue for the State as possible. The law was interpreted very laxly, and really permitted as many saloons as could be found capable of paying the fee.

One very reprehensible feature of the law was the section referring to hotels, defining these as places which contained ten or more rooms, a kitchen and a dining-room. While the saloon was not allowed to sell on Sunday, hotels were practically at liberty to dispose of their liquor, if they had a hotel license, which cost them no more. Most saloonkeepers who took a saloon license were neither equipped for nor cared to run a hotel; but they had ten rooms which could be utilized profitably for purposes of commercialized immorality.

Raines Law and Its Abuses

From the outset a number of the more unscrupulous saloon-keepers seized the opportunity, and used their ten rooms as an assignation and prostitution annex to the saloon; and soon others, who originally meant to be decent, found themselves drawn, or driven, into a similar use under the compulsion of competition, until saloons in general became bawdy houses, and the residence districts and tenement houses of the city were full of so-called "hotels," which were in fact houses of assignation or merely houses of prostitution with a barroom attachment.

By 1900, conditions, particularly in New York city, but also in all the large cities, were the worst possible that could be imagined under the liquor régime, to which was added an almost unrestrained traffic in prostitution.

In the autumn of that year Bishop Potter brought the facts to the attention of the Dioecesan Convention of the Episcopal Church. A resolution was adopted, calling upon the Bishop to investigate the conditions, and to protest in the name of the Church to the mayor of New York.

Bishop Potter, on Nov. 15, 1900, sent the following letter to Mayor Van Wyck:

> I affirm that such virtual safeguarding of vice in the City of New York is a burning shame to any decent and civilized community, and an intolerable outrage upon those whom it especially and preeminently concerns. . . I approach you, sir, to protest with all my power against a condition of things in which vice is not only tolerated, but shielded and encouraged by those whose sworn duty it is to repress and discourage it, in the name of unsullied youth and innocence, of young girls and their mothers who, though living under conditions often of privation and the hard struggle for a livelihood, have in them every instinct of virtue and purity that are the ornaments of any so-called gentlewoman in the land. . . The situation which confronts us in this metropolis of America is one of common and open notoriety, and of such a nature as may well make us a byword among the nations of the world.

Bishop Potter's Letter on Raines Law

These conditions had originated primarily with the State Excise Law, which permitted the so-called "Raines Hotel." No wonder George J. Kneeland, who made the survey of vice conditions in New York city for the Bureau of Social Hygiene, could write:

> I regard the sale of liquor in connection with commercialized prostitution as one of the chief obstacles in any attempt to repress or limit this business.

The result of the letter from Bishop Potter was the creation of a Committee of Fifteen by a meeting of citizens at the Chamber of Commerce in November, 1919. It was their purpose to initiate a search and inquiry, to publish the results, and to promote legislation aiming to remedy these conditions.

A report of this committee stated that

> the effect of the Raines Law has been to provide unexampled accommodations for prostitution—as a result, solicitation is probably more general in New York than in any other American city. Also, the infamous "cadet" system, with its white slave attachment, growing out of the Raines Law Hotels. (A "cadet" was a young man dressing better than the ordinary boy, who, with jewelry and style, secured the friendship of some shop-girl, took her for refreshment to a Raines Law hotel, drugged and ruined her. At his mercy, she went to live with him, only to find herself an inmate in a house of prostitution.)

The intolerable conditions resulting from the Raines Law were responsible not only for the creation of the Committee of Fifteen, but also, in later years, of the Committee of Fourteen, organized to cope with these particular conditions; also of the Bureau of Social Hygiene, which, under the chairmanship of Mr. John D. Rockefeller, Jr., was responsible for the investigation made by Mr. George J. Kneeland. This investigation was undoubtedly a decisive factor in the overthrowing of commercialized prostitution in the city of New York.

Committee of Fifteen. Committee of Fourteen

The New York State Anti-Saloon League was organized in 1899, and with its advent there was ushered in a new era of organized and intensely aggressive effort, culminating in the ratification of Federal Prohibition by the State Legislature. After the original Committee of Fifteen went out of existence, because its first task, the preparation and publication of "The Social Evil" by Prof. Edwin R. A. Seligman, had been accomplished, a new momentum against liquor and prostitution was given by the Anti-Saloon League, which called a luncheon meeting, which, in turn, resulted in a second call by the

Anti-Saloon League is Organized

City Club. It was probably due to the activities of these meetings that the struggle against commercialized vice in New York city was finally won.

The Rev. J. Q. A. HENRY was superintendent of the State Anti-Saloon League from 1899 to 1901. Dr. Howard H. Russell, who had been appointed his successor in September, 1901, assumed official supervision in January, 1902. In the same year, under the local-option provisions of the Excise Law, 100 dry townships voted "no license." The official publication of the New York Anti-Saloon League in 1902 was the New York *Liberator*. That year Dr. Russell reported:

That during the past year more than 2,000 churches had cooperated with the League superintendents and that altogether over 6,000 League gatherings had been held.

That since its formation the State League has issued about 10,000,000 book pages of temperance literature.

The League had succeeded in outlawing more than 60 concert-hall saloons in Buffalo.

In Yates County a local-option campaign conducted by the League had left not a single license town in the county.

Over 300 prosecutions of liquor-law violations had been pushed through the courts throughout the State. Notorious lawbreakers in Albany, Buffalo, Middletown, Newburgh, Port Jervis, Rochester, Syracuse, and Troy had been punished.

Reporting on the activities of the League in 1904-05 Dr. Russell stated

that more than 400 additional churches had joined the movement and that now nearly 3,000 were cooperating with the League.

About 400 special meetings had been held during the "Automobile Summer Campaign"; and for six months the superintendent, or an assistant, had been in the field with the Lincoln Male Quartette. More than 100,000 people had been reached in this way and much had been done in the development of public temperance sentiment.

More than 82,000 persons signed the pledge of the Lincoln Legion in the State last year.

In June, 1905, the first number of the *Lincoln Magazine*, which superseded the *American Issue*, was published: its circulation was 35,000 monthly.

Six bills supported by the League were passed by the Legislature; and three, introduced by the wets, were defeated. The latter included the Monroe Bill, providing for the licensing of hotel bars throughout the State, and the Foley Bill, proposing to open the saloons in the city of New York on Sundays.

Among the important temperance reform measures passed were: (1) The Raines Amendment, aimed at the "Raines Law Hotels," which for so long disgraced the State; (2) the Ambler Bill, providing for the inspection of a hotel at any time (under its operation 149 hotels in Buffalo have been closed, and 104 certificates revoked in the city of New York); (3) the Lewis Bill, providing that where a liquor-tax certificate has been revoked, no relative, agent or employee of the former holder can obtain a new certificate for the same premises without the consent of the owners of residence property within 200 feet of the saloon; also that if the certificate had been revoked for the permission of disorderly conduct no new certificate could be issued to said parties within a period of one year; (4) several improvements were made in the Excise Law.

The Governor recommended local option in his message to the Legislature and the Wainwright Bill, unsuccessful in its first introduction in the Assembly, was passed, on reconsideration. It reached the Senate too late to be voted on this year. The Board of Trustees of the League would continue the fight for local option in the next Legislature.

In 1905, Oswego County elected 42 local officials under a modified Venango plan. This was a plan whereby the voter signed a pledge-card, agreeing to vote the Prohibition ticket when a specified number (enough to make a majority) had signed.

On Jan. 1, 1906, WILLIAM HAMILTON ANDERSON, then connected with the Illinois Anti-Saloon League, assumed for about a year the district superintendency of the New York League in Buffalo.

The Prohibition party was at work, besides several other organizations. The State Anti-Saloon League endeavored to crystallize the sentiment created by the various temperance and cooperating agencies into legislative action. Without harmonious cooperation this work would never have succeeded, in view of the facts that the liquor traffic was so thoroughly entrenched in the body politic and that Tammany Hall derived so much from this mutual agreement.

It was in these years that a new exponent of the liquor trade arose, who was later to be one of its chief defenders, Alfred Emanuel Smith (commonly known as "Al" Smith), member of the State Legislature (1903), later (1922-28) governor of the State, and Democratic nominee for the Presidency (1928). Throughout his public career he seems to have consistently voted for or approved everything and anything that favored the liquor interests. In 1907 (March 26 and April 23) he voted for the opening up of Prohibition areas for the sale of liquor, and to keep the local-option bill strangled in the Excise Committee.

Alfred E. Smith

Meanwhile the work of the Anti-Saloon League had been effective. It had compelled officials to enforce what law they had. The League agitated and promoted the adoption of additional legislation and induced private citizens to take an active part in the promotion of measures favorable to temperance.

These activities could not go unchallenged, and the liquor-dealers of the State became more aggressive in their opposition to the dry movement in general and against the Anti-Saloon League in particular.

Dr. Russell reported a systematic campaign against the League by the liquor interests, in the form of anonymous letters, marked newspapers containing charges and attacks, and marked copies of the *Wine and Spirit Gazette*, sent to pastors and leading laymen, members of the Legislature, and other public officials.

While the attacks of the wets were somewhat effective, the League succeeded in reducing the plurality of Senator Raines and of Senator Ellds. Both had been opposed because of their excessively wet record.

The State Excise Law, which had been hailed as the most advanced step in liquor legislation, was found to need another overhauling.

State Excise Commissioner Clement, in his annual report, recommended several amendments to the Law. All of these recommendations indicated the Commissioner's recognition of the improved condition of public sentiment.

Assemblyman Moreland's bill, providing that all sales of liquor should be forbidden to those who had been four times convicted of a felony or misdemeanor, was passed; and it was a valuable restriction in preventing sales of liquor to habitual drunkards who had been repeatedly convicted. This bill was one of those recommended by the Excise Commissioner, and it had been indorsed by the Anti-Saloon League.

A hearing upon the Ralston Bill was granted by Governor Hughes to the Anti-Saloon League on June 20. The League summoned representatives of the Episcopal and other denominations in New York city, including the secretary of the Federation of Churches, who stated that sites for churches to cost over $6,000,000 had been selected since 1896 with direct reference to the protection

afforded by the "200 feet rule" and that, in many cases both the value of the property and its peaceful use would be jeopardized by the Ralston amendment. On June 22 Governor Hughes sent to the Assembly his veto of the Ralston Bill. The League secured the protests of more than 3,500 churches against this bill.

Dr. Russell concluded his report for that year with the following paragraph:

With all this encouragement to zeal and activity, it has become very manifest that we have in New York State the most strong and stubborn foe to fight of any State in the Union. With 234 well-established breweries, 35 distilleries, 30,000 retail liquor-dealers and unlimited capital, we shall have to build with patience and persistence the strongest State organization of any of the branches of the Anti-Saloon League of America.

The New York State Commission on Prisons reported in 1907,

During the year there were 28,519 commitments to the jails, and 3 615 to the penitentiaries for intoxication. It would appear that one half of the convictions in the criminal courts of the State are for this single offense.

The editor of Hampton's *New Broadway* magazine in 1908 wrote the following note as an introduction to an article by C. A. Phelps on the liquor fight against Prohibition:

Six and one half billions of wealth are involved in the mighty Temperance Movement now sweeping over this country. Five million men, women, and children have a bread-and-butter interest in the outcome. No battle of capital against capital ever compared with this struggle of the Drink Power, backed by billions of wealth, arrayed against Will Power born of Public Sentiment.

Liquor Interests Clean House

The brewers now began to realize that the saloon was giving a black eye to the whole liquor industry. The generals of the liquor army were forced to acknowledge at last that the dive (the progeny of the saloon) was bad for the liquor business; and forthwith the liquor legion began a movement of "cleaning house," which meant wiping the dives from municipal maps. Definite action was taken by the formation of the New York State Lager Beer Association, which made an agreement with the bonding companies whereby the brewers were to refuse beer, and the bonding companies were to refuse to give bonds, to disreputable saloon men. As a result, on May 1, 1908, "revelry by night" was no longer heard in saloons of the dive class in New York State.

Bonfort's Wine and Spirit Circular of that year stated:

Saloons have been run in violation of law and decency until it looks as if they are doomed to extinction, except in the largest cities. A sufficient percentage have been disorderly, have sold to intoxicated men, have kept open after legal hours and on Sundays etc., to create a hostile sentiment that has crystallized into a war of extermination, and the saloon as a factor in society would seem to be doomed. We realize that this is a big admission; but the facts demand the admission, that our trade may properly grasp the situation. If the saloon cannot be successfully defended, if the cry of personal liberty will not save it, then let it go.

During 1909 Alfred E. Smith introduced a bill intended to remove all the provisions protecting churches and schools from saloons within a radius of 200 feet.

In 1908 Mr. T. DeQuincy Tully, secretary of the Law Enforcement Society of New York, who had been invited to speak at an open meeting of the Kentucky National Model License League (an organization made up of men engaged in the manufacture and sale of intoxicating liquors), made the following remarks:

The liquor men in New York city do not want the law enforced; *i.e.*, they have not been wanting it enforced. Nine-tenths of our difficulties in the way of dealing with crime, with corruption, political and otherwise, arises from a lawless saloon.

In 1909 the United States Brewers' Association compiled and issued a "Text Book of True Temperance." Its purpose was to show how wholesome and popular beer was; to exhibit the brewers as patriots; and to show that Abraham Lincoln was not a Prohibitionist. Throughout the book (of over 200 pages) the endeavor was to show the horrible failure of Prohibition.

That same year the Association issued a "Year Book," reviewing temperance legislation, and adducing statistics to show the horrible conditions which would confront the State and the nation if they were to adopt Prohibition. Incidentally, the book showed the production of malt liquors in the State of New York to have increased from 3,500,000 barrels in 1878 to almost 13,000,000 in 1908. The retail liquor-dealers in the State had increased from 34,753 in 1907 to 35,579 in 1908.

Rev. J. A. Patterson Joins League

In 1909 the Rev. J. A. Patterson, D.D., assumed the superintendency of the New York Anti-Saloon League. The struggle in New York was primarily for the extension to the cities of the same local-option law which was governing the towns. Reporting on conditions in New York, Dr. Patterson stated:

When you consider that back of this [the brewing] industry there are millions upon millions of financial capital and storehouses of political resources, you may appreciate the size of the confronting job. The present Lieutenant Governor of the State was elected a stockholder of Bartell's Brewery at Syracuse one year ago last March. It is confidently believed by many that he is still a stockholder in that enterprise, although he has transferred his director's policy to some innocent bystander, while he goes out to do the dear people as a guardian of their moral welfare. The presiding officer in the Assembly is just as obedient to the demands of the liquor traffic as the Lieutenant Governor tries to be. These officers, both Republicans, but avowed opponents of Governor Hughes, have the power to appoint committees in both Assembly and Senate to which temperance bills are submitted. They usually appoint some of the best men in the Senate and Assembly on these committees and then fill up the committees with Tim Sullivans and Alexander Kissels, so that the legislation unfriendly to the saloon is smothered in the committee-room.

But one piece of legislation friendly to the liquor interests was passed during that year's session, and this was vetoed by the Governor after a public hearing had been given at the request of the Anti-Saloon League.

While the League had not yet secured any distinctive legislative victory, as far as advanced temperance legislation was concerned, it had nevertheless so grown in power and influence that it had kept the liquor men from scoring any triumph. For the seven years prior to 1909 not a single measure favoring the liquor interests had been placed upon the statute-books of the State.

The elections in New York in 1909 resulted in a net gain for the temperance forces of 88 towns. Of 933 towns in the State, 402 were under no license, while many wet towns had voted for partial license.

In summing up the activities of the League and the situation in the State at the end of 1911, Superintendent Patterson stated:

The Empire State will be the final battle-ground of the temperance conflict in America...

What this [the Democratic] party tried to do to the Liquor-tax Law would have given ecstatic raptures to

the heart of Gambrinus. *Just sixty-eight proliquor bills were introduced at a single session. . .*

Fortunately 12 of the 85 Democratic Assemblymen were pledged to the Anti-Saloon League and pledged against all proliquor legislation. But five of the liquor bills were enacted into law, four of them being simply administrative measures which added no additional powers to the liquor fraternity. But the Democratic party was tried, convicted, and evicted, more because of what it attempted to do than because of the success which attended its evil-intentioned program. The League was on the defensive during the last legislative session. With 19 of the 23 members of what might by courtesy be called "the temperance committees" friends of the liquor traffic, all temperance measures were benevolently strangled to death.

While in 1912 a few minor measures relating to the liquor question were enacted, all efforts to weaken the liquor law were defeated. The 1913 program of the dry forces was, first of all, to extend local option to 40 third-class cities in New York and to 25 counties (most of them, however, dry) without cities.

The dry agencies favored submitting the following question to all candidates for offices that had to do with the enforcement of laws against the liquor traffic: "Are you willing to announce yourself as in accord with the crystallized sentiment which seeks the destruction of the liquor traffic?"

It was estimated that during 1913 New York spent $1,000,000 a day for alcoholic drinks. The city of Buffalo was reported as having eight times as many saloons as churches. It was, also, reported that of 27,000 arrests in that city, 75 per cent had been directly due to drink.

Reporting on the work of 1913, the New York Anti-Saloon League was able to make the following gratifying statement:

The last year has witnessed the most vicious attack upon our excise laws by the liquor traffic that this State, or possibly any other, has ever known. The last Legislature was owned, body and soul, by Tammany Hall. . . To be owned by Tammany Hall, from the temperance standpoint, is synonymous with being owned by the brewers. The liquor men were so confident of getting everything they asked for that they made no bones about it, and were utterly insolent in their attitude.

Liquor Men Lose in 1913

At the beginning of the battle last winter, we did not dare to hope to be able to keep intact the excise laws we had. The liquor men had many bills introduced, aiming to break down the law at every vulnerable point—extension of hours, laws to so interpret the words "conviction" and "convicted" as to make it almost impossible to punish a saloon-keeper for infraction of the law, and worst of all, laws to legalize the Sunday saloon. The battle waged was very fierce. At the end of the session, the liquor men had been beaten at every point except two. By the barest majority they succeeded in passing laws that sought to lengthen the hours of sale in certain districts, and to interpret the words "convicted" and "conviction" as we have indicated.

We carried the battle before the governor, and won —Governor Sulzer vetoing both bills—so that the Legislature, absolutely owned by the liquor interests, was not able to break down the existing laws at any point. This was a defensive victory, but critical students of our State believe it was the greatest temperance victory in 20 years.

In 1914 William H. Anderson, formerly superintendent of the Anti-Saloon Leagues of Illinois and Maryland, came to New York, and with him the most intense and unrelenting phase of the fight against the organized liquor traffic was initiated. With the coming of Anderson the Prohibition question was popularized and taken from the pulpits and the organizations of law enforcement and hurled into the Legislature.

Anderson at Head of Anti-Saloon League

In his greeting to his new constituency, Anderson stated:

The Anti-Saloon League of America is committed to national Constitutional Prohibition. Two obstacles stand in the way: (1) Ignorance; (2) greed. Those who are ignorant of the destructive nature of alcohol and the economic and moral blight of the traffic in it must be *taught*. Those who know better, but carry on the traffic for gain, and those who protect them for graft must be *fought*.

The first necessitates the greatest campaign of temperance education ever undertaken in America. . .

The second, in New York at present, involves a comprehensive, elastic legislative program that will allow every citizen of the State, whether he lives in the country, a small town, or a big city, to exercise in some manner his inherent right of self-defense by voting directly and effectively against the liquor traffic.

The *American Issue*, the official publication of the New York League, printed a report of a conversation with a brewer which is ample evidence that the liquor industry was fully aware of what it was threatened with in the coming of Anderson to the State. This brewer is reported to have said in part:

We know the work you men have done elsewhere. We are well acquainted with the work that that man Anderson has done in other states; and I for one am glad that he has come, because it has made our men get together. The liquor men up-State will present the most solid front they have ever shown. It was like kicking us in the leg. We know we have got to fight, and we are going to do it. You will find out. I am glad they see the danger and are uniting for it.

The New York Anti-Saloon League introduced in February, 1914, what it called an "Optional Local Prohibition" bill for New York. It was characterized as the last step short of absolute Prohibition. The purpose of the bill was deseribed by its author as follows:

The bill is not a Prohibition measure in the sense that it forces Prohibition on any community by legislative action. But it gives various localities the option of securing Prohibition by their own vote in units as large as a county, or as small as an election district if the larger ones do not act, and is frankly designed to prepare New York for national Prohibition.

The present Raines Excise Law permits a vote only in towns, and that under very unsatisfactory conditions. The new measure will not repeal the Raines Law, but, wherever the existing law does not afford a convenient and effective means of expressing the public sentiment against the liquor traffic, the Anti-Saloon League's measure can be invoked to suspend the operation of the Raines Law and prevent the issuance of any licenses in certain classes of units.

Anderson's publicity methods savored more of *fortiter in re* than of *suaviter in modo*. He found nothing sacred in the Legislature or in legislators, when that body, or its individuals, strayed from the fulfilment of public duty and safeguarding public interests. The League was soon sued by the political boss of the day. This and similar suits did not discourage the League, but were turned to advantage, as they afforded new opportunities to bring to the attention of the public the fact that the liquor traffic still existed and had to be fought.

The *American Issue*, published weekly under the direction of Rollin O. Everhart, was filled not only with political information, but also with elementary instruction on alcohol, so essential in building up militant public sentiment.

Former Governor William Sulzer was the Prohibition nominee in 1914 and polled 126,270 votes, he having received, also, the nomination of the American party, which was responsible for perhaps slightly more than half of the vote.

Charles S. Whitman was elected governor. He was pledged not to interfere to prevent the passage of the Optional Local Prohibition bill.

NEW YORK

The year 1915 showed the greatest progress ever made in the history of the temperance movement in New York State. There was a 60-per-cent gain in the number of Assemblymen pledged to, or having good records concerning, the Anti-Saloon League's proposed legislation. Ninety-six new towns were added to the dry list, 82 of which went into the no-license column in the November election of 1915. The three Congressional vacancies in the State were all filled by men who would vote for the submission of the national Prohibition resolution to the State.

Great Temperance Progress in 1915

In the legislative session of 1915 during the discussion of the question of increasing the excise tax, which had been increased 25 per cent for one year, it was estimated that the retail trade alone in liquor in New York amounted to $360,000,000 a year, or practically $1,000,000 per day.

In view of the cry raised by the wets and liquor interests, since the advent of Prohibition, it is amusing to note one of the ironies of history in the attitude and change of front of the liquor traffic. The following paragraphs are quoted from an address before the joint committee of the Legislature of the State of New York by Mr. William H. Hirsh, attorney for the New York State Brewers' Association and Lager Beer Brewers' Board of Trade of New York, on March 22, 1916, at the hearing granted on the Optional Prohibition Referendum bill, sponsored by the New York League. Mr. Hirsh said:

I am here to combat the enactment of the so-called "Optional Prohibition Referendum Bill." It is of very little consequence to the issue involved whether it pleases my adversary to call this a tea party or a debate. The legitimate and serious purpose of this hearing demands reasons for or against the bill under consideration.

The Superintendent of the Anti-Saloon League has issued a challenge in which he specifically put in issue the important and salient features of the "Optional Prohibition Referendum Bill." We must at least give him credit for knowing what they are. After a few words on local option as a general proposition, I shall take up the question raised by this challenge.

It is contended that every voter has an inherent right to vote on the liquor question, and where the people are not allowed to do so they are disfranchised. Talk about disfranchisement in this connection is bosh. Under our form of government people vote on the liquor question, just as they do on all other questions, when they elect members of the Legislature whose duty it is to make laws to govern all kinds of human activity. There is no more reason why the people should vote directly on the question of granting a license to sell liquor than on that of granting a license to a druggist, or a certificate to a doctor, or on the manner in which a butcher- or bakery-shop should be conducted. All are matters for State control and regulation through established divisions of government. . . .

Local option is a method devised by our lawmakers for dealing with the liquor traffic in sparsely settled territory, but it does not follow that the people are disfranchised because that method is not extended all over the State. A police regulation has nothing to do with the right of voting.

Local option is not in conformity with the American system of government. The theory of our State and Federal Government does not contemplate that the people of any State or locality should meet and pass laws. On the contrary, both the Federal and the State plan of government provides distinctly that the people should meet and elect representatives who are to assemble at a given place and pass laws which are to be administered by the proper arm of the Government. . . The calm and deliberate judgment of the representatives of the people who have been specially chosen to study and pass upon public questions may be depended upon to more nearly reflect general public opinion than a local-option election, which is usually brought about and carried on by parties specially interested in one side or the other. The members of the Legislature must answer to their constituents, while there is no such consideration to deter the voter from yielding to passion and whim. No reason can be advanced why the Legislature should delegate its power to the people to make laws on the liquor question any more than on any other question which may be an issue before the people. . . Local option is an anomaly under our form of government. And because the mistake has been made of granting it to towns there is no reason for extending it to cities. . .

The Brewers' View of Local Option

The situation in New York in 1916, the work done, and the motivating influences were thus described by Superintendent Anderson of the Anti-Saloon League, who was directing the dry forces:

New York has not only been the hindermost state on the liquor question, but has been considered hopeless. . . . I am satisfied today after over two years of contact with the public in New York that victories equivalent to those won in any other State in the country can now be won in New York quickly with cooperation equivalent to that given by the churches and pastors in those other States. . .

It is easy to see what will happen in New York . . . when the Christian ministry of the temperance denominations in the Empire State show as lively an appreciation of the efficiency of the Anti-Saloon League as the liquor men of New York now have, and when they become as much in earnest about destroying the liquor traffic at home as they are about missions abroad. . .

Two years and a half ago the New York liquor interests did not take the temperance movement seriously: They were insolent, arrogant, and confident. The temperance people were on the defensive and apologetic. In this short time the situation has whipped entirely around. To-day the liquor interests are on the defensive. To-day the temperance people have the confidence.

The main factor in the change that began Jan. 1, 1914, was the declaration by the National [Anti-Saloon] League, in November, 1913, for National Prohibition as the immediate issue in national temperance work. . .

The first thing that was necessary to do in New York. . . was to get a program. We first called it the "Optional Local Prohibition bill." . . .

Then, to remove any legitimate reason for party Prohibitionists to introduce a State-wide Prohibition bill, we added the State to the list units, thus putting into one measure for the first time the proposition for both State and local Prohibition, calling it the "Optional Prohibition Referendum Bill."

Our friends the enemy said that this was the most vicious, most sweeping, comprehensive and drastic bill ever devised, and that there could not be anything worse. . . Our coming campaign will be waged upon the same bill modified to give the women a voice on an equality with the men. We avoid the general issue of woman suffrage by providing for a remonstrance proposition, instead of an election, as in Indiana townships for nearly 20 years. It is satisfactory to both suffrage and antisuffrage leaders in New York for incidentally the same reason. Each side figures that this plan will neither hurt it nor help the other. This also avoids the question of constitutionality. The women of New York who own property are allowed to sign "consents" to bring saloons into a community. We have just inverted that CONSENT. We have turned the enemy's own gun on him. If women are competent to bring saloons into a community, they certainly are competent to put them out. . .

By putting up to the Mayor of New York city the outrageous violations of the liquor law on Sunday, and by showing him that he must either enforce existing laws or else stand for laws that can be enforced, we have secured from the Mayor of New York city, the greatest city in the world, a clear-cut statement that he will approve any sane, practical proposition to give the people of New York, not totally disfranchised, power to decide the liquor question. . .

In May, 1917, with the help of Governor Whitman, a city local-option law was passed, enfranchising the more than eight millions of people living in the cities of the State. Every city except New York could vote, on petition of 25 per cent of the voters, not oftener than once in three years. In New York city there was first to be a petition and a vote on the question whether that city should become local-option territory. If it so voted (a vote on this question not being permitted oftener than once in five years),

City Local-option Law Passed

then the general law should apply. Under this law 20 of 39 cities (there were 59 in the State) voting on April 16, 1918, voted dry, cutting off over 900 licenses. A number of the cities voting started too late to have any hope of winning.

The liquor interests, in an effort to head off Prohibition, introduced a restricted measure of their own, the riper features of which were cut out through the activity of the Anti-Saloon League. By this bill about 5,000 additional saloons were closed in New York State during 1917 under the feature providing not more than 1 saloon for every 500 inhabitants in places of less than 55,000 population.

New York, which furnished only 3 out of its 43 Congressional votes for submission of the National Prohibition Amendment in 1914, in 1917 cast 13 votes with one additional vote officially paired in favor, besides two in reserve. As the 14 cast were a gain of 11, two more than the 9 which, if lost to the opposition, would have defeated ratification, it is evident that New York saved the day for the nation.

Ratification came so near carrying in the 1918 session of the New York Legislature, that the liquor interests would not permit a vote upon the actual merits of the case in either house. It was conceded that if it had come to a vote on its merits in either house, it would have passed.

The League defeated the effort of the wets to submit a State Prohibition amendment which was designed to sidetrack ratification and which would have seriously confused the issue, as any amendment to the State Constitution must be acted upon by two separate sessions of the Legislature and by two totally different Senates. The ringing message of Governor Whitman, exposing the fraudulent nature of the so-called referendum on ratification, resulted in its defeat and prevented the establishment of a dangerous precedent for the entire country.

In 1917 ratification stood out as the probable paramount issue in the primaries and the general election of 1918 and in the legislative session of 1919. The result of the activities of the Anti-Saloon League, as the representative of the moral forces, was the disappearance of the entire wet leadership of the State Senate in the primaries of 1918, and the subsequent election of a Legislature in favor of ratification.

No one knowing conditions in New York could reasonably have expected the Empire State to ratify the Eighteenth Amendment. The extension of local option to cities, which resulted in many going dry in 1918, would have been considered sufficient victory by the temperance organizations, even without the additional progress made when they succeeded in electing a dozen or more Congressmen committed to the submission of the Eighteenth Amendment. It seemed almost as if the impossible had been brought about, when the State of New York materially aided in the submission of Constitutional Prohibition. To imagine, though, that the State of New York itself would ratify National Prohibition was folly. Many a New Yorker must have read the news twice before he believed that the Legislature at Albany, in the year of our Lord 1919, had actually ratified National Constitutional Prohibition. This overwhelming result was due primarily to the stamina and dogged determination of one man, William H. Anderson, who dared dream the impossible and who had the courage to attempt to bring it about. His methods were criticized by some friends of Prohibition, and damned by all his enemies; but he attained what he set out to achieve and what he was called to New York from Maryland to accomplish.

NEW YORK

While unstinted credit for the success belongs to the organizations, the churches, and the pastors—because without them no temperance plan could have won—it was the New York Anti-Saloon League that furnished the strategy and heavy artillery needed for victory.

New York was not one of the first 36 States to ratify the Prohibition Amendment; but it did ratify within the first month of the legislative session of 1919 (Jan. 29), being the twenty-ninth State to ratify after Jan. 1. Ratification was only made possible through the action of the Republican party representatives in both houses of the Legislature making it a party issue, in view of the fact that the Democratic party (controlled by the Tammany organization, which depended for its campaign funds and its power upon the traffickers in liquor) had made a party issue of it by putting an antiratification plank into the Democratic platform. It lost the Legislature, whereas the Republican party primaries resulted in an overwhelming victory for ratification candidates.

Immediately after ratification there was a tremendous counter-attack in the State, initiated by the German brewers, the liquor interests generally, and some of the big hotel men of New York city, backed by some of the leading New York newspapers. A most desperate effort was made to pass a bill proposing to legalize beer containing 3 per cent (by weight) of alcohol, and this effort was only defeated within the last 24 hours of the legislative session.

Ratification by New York was the hardest blow struck the liquor traffic. It destroyed forever the plea that it was not fair for small States to "put over" National Prohibition on the big States. The victory was a victory of the united moral forces.

Though the liquor traffic had sustained a series of defeats, it was not dead by any means, nor were the interests quite willing to acquiesce in and to obey a law simply because it was the will of the people. The brewing interests alone had billions of dollars at stake, and they were willing to fight to the very last to protect their investments. The next scene of battle was the Legislature at Albany, where heated and prolonged debates culminated in resolutions to investigate the affairs of the Anti-Saloon League of New York, which was charged with being a public menace. The resolutions also called for immediate imprisonment of the superintendent of the League. However, when it appeared that the Anti-Saloon League was perfectly willing to submit to investigation, provided that the Association Opposed to National Prohibition and other offshoots of the liquor traffic were also made subject to inquiry, investigation enthusiasm began to lag; and even for the imprisonment of the New York League superintendent only two votes were cast.

Post-ratification Liquor Activities

While the New York League endeavored to pass a State enforcement code, the wets rallied, under the leadership of Tammany Hall, for one last stand.

In the last hours of the 1920 session a 2.75-per-cent beer bill was put through under circumstances which seemed to indicate conclusively that its passage was the price of wet votes to oust the Socialist members. Governor Smith was committed to beer by the action of the Democratic State Convention of 1920, which had the following plank in its platform:

Light-beer Bill Passed

> We favor an amendment to the so-called Volstead Act that will make operative the Act passed by the State Legislature [the nullifying beer act] and signed by Governor Smith.

It should be mentioned that this beer act had been declared unconstitutional by the Supreme Court of the United States. The new beer bill was to allow drinking at hotels, restaurants, and clubs in cities of 175,000, and sale and "off consumption" in all other places.

On April 4, 1921, Governor Nathan L. Miller, who had been elected on a clear-cut declaration of Prohibition enforcement by an up-State plurality of nearly 400,000 (which wiped out a nullification plurality in New York city of about 320,000), signed an enforcement measure. This bill had been drafted largely under the direction of his personal counsel; it had been introduced by Senator John B. Mullan of Rochester, Monroe County, and Assemblyman Bert P. Gage of Wyoming County; and it had been passed by a Legislature elected in a campaign in which the Tammany candidates were openly pledged to continue nullification.

The new State code was substantially identical in its major features with the Volstead Act, but was passed in three separate bills to fit into various State codes. It specifically repealed the so-called "nullification beer act" passed in the preceding session, the nullification features of which had already been invalidated by the Supreme Court of the United States. It repealed, also, the old Raines Excise Law, commonly known as the "Liquor-tax Law," passed in 1896, which provided for four classes of licenses, and which incidentally developed the abuse known as the "Raines Law hotel."

Mullan-Gage Enforcement Code

On July 4, 1921, a parade was staged by the wets as the beginning of a nation-wide demonstration against the Volstead Act. In preliminary announcements of it its promoters said that more than 300,000 persons had declared their intention of marching: the latest prediction was that 150,000 would take part; and after the parade the claim was publicly made that 100,000 had participated in the procession. According to a leading firm of accountants employed by the Anti-Saloon League, however, there were actually in line only 14,922 persons, including 922 musicians and 44 policemen.

The State enforcement code became operative in 1921, but the Federal Government had already begun to enforce the Volstead Act in the State; and in the first six months of the dry régime 1,950 cases against violators had been instituted in the Federal courts. Of these, 1,650 had been terminated, the convictions totaling 1,145; the acquittals, 48. Also, 1,119 offenders had pleaded guilty, while 70 had received trials by juries. The fines imposed aggregated more than $106,000, of which over $104,000 had been paid in. Two thirds of the cases originated in the districts comprising Greater New York.

NEW YORK

During the first year there were in the State courts 664 convictions for violation of the Mullan-Gage Law and of the old Liquor-tax Law. The fines assessed aggregated $98,789, and the prison sentences imposed exceeded five years.

During 1921 the prosecutions for liquor-law violations were as shown in the accompanying table.

PROSECUTIONS OF VIOLATORS OF THE PROHIBITION LAWS IN THE STATE OF NEW YORK DURING 1921

	State Courts	U. S. Courts	All Courts
Indictments	3,043	3,743	6,786
Dismissed	133	398	531
Acquitted	96	53	149
Cases Pending	1,226	1,355	2,581
Convictions	1,588	1,937	3,525
Sentences suspended	242	.....	242
Fines	$212,926	$272,955	$485,881
Prison sentences	25 years +	20 years +	45 years +

With the ratification of the Eighteenth Amendment it became essential that the program of the dry organizations be shifted and attention be given to the conservation of all gains. In New York the Anti-Saloon League launched on April 30, 1919, the "Allied Citizens of America," and within a few years more than 125,000 people signed its pledge, which read as follows:

> Desiring to have part in promoting morality and patriotism, and the civic welfare of my community, I hereby subscribe myself a member of the Allied Citizens of America, and covenant with other members to uphold American ideals and the Constitution of the United States (including the Eighteenth Amendment thereto) and to cooperate in all proper efforts to maintain due respect for all laws—local, state and national.

Divisions of the Allied Citizens of America were organized throughout the State. For these divisions there was a three-fold local program: (1) A community-wide canvass for enrolment of members; (2) the passage of local enforcement ordinances by the local legislative body, effort being directed to the securing of the necessary enabling legislation; (3) the Yonkers Plan (see below). Whenever, after due efforts at cooperation, officials demonstrated deliberate unwillingness, or incurable incompetence, to discharge their enforcement duty, the full power of publicity was to be employed to compel action specifically, to wit: On a basis divorced from all political activity, to secure evidence of violation of law, and, without further notice to the officials and without fear, favor, or reservation, to give it to the public, persistently, at reasonably frequent intervals (covering a period of years if necessary) until public demand for enforcement was beyond question and the officials had completely changed their attitude or had been displaced by others who took their oath of office seriously.

Allied Citizens of America

The marshaling of the Allied Citizens of America was entrusted to Miss Adella Potter, who, utilizing her valuable experience of many years of intensive suffrage work, organized the counties into formidable groups of militant citizenship.

The Yonkers Plan was tried out in Yonkers, N. Y., the home town of William H. Anderson, with the result that the revelation of conditions in that town brought about certain wholesome reforms.

The year 1922 showed a steady improvement in enforcement. The Allied Citizens of America had organizers in the field, and everything promised that with a few more years of education and agitation, even the wet element in New York would reconcile itself to national Prohibition.

Wet organizations sprang up throughout the State, tending to concentrate in New York city; and attempts were made to organize the foreign element and marshal alien hordes against American idealism and American laws. However, with the advantageous strategic position of the temperance forces, nothing radical was to be expected, and nothing was anticipated, that could possibly have set back the temperance work.

Then, like a bolt from a clear sky, came disaster, which not only arrested progress and lost the gains made by the temperance workers in New York, but so encouraged the wet forces, that the repercussion of the "explosion" in New York was felt throughout the world.

What the wet forces could not have done, overconfidence and carelessness within the ranks of the Anti-Saloon League of New York itself succeeded in accomplishing. In 1922 a former employee of the Anti-Saloon League brought to the attention of the district attorney of New York the fact that he had had an agreement with Supt. Anderson, whereby certain commissions on funds he had raised for the League were to be paid to him, and that some of these commissions had not been paid. The District Attorney found that the method pursued in entering these commissions in the books of the Anti-Saloon League constituted a felony, of which he was compelled to take official notice.

Prosecution of W. H. Anderson

Anderson was tried in January, 1924, on a charge of forgery, he having caused items in the books to be so changed as to have rendered it possible for him to profit personally from the transaction.

Anderson frankly admitted that the changes had been made by his order, but no efforts were made to show that he had actually profited by them. After three hours of deliberation the jury found him guilty of forgery in the third degree, and on Feb. 8, 1924, he was sentenced to Sing Sing prison for not less than one year nor more than two years. The case was appealed to the court of last resort, which sustained the action of the lower court.

As might have been anticipated the wet press made a Roman feast of the conviction.

The wet organizations now corraled their forces and prepared for another onslaught.

The New York State Prohibition enforcement code, known as the "Mullan-Gage Act," was repealed by the New York Legislature in May, 1923, the repeal measure passing the lower house by a majority of one vote. On the last day of that month Governor Smith held a public hearing on the bill, and the next day he signed the bill which wiped off the statute-books of the State every vestige of law dealing with the liquor problem.

Mullan-Gage Act Repealed

In 1923, in his first message to the Legislature, Governor Smith (reelected in 1922) urged the passage of resolutions requesting that the legislative machinery at Washington "be set in motion immediately to bring about an amendment that will permit light wines and beers."

A survey made at the beginning of 1923 on the lower East Side in the city of New York had revealed the fact that many saloons were preparing to reopen their doors. Upon inquiry, it was found that there was a common understanding that Governor Smith would sign the repeal of the Mullan-Gage Law, which would mean the end of all temperance or Prohibition legislation in the State of New York. Over 150 such city "saloons" were counted during 1923. The relief to the wets, however, came too late; and during the subsequent year these "near-beer" saloons decreased.

NEW YORK

The whole burden of Prohibition enforcement in the State was now thrown on the Federal Government. The four Federal courts became congested with liquor cases which should have been handled by 200 State courts. Federal Prohibition officers, numbering fewer than 200, attempted to do what the whole police force of the State should have undertaken. That the situation in New York under these conditions was not unendurable, is due to the inherent decency of the majority of the people, and furnishes remarkable proof that public opinion is greatly in favor of the abolition of the liquor traffic.

The action of Governor Smith was in accordance with promises made by him before his election. His candidacy was hailed by the liquor interests throughout the State as a harbinger of the return of beer and wine. Prohibition enforcement was put under a handicap months before the election. Immediately after the election many saloons which had been closed were reopened in anticipation of the repeal of the Mullan-Gage Law.

That Prohibition enforcement, in spite of terrific handicaps, had been efficient to a degree, was proved when the Bernheim & Schwartz Pilsener Company of New York, which had been holding a large stock of beer and ale, sold the entire plant, including twenty buildings, to a refrigerating company, and poured more than 4,000 barrels of liquors into the local sewer.

The accompanying Tables I and II, showing the arrests for intoxication during the years 1911-26 in the city and State of New York respectively, have been compiled by Mr. Robert E. Corradini, of the Research Department of the World League Against Alcoholism, from police reports:

TABLE I

ARRESTS FOR INTOXICATION IN THE CITY OF NEW YORK

YEAR	POPULATION	ARRESTS FOR INTOXICATION	RATE PER 10,000 POPULATION
1911	4,852,200	21,994	45.32
1912	4,937,517	20,640	41.80
1913	5,022,834	21,727	43.25
1914	5,108,151	20,269	39.67
1915	5,193,468	20,194	38.88
1916	5,278,785	17,099	32.39
1917	5,364,102	13,844	25.80
1918	5,449,419	7,090	13.01
1919	5,534,736	5,562	10.04
1920	5,620,048	5,936	10.56
1921	5,705,365	6,237	10.93
1922	5,790,682	8,578	14.81
1923	5,875,999	10,643	18.11
1924	5,961,316	10,934	18.34
1925	6,046,633	8,971	14.83
1926	6,131,950	8,747	14.26

The *American Issue* for May 14, 1927, published the following statistics from an investigation in Buffalo, N. Y., made by the Board of Temperance, Prohibition and Public Morals of the Methodist Church. The figures are from the police records:

The population of Buffalo increased approximately 85,000 from 1914 to 1926. The population in 1914 was 459,718. In 1926 it was 544,000. In the wet years of 1914, '15, '16, and '17, arrests for all causes ranged from 31,096 to 35,902 for each year. In the dry years from 1919 to 1926 the range was from 24,486 to 30,310. For the wet years arrests for intoxication averaged 13,188. For the dry years since 1919 the yearly arrests for intoxication averaged 9,600. . .

This is an excellent showing. It might be much better did Buffalo have an administration in sympathy with dry enforcement.

TABLE II
ARRESTS FOR INTOXICATION IN THE STATE OF NEW YORK

YEAR	CITIES ①	POPULATION	ARRESTS FOR INTOXICATION	RATE PER 10,000 POPULATION
1911	32	6,292,048	45,349	72.07
1912	33	6,413,955	46,723	72.84
1913	38	6,620,507	51,502	77.79
1914	45	6,825,478	54,048	79.18
1915	48	6,970,017	50,635	72.64
1916	52	7,152,166	54,973	76.86
1917	59	7,621,500	58,375	76.59
1918	60	7,764,001	39,550	50.94
1919	62	7,910,415	26,914	34.02
1920	66	8,070,948	23,589	29.22
1921	66	8,198,823	27,588	33.64
1922	68	8,343,086	34,913	41.84
1923	66	8,454,859	47,750	56.47
1924	64	8,559,746	47,720	55.74
1925	58	8,436,920	42,024	49.80
1926	56	8,530,618	40,867	47.90

①The variation in the number of cities is due to the fact that for some years for certain cities no data are available.

The exposure and conviction of the so-called Kessler bootlegging ring in December, 1923, was a victory for the Government. Kessler, the "king of the bootleggers," was sentenced to two years in the Atlanta penitentiary and a fine of $10,000, and ten of his associates received jail sentences and heavy fines for their share in a conspiracy to violate the Prohibition laws. Convictions were also secured in the case of the La Montagne Brothers, prominent society bootleggers, and they were sentenced to fines and imprisonment.

New and vigorous efforts were made to enact a State enforcement code in New York, but the fall of Anderson, the bitterest but most effective enemy the wets ever had, had so encouraged the opposition that New York openly defied the wishes of the temperance forces. The only victory of the dry forces in the State of New York was gained in 1926, when they concentrated on the defeat of Senator James W. Wadsworth, Jr., who was a candidate for reelection to the United States Senate. The drys put up a candidate in the person of Franklin W. Christman, on an independent Republican ticket, against Robert F. Wagner, an avowed wet Democrat, and Wadsworth, an avowed wet Republican. It was far more important that Wadsworth be defeated than that Christman be elected; and the drys succeeded in securing the election of Robert F. Wagner, who, in the Senate, would be far less dangerous than Wadsworth could have been.

Senator Wadsworth Defeated for Reelection

During the election of 1926 a referendum proposition was submitted to the voters of New York. The Anti-Saloon League and other agencies took the stand that as this referendum would not be binding, and was in essence a fraud, they would not vote upon it.

Approximately 2,900,000 voted for the referendum; about 598,000 votes were cast against it; and 546,000 voters abstained from voting.

Following the resignation of William H. Anderson, Mr. Arthur J. Davis, former superintendent of the Anti-Saloon League of Massachusetts, and more recently regional superintendent of New England, was appointed to the superintendency of the Anti-Saloon League of New York. Under his leadership the confidence of the public is gradually being restored in the State League, which suffered as a whole for the irregularity of its former leader.

The New York East Conference of the Methodist Episcopal Church at its session held at New York in May, 1927, recorded its "continuous confidence in the State Superintendent Arthur J. Davis, and his associates." It especially commended the Rev. A. D. Batchelor, of the Metropolitan District as worthy of its "confidence and liberal support in his great task amid trying conditions." It also made special mention of the election of Dr. O. F. Bartholow, a member of the Conference, to the presidency of the Anti-Saloon League of New York and pledged its "support to him for the conflict in this great Empire State, where the wet forces are massed in an effort to undo the achievement of national Prohibition."

On March 7, 1928, the attention of principals of New York city schools was called to the section of the State Education Law making instruction concerning the effects of alcohol and tobacco compulsory.

Early in 1929 Grover S. Whalen, who had recently been appointed Police Commissioner of New York, conducted a vigorous campaign to stamp out what he described as "the crime-breeding liquor resorts," the "blind pigs" and speak-easies, in that city. He was much encouraged by a recent important decision of the New York Court of Appeals, which makes it possible to prosecute such liquor-selling places as public nuisances. The *Christian Science Monitor* of Jan. 5, 1929, cites the opinion of New York officials that court actions under the nuisance provisions of the Penal Code "will constitute one of the most effective methods that has ever been made available for dealing with the prohibition situation in New York." Police Commissioner Whalen said he would "make use of it to aid his effort to dry up New York."

One of the most important temperance organizations in the State of New York has been and is the Woman's Christian Temperance Union. Although Hillsboro, Ohio, is usually cited as the birthplace of the Woman's Christian Temperance Union, FREDONIA, in Chautauqua County, New York, rightfully claims the honor of inaugurating the first W. C. T. U. in the world. On Saturday evening, Dec. 13, 1873, Dr. DIO LEWIS delivered a popular lecture in Fredonia, and the local Good Templars invited him to deliver a temperance lecture the following evening (Sunday). He accepted the invitation, and his address was so forceful that, on the suggestion of the Rev. Lester Williams, pastor of the local Baptist Church, a meeting was called for 10 o'clock the next morning. At this meeting 208 women formed the Woman's Christian Temperance Union of Fredonia, and at 12.30 about 100 women, led by Mrs. Judge Barker, marched to the saloons. After singing a hymn, followed by a prayer, the saloon-keepers were asked to close their saloons. One hotel closed its bar, one drug-store ceased to sell liquor, and one saloonkeeper locked the women out. The Fredonia movement did not spread beyond Jamestown, where the second W. C. T. U. was organized.

W. C. T. U.

On Dec. 15, 1923, the jubilee of the Fredonia Cru-

sade was celebrated by an all-day session which was attended by many speakers of note. The Fredonia W. C. T. U. still functions. It now has 120 members. The president is Mrs. Hortense Cato, and Mrs. Jennie M. Harris is the secretary.

The Woman's Christian Temperance Union of the State of New York was organized in the First Methodist Church, Syracuse, Oct. 14-16, 1874. The call for the meeting had been issued by the W. C. T. U. of Syracuse and was signed by five members, Mrs. Allen Butler, Mrs. R. A. Esmond, Mrs. E. B. Stevens, Mrs. T. S. Truair, and Mrs. Samuel Thurber.

Twenty-six counties were represented and there were 89 delegates present. Mrs. Allen Butler, of Syracuse, called the meeting to order; Mrs. Helen E. Brown, of New York city, was made permanent chairman; and a constitution was drafted. The name first adopted by the organization was "The Christian Woman's State League," and Mrs. Allen Butler was elected the first president.

At the first meeting of the society, which was held in Brooklyn in the following February, the constitution was somewhat modified and the name was changed to "The Woman's Christian Temperance Union of the State of New York."

It is interesting to note that the first legislative work of the new organization was a memorial to President Grant and Governor Dix, asking them to appoint to positions in the civil service none but total-abstinence men. The memorial to Governor Dix was presented directly by the officers; that to President Grant was referred to the national organization which was to be formed in Cleveland, Ohio, in November of the same year. Twenty-two delegates were appointed to attend the Cleveland convention, and the State of New York was honored by the appointment of Mrs. Mary T. Burt as secretary of the organizing convention.

The New York State W. C. T. U. has been an active factor in the work of the national W. C. T. U. with a constantly increasing membership. The following have served as presidents of the State League: Mrs. Allen Butler, 1874-79; Mrs. Maria Hyde Hibbard, 1879-82; Mrs. Mary Towne Burt, 1882-98; Mrs. Ella A. Boole, 1898-1903; Mrs. Frances W. Graham, 1903-09; Mrs. Ella A. Boole, 1909-26; Mrs. D. Leigh Colvin, 1926-.

Many women prominent in national W. C. T. U. work began their service in New York State.

Mrs. Mary Towne Burt, of Auburn, N. Y., later of Brooklyn, was one of the secretaries of the National W. C. T. U., and was first publisher and then managing editor of the national paper *Our Union*. From 1878 to 1880 she was corresponding secretary of the National W. C. T. U., with her office in the Bible House, New York city. During her administration as president the work of the W. C. T. U. of the State of New York was established. Every county in the State was organized, and the legislative work was put on a basis which commanded the respect of all. It was largely through the influence of the W. C. T. U. that the New York Legislature passed, in 1884, a law requiring scientific temperance instruction to be given in the public schools.

Early Workers

Mrs. Elizabeth W. Greenwood, of Brooklyn, was superintendent of the department of Scientific Temperance Instruction when the Ainsworth Law requiring instruction in the effects of alcohol and other narcotics in connection with physiology and hygiene was passed by the Legislature (1884). Later she led the Evangelistic Department in the State and became director of the department in the national organization.

Mrs. M. M. Allen, who began her work in central New York and later moved to Forest Hills, Long Island, created the department now known as the "Department of Medical Temperance," and in this department New York was the pioneer. Mrs. Allen's work grew until she was director in both the national and the world organizations. It was through her activity that attention was called to the danger and harmfulness of patent medicines and to the quantity of alcohol which they contained.

Mrs. Helen L. Bulloek, of Elmira, N. Y., as superintendent of narcotics, secured the passage of the law prohibiting the sale of tobacco to minors. Her specialty, however, was organization; and through her efforts hundreds of local Unions were organized, thousands of new members enrolled, and nearly half of the counties organized.

On the death of Mrs. Burt, Mrs. Ella A. Boole was elected president of the State W. C. T. U. The plan of Institutes, which were first called "Schools of Methods," was adopted, and county Institutes were held in every county of the State. The work of organization was completed and systematized, and the legislative work increased. Mrs. Boole held office until 1903.

Mrs. Frances W. Graham of Lockport, N. Y., was elected president in 1903. During her administration the membership continued to increase. The Institute work was continued and a Headquarters Fund started, the interest of which is applied to the maintenance of headquarters in New York city.

Writing of the Union in 1908, when the membership was about 30,000, Mrs. Graham said:

> We have driven fermented wine from the communion table; alcohol in all its forms must go from the culinary department and from the medicine chest. We shall work for the complete prohibition of the traffic in intoxicating liquors.

On Mrs. Graham's retirement Mrs. Boole was again elected (1909) president, and she served continuously for seventeen years.

The W. C. T. U. continued to take an active part in legislative work, and contributed very largely to the ratification of the Eighteenth Amendment. It was represented at all hearings before the Legislature. It was during this period that Prohibition became operative through the adoption of the Eighteenth Amendment, and women were given the vote, first by an amendment to the State Constitution, and later through the adoption of the Nineteenth Amendment. A constructive educational campaign was carried on to educate women for citizenship.

It was also during this period that the national W. C. T. U. celebrated its jubilee, after 50 years of organization. New York raised its share of the Million Dollar Fund for the national W. C. T. U. at the same time holding its membership and gaining hundreds of new members every year.

At the convention of 1926 Mrs. Boole retired from the presidency, having been elected president of the National Woman's Christian Temperance Union. Mrs. D. Leigh Colvin was elected her successor. Mrs. Colvin is eminently qualified to carry

on the work in the Empire State, and the organization will continue to mobilize its forces for law observance and law enforcement. The total membership of the State W. C. T. U. is 44,991, and the headquarters are located in New York city.

The present officers, besides the president, are (1928): Vice-President at large, Mrs. Mary B. Wood, Ithaca; corresponding secretary, Miss Helen G. H. Estelle, New York city; recording secretary, Mrs. Grace B. Holton, Webster; treasurer, Mrs. Fronia G. Allen, Albany; Y. P. B. secretary, Mrs. Clara Jacobs, Rochester; L. T. L. secretary, Mrs. Harriet P. Crockett, Montclair, N. J.; editor, *Woman's Temperance Work*, Miss Margaret Sloat, Newburgh.

The New York State Grange, on Feb. 10, 1928, during its Fifty-fifth Annual Convention, held at Poughkeepsie, adopted a resolution placing the organization on record as unalterably opposed to any change in the Eighteenth Amendment and as favoring rigid enforcement of the Volstead Act.

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NEW YORK (CITY). See NEW YORK (STATE).

NEW YORK STATE INEBRIATE ASYLUM. See INEBRIATE INSTITUTIONS.

NEW YORK STATE TEMPERANCE SOCIETY. An association formed at Schenectady, N. Y., Jan. 19, 1829, by Edward C. Delavan and Dr. Eliphalet Nott as an auxiliary to the American Temperance Society, and consisting of the officers and members of county and town temperance societies in the State of New York. It was very influential during the early stages of the temperance movement in the United States, and owed its success largely to Delavan's efforts.

The officers during the first year were: Hon. Reuben H. Walworth, president; Daniel C. Axtell, corresponding secretary and general agent; William C. Miller, recording secretary; T. W. Olcott, treasurer; and Israel Smith, auditor.

The Executive Committtee, when it met in August, 1829, secured the services of Daniel C. Axtell as corresponding secretary and traveling agent. Axtell had been engaged for several months in western New York as an agent of the American Temperance Society. The committee was early convinced that the formation of local societies on the principle of total abstinence was the most effectual way to awaken public sympathy, and to concentrate the influence of the friends of temperance. On this basis they planned to form a society in every county and town in the State.

The *Journal of Humanity*, a weekly issued by the American Temperance Society, was chosen as the organ of the new association; and through the generosity of two friends of temperance in New York and Geneva copies were sent gratuitously to every town in the State for a period of six months. The names of the most prominent citizens in over 800 towns were secured, and copies were mailed to these men, who pledged themselves to give the *Journal* extensive circulation in their respective towns.

Axtell, as agent of the Society, commenced his operations by visiting a number of counties in which he delivered 85 addresses and organized societies where none had already been formed.

In the first annual report of the New York State Temperance Society it was stated that more than 300 temperance organizations in the State, with a membership of more than 40,000, were affiliated with it.

Although many prominent members of the Society, including Delavan, were personal adherents of total abstinence, it was not until 1833 that an attempt was made to commit the organization to that principle. At the convention held at Utica in November, 1833, this motion was introduced:

> *Resolved*, That those persons who abstain from intoxicating liquor of every kind present a consistent and efficacious example, which this Convention would warmly commend to the imitation of every friend of temperance.

But even this mild resolution was withdrawn; and in January, 1834, Delavan, then chairman of the Executive Committee, addressed a public letter to the members of the November convention, asking the views of each on the subject of the resolution. One of those most opposed to total abstinence at this time was the Hon. Gerrit Smith, whose devotion to the cause of temperance reform was unquestioned, and it was felt by many that an attack on wine-drinking at that time would be unwise. The result of the canvass by Delavan must have been favorable, for the resolution, with slight verbal changes which strengthened it, was introduced by Delavan himself at the convention held in February, 1834, and was passed.

The *Temperance Recorder*, the monthly organ of the Society, was first published on March 6, 1832, and in 1835 had a circulation of more than 200,000 copies. In February, 1835, the Society gave directions that the *Recorder* should henceforth advocate "total abstinence from all that intoxicates."

In 1852 the Society issued a call for a State temperance convention to be held at Syracuse in the following June, to which "temperance societies of every name" were invited to send delegates. It was at this convention that Mrs. Bloomer and Miss Susan B. Anthony were not allowed to address the meeting (see NEW YORK WOMEN'S STATE TEMPERANCE SOCIETY).

NEW YORK WOMEN'S STATE TEMPERANCE SOCIETY. The first State temperance organization for women, founded at Rochester, N. Y., April 20, 1852, as the result of the rejection of women as delegates to various temperance conventions. The formation of the Society occurred in the following manner: By 1850 many of the old Washingtonian temperance societies had been replaced by the Sons of Temperance, who permitted the organization of subordinate lodges known as "Daughters of Temperance" or "Daughters' Unions." These Unions gave suppers and festivals to raise funds, and endeavored to abolish liquor, then in common use, from the household.

One of these Unions was formed at Rochester,

N. Y., by Susan B. Anthony in 1851; and early in 1852 she was appointed its delegate to a convention of the Sons of Temperance in Albany, in which all temperance organizations had been invited to participate. Her credentials and those of other women delegates were accepted; but when Miss Anthony attempted to comment upon a motion, the presiding officer informed her that "the sisters were not invited there to speak, but to listen and learn." Highly indignant, she and several other women left the hall and decided to hold a meeting of their own. Thurlow Weed, editor of the *Albany Evening Journal*, assured the women they had been justified in their action, and in the next issue of his paper announced their proposed meeting and related their treatment at the convention. Under the guidance of the Rev. Samuel J. May, of Syracuse, a small number of women met at the Hudson Street Presbyterian Church, Albany, and organized a temporary society, of which Mary C. Vaughan, of Oswego, was made president, Miss Anthony, secretary, and Lydia Mott, of Albany, chairman of Business Committee. Lydia F. Fowler, of New York, addressed the group, and letters intended for the Sons of Temperance convention were read from Elizabeth Cady Stanton, Amelia Bloomer, and Clarinda Howard Nichols (then editor of the *Windham County* [Vt.] *Democrat*). The assembled women sustained Miss Anthony's statement that their treatment at the convention had shown that the time had come for women to have an organization of their own, and a committee, with Miss Anthony at its head, was appointed to call a "Women's State Temperance Convention."

Miss Anthony immediately wrote to the various Daughters' Unions throughout New York, urging them to send prominent delegates to the coming convention. Many encouraging letters were received, among them one from Horace Greeley, editor of the *New York Tribune*, who heartily approved the idea of a woman's temperance convention, and offered to print the addresses, resolutions, and report of the proceedings if the necessary data were telegraphed to him.

The Convention opened in Corinthian Hall, Rochester, on April 20, 1852, with approximately 500 women in attendance. Miss Anthony read the call for the convention, which urged women "to meet together for devising such associated action as shall be necessary for the protection of their interests and of society at large, too long invaded and destroyed by legalized intemperance." Strong resolutions were adopted; and animated speeches and discussions were continued throughout the six sessions. At this convention a permanent society was formed with the following officials: Mrs. Elizabeth Cady Stanton, president; Mrs. Gerrit Smith, of Peterboro, Mrs. E. C. Delavan, of Albany, Antoinette L. Brown (later the first ordained woman minister), and nine others, vice-presidents; Mrs. Amelia Bloomer and Miss Anthony, secretaries.

In a powerful address, accepting the presidency of the new organization, Mrs. Stanton demanded that habitual drunkenness be made grounds for divorce. In but one State was this a law, and this radical utterance almost disrupted the convention and brought forth the condemnation of the press throughout the country, as the address was reprinted in the *New York Tribune*. In May, 1852, Miss Anthony was appointed State agent of the Society, with full authority to organize auxiliary societies and collect money for the parent body.

About this time the NEW YORK STATE TEMPERANCE SOCIETY—the men's organization—issued a call for a State temperance convention to be held at Syracuse in June of that year, and "temperance societies of every name" were invited to send delegates.

Mrs. Gerrit Smith, Mrs. Bloomer, and Miss Anthony were appointed to represent their society. The women proceeded to Syracuse, where they were met by Mr. May and informed that their arrival had caused great consternation among the delegates, many of whom were threatening to withdraw if the women were admitted. However, Mrs. Bloomer and Miss Anthony went to the convention hall, presented their credentials, and quietly took their seats with some other women who were seated at one side of the platform. During the session which followed the secretary closed his report by saying, "We hail the formation of the Women's State Temperance Society as a valuable auxiliary." Instantly the convention was in an uproar, and a number of bitter speeches were made, the opponents of the women's organization being in every instance clergymen. Miss Anthony attempted to speak, reminding the assembly that over 100,000 of the petitioners for a Maine Law the previous winter had been women; but she was not permitted to complete her speech, the president—Herman Camp, of Trumansburg—ruling that she was not an accepted delegate and consequently had no authority to address the convention. The question went to the audience, which sustained the chair. No delegates had as yet been accredited, and every one in the audience was permitted to vote; but the secretary announced that he did not count the votes of the women present. The two delegates of the New York Women's State Temperance Society then withdrew, followed by many other women. The Rev. Luther Lee, of the Wesleyan Methodist church, immediately offered his church for a meeting, which offer was gratefully accepted. The resulting meeting was a success, more persons being present than at the men's convention.

During the remainder of 1852 Mrs. Vaughan, Mrs. Attilia Albro, Miss Emily Clark, and Miss Anthony, representing the Women's State Temperance Society, canvassed 30 counties of New York State, in which they organized auxiliary societies and secured more than 28,000 signatures to a petition for the enactment of a Maine Law. During the third week of January, 1853, arrangements were made to present this petition to the State Legislature. The rules were suspended, and the women were invited to the platform. Miss Anthony presided while Mrs. Vaughan read Mrs. Stanton's eloquent appeal to the Legislature, requesting the legislators either to give women the right to vote on the great evil of intemperance or to represent them truly by enacting a prohibitory law. Additional addresses were made by the Rev. Antoinette L. Brown and other women.

During this same week the men's organization held a mass meeting in Albany, but the women made no effort to participate. Instead they held crowded meetings of their own in the State Street Baptist Church during the day and in the Assembly Chamber at night.

A World's Temperance Convention was called to meet in New York city on Sept 6-7, 1853, and a preliminary meeting was held in Dr. Spring's old brick church, in Franklin Square, on May 12. The call to this preliminary meeting invited "all friends of temperance" to be present. Miss Emily Clark and Miss Anthony were sent to this meeting by the New York Women's State Temperance Society, which hoped that in the preparations for a world convention their organization would be recognized. Lucy Stone and Abby Kelly Foster went as representatives of the Massachusetts temperance women. The Hon. A. C. Barstow, at that time mayor of Providence, R. I., was in the chair, and to the surprize of nearly every one, the credentials of the women were accepted. Everything went as smoothly as clockwork until it was proposed to appoint Miss Anthony on the Business Committee. This proposal reopened the old differences; one angry and abusive speech followed another; and finally, the chairman threatened to resign rather than to put the motion. A committee was appointed to consider the matter, and after fifteen minutes' deliberation reported that "the call for this meeting was not intended to include female delegates, and custom not having sanctioned the public action of women in similar situations, therefore their credentials were rejected." This action was taken after they had already been accepted. The Rev. Thomas Wentworth Higginson, of Worcester, Mass., immediately resigned from the Business Committee, and withdrew from the Convention, accompanied by the women delegates and a number of men. Following their withdrawal, the most violent attacks were made upon women as delegates. The *New York Tribune* scored the Convention leaders and their speeches, but almost every other newspaper in the city of New York condemned the women severely. The press of the nation, also, was antagonistic to the women.

The second day after the women had been excluded from the preliminary meeting, they held a mass-meeting in the Broadway Tabernacle, where arrangements were made for a Women's World Temperance Convention, to precede the one called by the men, it being clearly evident that no women delegates would be admitted to the latter. The Women's Convention was held in New York city Sept. 1-2, 1853, was well attended, and was addressed by many leading men and women.

At the first annual convention of the New York Women's State Temperance Society, held at Rochester, June 1, 1853, Mrs. Stanton demanded the right of women to be heard in public on all questions and reiterated her former plea for divorce for drunkenness. Tremendous excitement was aroused, many women joining in the condemnation of Mrs. Stanton. An attempt was made to prevent her reelection to the presidency of the women's organization, but it was unsuccessful. Shortly afterward a large number of men were admitted to the organization, and their united opposition defeated the reelection of Mrs. Stanton by three votes.

Mrs. Mary C. Vaughan was made president and Miss Anthony was reelected secretary. Miss Anthony refused to serve, stating that the organization no longer represented the principles she advocated, and with Mrs. Stanton, retired from the Society.

According to Miss Anthony, no further records of the organization are discoverable, although there is reason to believe that a convention was held by it in 1854. The Society soon dwindled away, and no other strong, concerted movement of women in the cause of temperance came into existence until the founding of the Woman's Christian Temperance Union twenty years later.

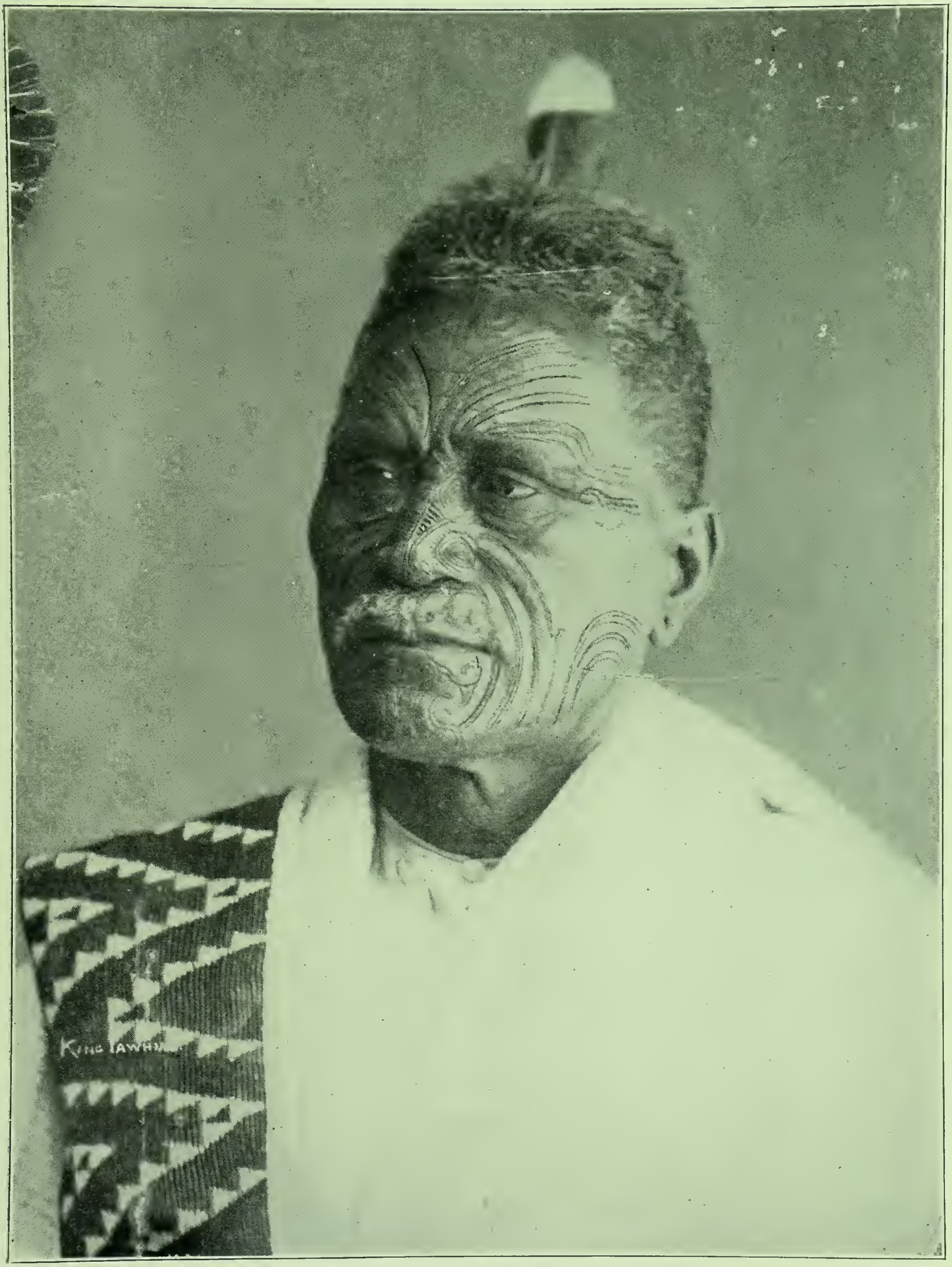
NEW ZEALAND. A Dominion of the British Empire, consisting of a group of islands lying in the South Pacific Ocean, 1,200 miles east of Australia. The group includes three principal islands, the North, the South, and Stewart Islands and several small islands. It is about 1,000 miles long and its greatest breadth is 250, with a coast line of 3,000 miles. The total area is 103,862 sq. mi., with a population (1927) of 1,372,787. The capital is Wellington (pop. 121,324), and the other important cities are Auckland (192,176), Christchurch (118,408), and Dunedin (85,103). The country is administered by a governor-general, a Legislative Council of 38 appointed members, and a House of Representatives of 80 members (including 4 Maoris), elected for three years. The present Governor-general and Commander-in-chief is Sir Charles Fergusson, Bart., K. C. B.

Historical Summary

New Zealand was first discovered in 1642 by Abel Jansen Tasman, a Dutch navigator, who, while on a voyage from Java in the ship "Heemskirk," coasted along the western side and gave it the name it still bears. Over 100 years later (1769) Captain Cook circumnavigated the islands in his ship "Endeavor," and annexed them to the British Empire, which, however, disavowed the act. Subsequently the islands were explored by French, Spanish, Russian, and American navigators and became a resort for whalers and traders, chiefly from Australia. The country was peopled by the Maoris, a Polynesian tribe, who had been in possession at least since the fourteenth century. Attempts at colonization were made by British companies, although the Imperial Government refused annexation for a time; but a threatened occupation by French colonists forced British action, and Captain Hobson was sent to annex the islands by peaceful arrangement with the natives. Hobson landed Jan. 22, 1840, and took possession of the islands as a British colony, having little difficulty in persuading the natives to accept British rule. Settlers soon followed, colonies being located at Port Nicholson, Nelson, Wanganui, and New Plymouth. Hobson founded Auckland and a Presbyterian settlement at Otago; and an Anglican colony was located at Canterbury on South Island.

In 1852 self-government was granted the colony, and a full parliamentary system was set up in 1856. For 20 years thereafter long intermittent struggles occurred between the Central Government and the provincial councils, which ended in the abolishment of the councils in 1876. There was trouble with the Maoris also, about one-half of whom revolted against British rule. Peace was established in 1871.

From the beginning sheep-raising has been the most important industry in New Zealand, and wool one of the most valuable products. Mining operations have also played an important part in the development of the country, the first gold-mines having been opened in 1853. A national educa-



NEW ZEALAND: TAWHIWOHA, AN OLD-TIME MAORI KING

THE TATTOOING IS A GOOD EXAMPLE OF THE FORMERLY UNIVERSAL MAORI CUSTOM

tional system free, non-religious, and compulsory, was established in 1877. The country is noted for its daring experiments in social, industrial, and agrarian legislation, most of which have justified themselves in public estimation. New Zealand has adopted Government control of various activities, especially in the insurance field, advanced labor legislation, including relations of employers and workmen and compulsory arbitration in strikes, adult suffrage, etc.

New Zealand took an active part in the World War (1914-18), sending 100,000 of her forces to Europe. After the War the country became a member of the League of Nations, and it now holds a mandate from that body for the administration of the Western Samoan Islands, and shares with Great Britain and Australia the administration of the former German island, Nauru. Since 1923 the Governor-General of New Zealand has been responsible for the administration of the coasts of the Ross Sea, in the Antarctic, with the adjacent island and territories; and in February, 1926, at the invitation of the Imperial Government, New Zealand took over the administration of the Tokelau, or Union, Islands in the Pacific.

The first visitors to New Zealand found the natives without intoxicants. Morewood ("History of Inebriating Liquors," p. 258) says:

> Previous to the residence of the missionaries in New Zealand, the inhabitants are said to have been so ignorant as not to know the simple process of preparing food by boiling; and that differing from the tastes of men in other regions, they abhorred all kinds of intoxicating liquors. Unfortunately, however, the crews of the Southern whalers have made these people familiar with the use of rum, brandy, and other inebriating beverages, and the pumpkin is now cultivated for drinking vessels.

With the advent of the white man, however, foreign liquors were introduced, with the result that the habits of the natives were altered and drinking became common among them. The early settlers in New Zealand, as well as in the other colonial territories, found the trade in liquor with the natives profitable, and encouraged it, in spite of the evil effects it occasioned.

The first efforts to protect the aborigines of New Zealand from the liquor traffic were made about 1835 by the missionaries of various churches established there. Unfortunately they were hindered rather than helped by those in high civil authority. The debauchery of the natives by and through the medium of the liquor traffic has been and still is a reproach to the Government of the colony, although in recent years it has been mitigated in response to a growing public opinion. An unfavorable influence was also exerted by the war with the settlers in the sixties, the war spirit not being favorable to the growth of moral and social reforms.

Liquor Legislation. From the very beginning of the colony the liquor traffic demanded the attention of the Government of New Zealand. After the separate Colonial Government was established (1840) and the Legislative Council formed (1841), one of the first matters taken up by that body was the regulation of the liquor business. The first ordinances were passed on June 23. One of these was the Prohibition of Distillation Ordinance, 1841, which prohibited distillation, imposing a fine of £100 to £500 on any person keeping or making use of any still, etc., for rectifying or compounding spirits.

A system of licensing the retail sale of intoxicating liquors was adopted in 1842. Under the ordinance the justices of the peace in each district were empowered to grant certificates for licenses to "such persons as shall be approved of by the majority of such justices." The only form of license provided for was what is now known as a "publican's license." Any quantity of liquor not less than two gallons might be sold without license. The license fee was fixed at £40 in boroughs and £30 in other places. An interesting provision of the ordinance was that every successful applicant had to give a bond, with two sureties of £50 each, which was forfeited to the Crown if the licensee failed "to keep the law."

As a result of the work of the various agencies in New Zealand, public sentiment was aroused to the support of the temperance movement and increased demands were made for legislation for the restriction of the liquor traffic. Sir William Fox's Licensing Bill, passed in 1881, was a concession to these demands. Under this measure the people were given an increased power over the liquor traffic, principally through elective committees, who had considerable discretionary power; hence their election was a battle royal with the trade. When an election resulted in a temperance victory all sorts of pressure were brought to bear upon the members of the committee, but nevertheless many licenses were refused. It was under this law that the Prohibition question became a live issue. The elective committee at Auckland raised the question, but lost the election.

Fox Licensing Bill of 1881

Owing to the demands of the temperance forces the Legislature was forced to amend the Licensing Law, and the Act of 1893 made provision for the direct vote of the people on the issue of refusal of licenses, although the vote of one half of the whole body of electors was required to make a poll valid. At the first poll (1894) under the new law, although many of the liquor party refrained from voting in order to prevent the poll from being valid, under the one-half rule, and though the temperance party did not exert its strength because of the unequal contest, yet, to the surprize of all, the vote stood: For license, 42,429; against license, 48,993. At this election the district of Clutha won Prohibition. The large No-license vote was due to the enfranchisement of women in the previous year, this election being the first opportunity for women to vote on the question.

In 1870 the Auckland Provincial Council, recognizing the principle of local option, embodied it in a law, being the first legislative body in the British dominions to do so. Although the usefulness of this measure was practically nullified by its opponents, by its means strong protests were successfully made against the renewal of several licenses.

The Licensing Act was further amended in 1895, to provide for triennial local-option polls, such polls to be taken in every district on the general election day. Every adult, male or female, who had been one year in the colony and three months in the electoral district, was eligible to vote both for the candidates for Parliament and on the granting of licenses in the district. The proposals as to licenses were submitted to the voters in the following terms:



NEW ZEALAND: A MAORI HOUSE, WITH ELABORATE CARVINGS, RESEMBLING THE TOTEM-POSTS SO FAMILIAR ON THE WEST COAST OF BRITISH COLUMBIA

I vote that the number of licenses existing in the district continue.

I vote that the number of licenses existing in the district be reduced.

I vote that no licenses be granted in the district.

The voter might vote for any one or two of these proposals. If the first two proposals carried, reduction would take precedence of continuance; if the second and third proposals carried, prohibition of all licenses would take precedence of their reduction. A three-fifths majority was required to carry no-license and also to reverse it, but any majority would carry reduction of licenses, the reduction being fixed at 5 to 25 per cent, at the discretion of the licensing committee. No vote was taken upon an increase of licenses unless the population of the electoral district had increased in the three years between one poll and another by 25 per cent; nor without such a vote may the number of any licenses be increased, with the exception of the rare contingency of a local, very large sudden increase of population.

Triennial Local-option Polls

The law also made the general election day a half-holiday, from noon; and the sale of liquor was prohibited from noon till the polls closed, at 7 P. M.

The provisions for enforcing the law in any district where Prohibition was carried were made very stringent, and special inspectors, independent of the police, had to be appointed for enforcing them. In Prohibition areas it was unlawful to solicit or receive orders for liquor; to sell, or expose or keep for sale, any liquor within such district; to send or deliver liquor intended to be sold in such district; and to send or deliver to any person residing therein any package containing liquor, unless such package bore the statement that it contains liquor. Violation of any of these provisions entailed a penalty not exceeding £50 for a first offense, and imprisonment for not more than three months for a subsequent offense.

Other provisions of the Licensing Law excluded clubs from the vote on local option, and required that half on the roll must vote to make the licensing poll valid where a Parliamentary election was not contested. Licensing committees were to be elected triennially and to consist of five elected members with the local stipendiary magistrate, in addition, as chairman. If the people failed to elect the whole five members of the committee, the stipendiary magistrate was required to exercise the functions of a licensing committee alone. Liquor-selling in the Houses of Parliament was made subject to an open vote of the two Houses in the first session of each new Parliament, the votes of the two Houses being added together and the issue determined by the majority.

The law also required closer supervision of clubs. Complete Sunday closing was provided for, and it was made not obligatory on the part of a licensee to serve either his boarder or a bona fide traveler with liquor on Sunday. It was forbidden to supply liquor to any one under sixteen for consumption on the premises, or to any one under thirteen for consumption off the premises.

When the time came for the next licensing poll it was decided to take it on the general election day, as this would secure a large vote and lessen the risk of a boycott; thus the election of 1896 was the first real test of the voting strength. The result of the poll was: For continuance of license, 141,331; against license, 99,971. It was generally admitted that the wet victory was brought about by stuffing the ballot rolls and other irregularities, the Government Year-book for 1894 having stated that there were 14,000 more names of men on the rolls than there were men in the colony. This step is said to have been taken by the wets to nullify the women's vote, which they feared. As a result of the victory the leading papers of the country predicted that the Prohibition issue was dead and would never be heard of again.

In spite of the wet prediction, however, the Prohibition issue was a live one in the second and third triennial polls, held in 1899 and 1902, as may be seen by the accompanying table. The Prohibition vote increased from 99,971 in 1896 to 149,490 in 1902.

NEW ZEALAND'S LIQUOR REFERENDUMS 1896-1902

FOR	TOTAL VOTES		
	1896	1899	1902
Continuance of Licensing...	141,331	143,962	146,101
Reduction of the number of Licenses	95,872	109,449	129,879
Prohibition of Sale	99,971	120,542	149,490

A new Licensing Act was adopted in 1908, which with its numerous amendments forms the present Licensing Code in the Dominion. Under this law licenses are granted for the manufacture of wine and beer, and other forms of licenses are: (a) Publicans' Licenses; (b) Accommodation Licenses (granted for special purposes, such as to ensure accommodation for travelers); (c) Packet Licenses (for ships); (d) Wholesale Licenses; and (e) Conditional Licenses (for sales of liquor at fairs, races, etc.). All licenses other than Accommodation Licenses are granted for one year, and are renewable from year to year; and unless the license has become liable to forfeiture, the licensee is legally entitled to a renewal. As licenses were not forfeitable, except for repeated offenses, and were transferable, it was almost impossible to reduce the existing number of licenses of any sort; consequently in 1910 the Law was amended to provide that no new license could be granted except in substitution for a license of the same kind which had ceased to exist by forfeiture or other means. Provision was made, however, for the granting of Publicans' Licenses where the population of a county had been suddenly increased.

The Act of 1908 divided the country into licensing districts, which were made identical with the Parliamentary electoral district, except in the four chief cities, where several electoral districts formed one licensing district. In each district a licensing committee was to be elected once in every three years, the committee to consist of six members, the chairman being a magistrate appointed by the Government, and the other members being elected from the residents of the district. It further provided that the triennial polls on the licensing question should be taken in each district contemporaneously with the Parliamentary polls; the same roll of electors to be used. The form of the question to be voted on was changed by amendment in 1910, which provided for: (1) a vote for or against National Prohibition; and (2) a vote for Continuance or No-License, limited to each district.

By an amendment adopted in 1918 the local, or district, polls were abolished, and a special national poll was directed to be taken on the two issues of National Prohibition with Compensation and National Continuance. It was provided that when National Prohibition is carried it should be unlawful for any person "to have in his possession for the purpose of sale or to import into New Zealand, or to manufacture or sell intoxicating drink of any description." This does not apply to the importation, manufacture, or sale, in accordance with regulations made by the Governor-general-in-Council, of intoxicating liquor "for medicinal, scientific, sacramental, or industrial purposes exclusively."

During the World War (1914-18) efforts were made by the temperance forces to secure prohibitive measures in order to conserve the food and grain supplies, as was done in the other belligerent countries; but the liquor interests were able to prevent the enactment of drastic restrictions and the sale of liquor during the War was but little curtailed. The Sale of Liquor Restriction Act, 1917, contained provisions for the closing (on and after Dec. 1, 1917) of all licensed premises between 6 P. M. and 9 A. M.; and a licensee might, if he so desired, keep his premises closed during the continuance of the Act without prejudice to his right to obtain a renewal of his license. Chartered clubs were subject in all respects to the restrictions imposed on licensed houses. The drinking of intoxicating liquor in restaurants, save by the occupier or a member of his family, was prohibited. The Act was to continue in force during the continuance of the War and for six months thereafter.

Temperance Movement. As early as 1835 the Rev. W. White and Mrs. White formed a temperance society at Hokianga. In March, 1842, Mr. JOHN HARDING arrived in Wellington, and at his house in the following May the **Auckland Total Abstinence Society** was organized. Soon after similar societies sprang up independently at Wellington and in various other centers of the colony, under the influence of the missionaries, especially of the Protestant churches, who were actuated by a desire to save the Maoris from the evil influence of alcohol. Among the early temperance workers was the Rev. SAMUEL WILLIAMS, who became a canon of Hawkes Bay Cathedral.

A branch of the **United Kingdom Alliance** was formed at Drury about 1862 by Doctors Wood and Rayner, with Messrs. Morgan and Kerr, who also received subscriptions for and distributed copies of the *Alliance News*. A great many of the non-conformist settlers arriving at this time were members of the Alliance and soon disseminated its principles, one of the most active workers being the Rev. S. Edgar, whose able platform and press advocacy were a great help to the movement. At the close of 1869 a meeting, convened by John Brame, was held in S. Hemus's boot-shop, Queen Street, Auckland, to consider the advisability of forming an Auckland auxiliary to the Alliance and of spreading it through the colony. Leaders in this movement, besides Brame and Hemus, were F. Cherry, O. Lewis, J. Stokes, and J. W. Carr. It was decided to adopt the Alliance platform. The Thames gold-fields were opened at this time and attracted a large population from the city and elsewhere, so that the progress of the movement was retarded for some time. However, a similar society was formed in the gold-fields, the **Thames Permissive Bill Association,** which did valuable work in promoting the demand for a colonial measure of direct veto.

Subsequently several attempts were made by Brame to form a national Prohibition organization, and in 1874 a conference was called for that purpose in Auckland, but the project failed. In 1878 an organization was formed in Auckland, but it did purely local work, and its influence did not spread beyond the city. The movement was ultimately successful, and on March 1, 1886, at a colonial conference at Wellington, the **New Zealand Alliance for the Suppression and the Prohibition of the Liquor Traffic** was formed. The first officers were: President, Sir William Fox, K. C. M. G.; secretary, H. Field; treasurer, E. Withy; honorary secretary, J. Newman; and organizing agent, T. W. Glover. Among the most active promoters of the Alliance were John Harding, the Rev. E. Walker, Charles Sitt, and the Rev. Leonard M. Isitt.

The **Independent Order of Good Templars** was introduced into New Zealand in 1873, and spread rapidly, thousands being initiated into its membership. The first lodge was formed at Invercargill, by the Rev. J. B. Westbrooke, of England, and the first Grand Lodge was established Sept. 29, 1874, in South Island. A Grand Lodge was established in North Island Jan. 25, 1875. In November, 1874, the Hon. Samuel D. Hastings, P. R. W. G. Templar, visited Australia and New Zealand, traveling over the country and addressing large audiences on the subject of abstinence and Prohibition. Although in later years its membership was not maintained, its educational influence has been of lasting benefit to the people. In 1899 there were 113 Good Templar lodges with a membership of 3,822.

The **Gospel Temperance Mission,** or **Blue Ribbon Army,** has also had a widespread influence in New Zealand. It was introduced into the country in 1883, and soon gained a large membership, subsequently doing much useful work. It was responsible for creating the public sentiment which led to the election in Auckland of a committee pledged to 10 o'clock closing, a reform which, with but a brief exception, has been maintained in that city ever since.

The **Woman's Christian Temperance Union** was formed in New Zealand in 1885 by Mrs. MARY CLEMENT LEAVITT, world missionary of the United States W. C. T. U., while on a tour around the world. The first branch was organized at Auckland, with a membership of 70. Several other branches were started by Mrs. Leavitt, and the work was established on a firm foundation. The first officers of the Auckland Union were: President, Mrs. John Brame; secretary, Mrs. Edwin Holloway; and treasurer, Mrs. Alexander Dewar. Mrs. Dewar, now in her ninety-third year, is still able to take an active interest in the work of the Union. Her colleagues have passed to their reward. The first national convention in New Zealand was held in 1886. Almost from the first the New Zealand Union decided to work for the franchise for women, and a Franchise Department was established, with Mrs. K. W. Sheppard as superintendent. The efforts of the Department were crowned with success when, in 1893, Parliament

gave women the right to vote on the same terms with men, New Zealand being the first country in the world to do so. The W. C. T. U. lays special stress on juvenile work and has organized young people's branches in nearly every district. Among its activities are included the management of three Seamen's Rests, a hostel for business girls, a home for destitute and orphan children, various rest-rooms for women and children, the distribution of literature, and canvassing for votes. The Union has always cooperated with the other temperance agencies, and has actively supported the Alliance in its fight for amendments of the Licensing Law and in opposing hostile legislation. It is affiliated with the World's W. C. T. U. The officers (1928) are: President, Mrs. T. E. Taylor, Christchurch; vice-president, Mrs. Hiett, Dunedin; recording secretary, Mrs. Evans, M. A., Wellington; corresponding secretary, Miss Henderson, B.A., Christchurch; treasurer, Mrs. H. Bendely, Auckland; and editor *White Ribbon*, Mrs. Peryman, Foxton. The present number of branches is 178, with an aggregate membership of 7,500.

W. C. T. U.



NEW ZEALAND: WILLARD INSTITUTE, NAPIER

While there were many agencies operating prior to 1890 in New Zealand to form sentiment antagonistic to the liquor traffic, most of them limited their methods to moral suasion, and by the great mass of the people they were vaguely approved but practically ignored. About 1890 a feeling began to crystallize into action that moral suasion must be accompanied by a relentless political attack upon the vested interests of the liquor trade. Much time and money had been expended in trying to win minor reforms connected with the trade, such as early closing of bars, and Sunday closing. A new principle of attack was adopted in 1890 by the temperance workers in Sydenham who decided to ask the electors, who voted then upon a ratepayer's qualification, to appoint a committee pledged to refuse the renewal of all licenses in the borough. The straight issue of No-license was defeated. The Rev. L. M. Isitt and Mr. T. E. Taylor were the leaders in this fight. The proposal, which was regarded then as quixotic, was apparently badly defeated, the wets polling 452 and the No-license party 329. The temperance forces however, were elated by the results of the contest, and the splendid support given to the definite proposal to end the trade roused a host of men and women to sustained effort for success, which was brought about later. In this fight a prominent part was taken by the *Prohibitionist*, a paper issued by the Isitt brothers and T. E. Taylor.

A few days after the election the **Sydenham Prohibition League** was formed, and forthwith it took the lead in arousing public sentiment for No-license, with the result that on April 10, 1891, the No-License party reversed the action of the previous year by putting its committee into power with a vote of 639 against 423 for the wet candidates. Since that time Prohibition Leagues have been formed throughout the colony and they have been the chief agencies in fostering public sentiment against the liquor traffic.

The growth of no-license sentiment in New Zealand may be shown in the results of the various polls, as follows:

1894	48,993
1896	99,971
1899	120,542
1902	149,490
1905	198,768
1908	383,833
1911	259,943
1914	247,217
①1919	253,827
②1919	270,250
1922	300,791
1925	319,450

①April. ②December.

One of the most important agencies in securing this change of public sentiment toward Prohibition was the New Zealand Alliance, which had been founded in 1886. Composed of representatives of the leading temperance organizations, and many of the churches of the country, the Alliance has taken the lead in the fight for No-license and Prohibition at the various local-option polls. The organization has fought the trade in many ways, as in securing a reduction of licenses in certain localities and the refusal of licenses in others, and in petitioning against abuses in the operation of licensed houses and against the granting of licenses in native Prohibition territory. In 1904 the Alliance made effective protest against the sale of liquor in hotels run by the Government at tourist resorts, and presented a petition signed by 1,200 natives of Niue and Raratonga Islands, which have a population of 4,000, to prevent the introduction of the sale of intoxicating liquor there. It has continually fought to secure the election of favorable candidates to Parliament, and to bring about the teaching of temperance facts in the public schools, which demand was presented to the Education Department in the year 1907.

Influence of New Zealand Alliance

In 1908 the local-option fight resulted in dry victories in six electorates, namely, Ohinemuri, Eden, Masterton, Wellington South, Wellington suburbs, and Bruce, thereby abolishing 154 licenses and bringing the total of dry electorates up to twelve. In this poll reduction of licenses was carried in Auckland, which should have obliterated 14 licenses; but an unsympathetic licensing committee, abolished only 5 licenses. The Continuance vote was found to be strongest where there were the most hotels in proportion to population, as in Westland, where there was 1 license to every 139 inhabitants, and in Grey, with 1 license to every 175 of the population.

Ever since its formation the Alliance has worked to secure legislation for the protection of the Maoris, such as refusal of licenses in native reservations, the prohibition of supplying liquor to Maori women, and giving the natives the right of local option to decide whether or not liquor should be permitted in districts under the Maori Council. In 1909 it attempted to secure the cancelation of wholesale licenses granted at that time at Taumarunui, in the King Country, a native reservation, which had been made Prohibition territory in response to native demand in 1885.

An effort was made in 1910 to secure licensing legislation, through an attempted agreement between the temperance forces and the liquor interests, which would have made 55 per cent of the votes decide the issue for local No-license and, by aggregation of the local votes, the Dominion issue also; Prohibition, if carried, to have three full years' trial before a further vote; and in the event of Restoration being carried, an interval of four years to elapse before licenses are restored. Provisions were also made for the abolition of beer depots on no-license boundaries, the locker system in no-license districts, and bottle licenses. This compromise measure was defeated owing to the fact that the liquor interests insisted on one ballot paper, while the temperance forces desired separate ballots for the local and Dominion voting, and that the issue should be decided by a simple majority. In the same year the temperance forces defeated a proposal to establish wet canteens in the volunteer camps of the army, Clause 59 of the Defence Act not only prohibiting the sale of liquor in the camps, but also interdicting officers and men from taking liquor therein.

During 1911 the regular triennial local-option poll was taken. The number on the roll at this time was 590,042, and the result was: For Continuance 205,661; for Prohibition 259,943; total valid votes, 465,604. Although this result was a substantial majority for Prohibition, it was short of the necessary three-fifths majority. The fight for a bare majority was renewed by the Alliance, and a pledge-taking campaign inaugurated; the W. C. T. U. developed a Women's Crusade; and in the following year National Prohibition Guilds were formed among the young people, with a view to enlisting support for the fight. The proposal secured the support of the United Labour party, which adopted a bare-majority plank in its platform.

The outbreak of the World War (1914) created a national disturbance that reacted most unfavorably upon the Prohibition campaign of 1914, producing a decreased vote on the National Prohibition and No-license issues in the triennial poll. The result of the voting on the former was: Continuance 257,442; Prohibition 247,217; total valid votes 504,659. On the latter the votes were: Continuance 274,405; No-license 229,474; total valid votes 503,879. An attempt was made in 1915 to restrict further the sale of liquor during the War, and a petition urging the closing of hotel bars at 6 o'clock, instead of 10 o'clock, was circulated by the Alliance, receiving more than 60,000 signatures. Opposition developed in Parliament, and the measure was defeated. Despite the King's lead in the matter of personal total abstinence, the House of Representatives voted (60 to 44) against the proposal to stop the sale of liquor at the licensed bar on the Parliamentary premises (Bellamy's). The 6-o'clock-closing proposal was again introduced during 1915, 1916, and 1917, and was adopted in the latter year, becoming effective on Dec. 1. The closing hours were fixed at 6 P. M. until 9 A. M., provision being made for adjustments between licensees and owners and rating authorities in regard to loss of trade due to the shortened hours. An antishouting, or antitreating, measure was also passed. To conserve the resources of the country, Efficiency Leagues composed of prominent business men, under the leadership of Dominion President W. D. Hunt, were formed in 1917 in connection with the educative campaign against the wastefulness of the liquor traffic.

Effect of World War

Following a report of the National Efficiency Board, which recommended that a special poll should be taken on the question of abolishing the liquor traffic under a scheme of compensation, the Government introduced legislation making provision for such a poll. It was estimated that compensation to the trade would entail an expenditure of £4,500,000 ($22,500,000), if not more. Provision was also made that if National Prohibition should not be carried, the issues at the next and succeeding polls should be National Continuance, State Purchase and Control, and National Prohibition without Compensation. In order to win, National Prohibition had to secure more votes than the total cast for the other two issues combined; and any one of the three issues to be carried, had to secure a majority of the total of the valid votes cast. If no issue should secure this majority Continuance was to be regarded as carried. The bill made further provision that there should be no further No-license polls, but that a poll on the issue of Restoration should be taken in each of the No-license districts at the same time as the National poll, Prohibition to be effective at the end of the licensing year, or six months after the measure was carried instead of four years as formerly provided.

The result of the special poll in April, 1919, was as follows: National Continuance, 264,189; National Prohibition, 253,827. The voting in the Dominion was: National Continuance, 232,208; National Prohibition, 246,104; but this favorable majority of over 10,000 for Prohibition was reversed by the vote of the soldiers overseas, which was: For Continuance, 31,981; for Prohibition, 7,723. The special poll having resulted in favor of Continuance, the regular triennial poll was held in December, 1919, the result being: For Continuance 241,261; for State Purchase and Control 32,261; for National Prohibition 253,827. This vote gave Prohibition a percentage of 49.7 of the total vote cast, or only 3,262 fewer votes than the total necessary to carry. The Efficiency League provided large funds, and were the prime movers in connection with these two polls.

Special Poll of 1919

Since 1920 the Alliance has adopted a policy of continuous educative work in the intervals between the triennial polls, and has carried on an organized effort to secure the cooperation of all the churches by means of the "Field Day" system of appealing to congregations once every year and securing signed pledges for annual subscrip-

tions. The economic slump following the War compelled the Efficiency League to disband, and its financial support was withdrawn; but its work has been carried on in spite of difficult conditions. Many years of effort on the part of the Alliance to secure the introduction of scientific temperance instruction in the schools were rewarded in 1921, when such instruction was made compulsory in primary schools and an official syllabus, "Alcohol and the Human Body and Mind," drafted by the Alliance in conjunction with the W. C. T. U., was adopted as the basis of instruction.

In the Prohibition campaigns of recent years the church papers, the *Outlook, Methodist, Baptist, Month,* and *War Cry,* as well as the *Vanguard,* the official organ of the Alliance, have rendered effective service.

The amount of alcohol consumed in New Zealand has decreased in recent years, and drinking is not so general as formerly. It had been the custom for practically every one to take liquor, and a total abstainer was rare; but with the increase in total-abstinence sentiment the number of drinkers has decreased so that the amount of alcohol consumed per capita has really increased. According to the "New Zealand Official Year Book" for 1927, the consumption (in gallons) per capita from 1921 to 1925 was as shown in the accompanying Table I. The figures for 1926 are from the *Alliance News* (London) for May, 1928.

TABLE I

PER CAPITA CONSUMPTION OF LIQUOR

YEAR	BEER	WINE	SPIRITS
1921	11.238	0.177	0.790
1922	9.596	0.088	0.285
1923	9.790	0.118	0.465
1924	10.028	0.144	0.474
1925	9.560	0.163	0.518
1926	9.150	0.160	0.460

The consumption (in pints) of absolute alcohol was as shown in Table II.

TABLE II

YEAR	BEER	WINE	SPIRITS	TOTAL
1921	4.495	0.170	2.654	7.319
1922	3.838	0.084	0.957	4.879
1923	3.916	0.113	1.562	5.591
1924	4.011	0.138	1.592	5.741
1925	3.824	0.156	1.740	5.720

These figures show that the amount of absolute alcohol consumed was greater in the form of beer than in the case of wine and spirits combined.

In 1921 the liquor entered at the Customs represented a consumption of nearly a gallon of absolute alcohol for every man, woman, and child of the population; but this unusual amount was probably due to the pending imposition of a higher duty. Since 1922 there has been an almost constant increase in the per capita consumption. In estimating the amount consumed per capita, the proportion of women and minors who drink is reckoned as not more than the number of men who do not drink. On this basis the consumption of alcohol per capita of drinkers will be about four times that shown for the whole population:

Increase in Alcohol Consumption

1921	24.591 pints
1922	16.393 "
1923	18.785 "
1924	19.289 "
1925	19.219 "

NEW ZEALAND

During the first year (1921) for which figures are given, the number of licenses granted for the sale of liquor was 1,752, of which 1,141 were publicans' and accommodation licenses, 40 New Zealand wine, 49 packet, 144 wholesale, 347 conditional, and 31 club charters. The fees paid amounted to £40,538, and formed part of the revenue of the local governing bodies of the districts in which the licenses were issued. The proportion of licensed houses to population has declined steadily since 1912, when the number was 1 to 824 people; in 1921 it was 1 to 1,062. The annual fees payable for licenses are: (1) Publican's, £25 to £40; (2) wine, £1; (3) accommodation, not exceeding £20; (4) packet, £5 to £10; (5) wholesale, £20; (6) conditional, not exceeding £30. The reduction in the number of drinkers is partly due to the reduction in the number of licenses.

Forces working against Prohibition include the Moderate League, New Zealand Licensing Reform Association, National Council of the Licensed Trade, and other organizations. These forces were augmented in 1924 by the addition of the Associated Clubs and the Commercial Travellers' Association. In March the latter organization passed a resolution in favor of the abolition of the triennial polls, urging that security of tenure was necessary to secure good hotel accommodation. Assistance was also rendered the liquor forces in the local-option campaign of 1922 by the issue of the 118-page booklet "The Case for Continuance," compiled by J. Arthur Harrison and published by the National Council of the Licensed Trade of New Zealand, in which misleading statements with regard to Prohibition in America, Iceland, Finland, Norway, Russia, and Turkey were given, in addition to testimony of physicians, writers, and others, more or less prominent, denouncing Prohibition. In spite of wet efforts, however, the poll showed a great increase in Prohibition sentiment.

Antitemperance Forces

After the poll of 1922 a new issue was injected into the liquor question, that of Corporate Control. This proposal was initiated by four clergymen of the Anglican Church, following a meeting of the Synod in that year at which the following resolution, proposed by the Archbishop, was adopted:

> That this Synod expresses its strong conviction that it is the bounden duty of Christian people, unless they are prepared to vote for Total Prohibition of the liquor traffic, to have some other drastic remedy for an evil which is sapping the morals and efficiency of the community.

Under the scheme of Corporate Control the liquor traffic is to be taken over by a corporation consisting of nine men, five appointed by the Government, and four by the liquor interests. The breweries, wholesale wine and spirit businesses, etc., are to be valued, and to this valuation a sum equal to three years' profits is to be added. Then, instead of cash, the owners will receive shares equal to their proportion. Petitions embodying this scheme were recommended by its promoters for signature to "all those desirous of securing a real and practical measure of Temperance Reform in this Dominion."

After the Corporate Control scheme was introduced by the promoters it was considered in conference by the brewers, wine and spirit merchants, retail hotel-keepers, owners of licensed

premises, the Moderate League, and the Associated Clubs. These, together with the original promoters, in May, 1923, formed themselves into the New Zealand Licensing Reform Association, which began a campaign to have Corporate Control placed on the ballot-paper as a third issue, in place of State Purchase and Control, which, it is admitted, is not desired by the people of the Dominion.

Corporate Control

Later Mr. A. S. Bankart, a brewer of Auckland, who is generally recognized as the father of the Corporate Control scheme, stated that the trade did not wish to have Corporate Control placed on the ballot-paper, and that "the licensed trade as a body are firm in their support of continuance of the present licensing system."

Although sponsored by four Anglican clergymen, the Corporate Control scheme does not have the approval of the Anglican Church as a whole, and at the Synod of 1925 the Archbishop declared that Corporate Control "provides no security for reform, may advantage the Trade, but will certainly do serious harm to the community."

The Corporate Control scheme was strongly opposed by the Alliance and the temperance forces in general, who are pledged to Prohibition and against any form of State control or continuance of the licensing system.

The manufacture of liquor in New Zealand is confined to beer and wine, and, as there are no distilleries, distilling having been prohibited by law in 1841, all spirits are imported. According to the "New Zealand Year Book" for 1924, there were 53 breweries and 3 wine-making establishments in the Dominion, while the licensed hotels numbered 1,135. During the same year, according to the estimates of F. B. Adams, of Dunedin, the quantity of beer made in the Dominion was 13,514,531 gallons, and 50,540 gallons were imported. At the annual meeting of New Zealand Breweries, Limited, in 1927, it was stated that "the amount paid in excise duties on beer [in 1926] was £491,131 12s. 10d. Imported spirits amounted to 641,236 gallons, with a value of £2,564,944. Imported spirits (except case spirits) are "broken down" before sale by the addition of about 25 per cent of water, which increases the bulk by 25 per cent without any added cost, and the diluted spirit is sold at current prices. Probably two thirds of the spirits are imported in bulk. The result of this process is that, while the Customs returns show a certain number of gallons of spirits cleared for consumption, the actual quantity paid for by the consumer is considerably above that figure.

The brewing trade is the most important of the liquor interests in New Zealand. From a commercial point of view the most powerful liquor organization is New Zealand Breweries, Ltd., formed in May, 1923, by an amalgamation of the principal breweries of the country. This concern, at its annual meeting, held in Wellington in 1927 announced a gross profit of £588,504 1s. 1d. A 10-per-cent dividend was paid.

The wine-growing industry in New Zealand is negligible, the total area in vines being less than 200 acres, all in the Hawke's Bay district. Most of the wine consumed in New Zealand is therefore imported.

As previously mentioned, the King Country was made Prohibition territory during the early days of the colony. In recent years, however, large

numbers of Europeans have become residents of the district, some of whom have been procuring intoxicants for their own use, and others conducting an illegal traffic in liquor. The wet element in the district and the liquor-makers have joined forces in an effort to induce the Government to break the covenant with the Maoris and to permit the introduction of licensed houses into the King Country. The last attempt was made in 1924, and, like its predecessors, it failed.

The King Country embraces the electorates of Waimarino and Waitomo, in North Island, and its area is 6,200 square miles. In the early days this was Maori territory, over which Great Britain had no control, and it could only have been brought under British rule by means of a conquest of the natives. But, instead of adopting force of arms the New Zealand Government secured permission for the passage of Europeans through the district by negotiations with the Maoris. In 1884 it was desired to put the railway through from Auckland to Wellington, which would have necessitated passage through the King Country. After long negotiations the Maoris gave their consent to the plan, but under certain conditions, one of which was that intoxicating liquor should not be sold in the region. A solemn undertaking to that effect was entered into in 1884, and the citizens of the Dominion have reaped great and growing advantages from this concession by the Maoris.

King Country and Prohibition

The proposal to admit licensed houses to the King Country evoked a storm of protest from the native residents, and numerous petitions, signed by Maoris, begging the Government to maintain the present Prohibition, have been presented to Parliament. In 1923 a petition signed by 1,400 European residents of the country was also presented, urging the Government to maintain the present state of affairs. The churches and temperance organizations, also, are aiding the Maoris in their efforts to keep liquor out of the King Country. When the proposal for license was presented to Prime Minister Massey, in 1923, he was reported as telling the deputation asking for license that "logically you have a good case, but nobody wants to break faith with an arrangement entered into long ago except for very strong and urgent reasons." Later (July 26), in reply to petitions signed by 1,100 Maoris and 1,400 Europeans, the Premier said that he recognized the difficulty of the pact, and that it was his duty to do "what is fair and honest by the country."

In answer to demands made by the temperance forces for reform in licensing legislation in 1921, the Prime Minister appointed a special committee to study the question. This committee reported in the following year. In 1923 it was reconstituted, the new committee hearing much evidence, but it did not report. A third committee was appointed in 1924 and made its report to the House Oct. 15 of that year. This report, as in the case of the previous one, contained little that might be considered as designed to further real reform. The Report of 1922 was repeated in 15 of the clauses, and such new clauses as were added tended to favor the liquor trade.

Calls for Temperance Legislation

The Report can not be considered as approach-

ing a workable basis of real reform. Its chief points were: Redistribution of licenses; no more licenses to be granted; license fees to be increased; premiums for "good-will" made illegal; appointment of special inspectors provided for; a four-year interval after Prohibition carried before another poll; a nine-year interval between polls; permitting "after hours" consumption of liquor in clubs, hotels, and restaurants; compensation of lost licenses through revision of electorate boundaries; and permission to make liquor of 2-per-cent alcoholic strength in homes.

As soon as the Report was made public the Alliance and other interested groups entered emphatic protest against its recommendations. On Oct. 20 the Standing Committee of that body issued the following statement to the press:

> It was resolved to enter an emphatic protest against the general tenor of the Report, as plainly inspired by a complete subserviency of a majority of the Committee to the interests of the Trade. . . The protest was carried to the Prime Minister when, on Oct. 24, a deputation from the Alliance executive waited on him and presented its arguments against the Report.

Later in the year the temperance forces won a victory on the question of license in the King Country when, on Oct. 30, the Chairman of the Parliamentary Licensing Committee reported in favor of retaining the present Prohibition in that native district, and made no recommendation in regard to the petitions asking that licenses be granted there.

Repeated demands had been made in 1923 and 1924 for licensing legislation, but these were refused by the Government. In 1925, however, the Government announced that such legislation would be submitted during the year. After this announcement deputations from the liquor interests and also from the Alliance waited on Premier Massey to present proposals for incorporation in the new law. The Premier, however, would not commit himself to any one proposition of the Licensing Committee. The wet deputation, headed by R. A. Armstrong, secretary of the Moderate League, in its plea to the Premier, accused the Alliance of opposing the introduction of reform legislation, "because they think that by keeping conditions as bad as possible they will drive people into voting for prohibition." This false charge was answered by Mr. L. M. Isitt, M. P., spokesman for the Alliance deputation, who showed that the Alliance had been instrumental in securing all the reforms introduced into the liquor business, and who declared that "while they would continue to hope that prohibition would come by the will of the people, so long as the Trade continued in existence they would do all they could, heart and hand, to improve its conduct." The most important demand made by the Alliance was one for the prevention of illegal trading on the part of hotel-keepers, asking that legislation be introduced providing that upon a second conviction for illegal trading, such as selling after hours, or exposing for sale after hours, the magistrate should have the power to padlock all bars and cellars of the hotel for a period not exceeding three months. If during the padlock period the hotel-keeper should evade the injunction and sell or supply liquor, then the whole of the hotel premises should be padlocked for a period not exceeding twelve months. Licensed premises should have but one bar.

During 1925 the regular triennial poll was held,

the issues being National Continuance, National Prohibition, and State Purchase and Control. The result of the voting was as shown in the accompanying table:

ISSUE VOTED ON	TOTAL VOTES	MAJORITY AGAINST
National Prohibition	319,450	36,177
National Continuance	299,590	75,897
State Purchase and Control	56,037	563,003

The total number of electors on the roll was 754,011, of whom 675,077 voted. Concerning this poll the *Vanguard*, organ of the Alliance, in its issue of Feb. 20, 1926, said that the result was

> actually to record majorities against each of the three issues, although "National Continuance is deemed to have been carried," because neither of the other two issues secured more than half the valid votes. It is a singular sort of legislation, which in an allegedly democratic country, can produce results like this. Why, for instance, should not one, in official language, declare that "As the total number of valid votes in favour of either of the proposals for National Continuance or for State Purchase does not amount to more than one half of all the valid votes recorded at the poll. . . National Prohibition is deemed to have been carried." This would certainly be more just because National Prohibition did at least receive more votes than either of the other two issues, and 19,866 votes more than Continuance received. It is obvious that such an undemocratic and unfair arrangement should be ended. . .

Prohibition Again Defeated

The defeat of Prohibition was again brought about by the employment of the three-issue ballot-paper which, while carrying the pretense of considering all parties, is actually constructed to favor the liquor traffic, and results in practically disfranchising all but the middle-issue voters. This result gave an impetus to the demand for the adoption of a two-issue ballot-paper at the poll to be taken in 1928.

The Licensing Bill was introduced late in the 1926 session and, according to Mr. Charles Todd, president of the Alliance, it contained "all that the liquor forces wanted and nothing for which the Alliance had asked." The most objectionable clause in the Bill was the inclusion of the wet demand for the extension of time between polls, providing for a referendum on the question of an interval of three or six years between polls. The Bill met with such opposition in the House that it was withdrawn by the Government before the second reading.

The failure of the Licensing Bill of 1926 made it necessary for new legislation to be offered in the following year, and on June 17, a deputation from the annual meeting of the New Zealand Alliance, approximately 200 strong, waited on Prime Minister J. G. Coates, to present to him the views of the Alliance in regard to licensing legislation. Mr. Charles Todd, as spokesman for the deputation, asked that the Licensing Bill be brought down early in the session, so that the House might give it full consideration, that the forms of the House might not be used to kill the Bill, but that it might have a fair run in a House that was pledged to a two-issue ballot-paper and against any extension of time between polls. He asked that handicaps in the way of a free vote should be removed, so that the people of the country could have an opportunity to settle the question decisively. He appealed for a fair deal for the Alliance with regard to the Bill, but no special favors. He pointed out the unpopularity of State Purchase and Control and also of Corporate Con-

trol, showing the evils that would result to the whole country from such control, and declaring that the carrying of Prohibition would not decrease the revenue of the Government. Mr. E. C. Redmond, general secretary of the Alliance, and Mrs. T. E. Taylor, Dominion president of the W. C. T. U., also addressed the Premier on behalf of the deputation.

The Prime Minister, in his reply, said that, in his opinion, the action of the Alliance last year had prevented to some extent the Bill from coming before Parliament. It seemed to be nobody's child, and did not meet with favor. If Parliament had had the opportunity of considering its provisions it would probably have been passed, as it was not a party question. The Bill would have been found to contain some very valuable machinery for the improvement of the retail trade, and reforms could have been effected. The measure had never been looked at by the Alliance from the point of view of improving the trade itself. He added that whatever bill was placed before the House, it should contain due provision for reforms in the ordinary carrying on of the liquor business. He refused to traverse all the views urged, because many points had been raised, and he could not subscribe to all. He would, however, endeavor to draft a bill, and bring it before Parliament for an expression of its opinions on the points that had been raised. The reply to the deputation would be the presentation of the Bill.

Promised Licensing Bill of 1927

Deputations from the liquor interests also visited the Premier, the brewers and the licensed victuallers asking for a nine-year interval between polls, and the retention of the three-issue ballot-paper, while the Licensing Reform Association confined itself practically to the demand for the retention of three issues, asking that the third issue should be Corporate Control. According to the *Vanguard* (Aug. 20, 1927), Mr. A. S. Duncan, a brewer and speaker for the deputation, pointed out that "there should be a clear differentiation between the terms of 'reform' and 'restriction,' showing that what the trade is really seeking is increased facilities for the sale and consumption of liquor." Mr. A. S. Bankart, president of the National Council of the Licensed Trade, reminded the Premier of the majority in favor of "retention of liquor," and ignored the majority for the abolishment of the existing liquor traffic. He asked for the nine-years' interval between polls on the ground that it would result in immediate building operations and increased employment. Mr. Percy Coyle, speaking for the licensed victuallers, asked that the hours of sale on the West Coast be altered so as to permit bars to remain open till nine o'clock P. M., although, he remarked, "the Trade asked for no general alteration in hours."

The Bill was introduced by Premier Coates and discussed in committee with the results thus described by the *Dominion* of Nov. 18, 1927:

> When the Licensing Amendment Bill emerged from committee in the House of Representatives yesterday morning it was a very different measure from that introduced by the Prime Minister (Right Hon. J. G. Coates). Supporters of prohibition used a surprisingly substantial majority to amend the Bill to make it conform to the three main planks of their platform—no extension of the period between polls, a two-issue ballot-paper, and a bare majority decision. The two-issue provision was provided for in the Bill, but the two other provisions were inserted as a result of divisions. Incorporation of the bare majority proposition was "the last straw," and when it was forced on Mr. Coates, he obtained a report of progress on the Bill in order to consider the position. Mr. Coates intimated that he would confer with the leaders of the contending parties to see if some compromise could not be arranged. It was 4.30 a.m. before the House rose.

At the triennial election held in November, 1928, a referendum was taken on the three issues: (1) National continuance of licensing; (2) State purchase and control of the liquor trade; (3) National Prohibition. According to a telegram from Wellington, N. Z., published in the *Christian Science Monitor* of Jan. 2, 1929, the final vote was: For continuance of the present licensing system, 375,502; for State control, 64,276; and for Prohibition, 294,453. In the campaign preceding the referendum the wets circulated copies of *Cheerio*, the brewers' organ, which "vividly described Prohibition's failure" in America.

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NEW ZEALAND ALLIANCE FOR THE ABOLITION OF THE LIQUOR TRAFFIC, THE. A temperance organization, instituted at Wellington, New Zealand, on March 1, 1886, under the title "New Zealand Alliance for the Suppression and the Prohibition of the Liquor Traffic." At that time the necessity existed for a properly organized body to lead an agitation elaiming for the people the direct power to suppress the liquor traffic in localities where the inhabitants were opposed to its continuance. Several attempts had been made prior to Mareh, 1886, but they had met with no great success. This new organization was successful from the start. Sir W. Fox, K.C.M.G., was elected first president of the Allianee, serving successfully for seven years (1887-93).

In 1897 the Rev. F. S. Isitt was appointed agent, and three years later, secretary, of the Allianee, serving in the latter capacity until 1908, when failing health compelled his retirement. He was suceeeded by the Rev. John Dawson, who held the office till his death (1909-25).

During 1911-13 the Alliance at various times demanded that a bare majority (instead of one of three fifths) should carry at votings on continuanee or Prohibition. The outbreak of the World War (1914) reacted unfavorably on the campaign work of the Allianee. In 1915 the Alliance circulated a petition for the closing of hotel bars at 6 P. M., and seeured more than 60,000 signatures thereto. The matter was "talked out" in Parliament. Agitation in favor of six-o'clock closing eontinued until 1917, when the neeessary legislation was adopted, becoming effective Dec. 1 of that year. In 1920 the Alliance decided to adopt a policy of continuous edueative work between the triennial polls. Further, it began an organized effort to seeure the cooperation of all the churches.

For the first eight years the annual meetings were held at Auckland, and for the next six at Wellington. Since 1901 they have been held for the most part at these two cities, together with Christchurch.

In 1921, at the Annual meeting, the name of the organization was changed to "The New Zealand Alliance for the Abolition of the Liquor Traffic." At the same meeting the constitution was amended. The present objects of the Alliance are:

(a) The abolition and prohibition of the liquor traffic in New Zealand by the direct vote of the people; and in order thereto:

(b) To obtain from Parliament such legislation as will give the people absolute power over the liquor traffic.

(c) To secure the return to Parliament of such candidates, irrespective of party, as will support these objects.

(d) To educate the people to the exercise, to their full extent, of such powers of prohibition as the law for the time being allows, and to the demand for the extension and completion of those powers as aforesaid.

(e) To promote all these objects by public meetings, lectures, the circulation of literature, the organisation of all persons favourable to such objects, and such other means as shall be deemed expedient.

Membership in the Alliance is extended to all persons who are in sympathy with its objects, and who pledge themselves to subscribe a certain sum annually to its funds. The executive committee is composed of the president, the last ex-president, the general secretary, and the head, or duly appointed representative, of each of the following bodies: Woman's Christian Temperance Union, International Order of Good Templars, Sons and Daughters of Temperance, Independent Order of Rechabites, Young Men's Christian Association, Young Women's Christian Association, Salvation Army, together with a number of the churches.

The official organ of the Alliance is the *Vanguard*, a sixteen-page monthly.

After having agitated for more than twenty years for the introduction of instruction for the young in the truth concerning alcohol, the Alliance succeeded (1921), with the assistance of the W. C. T. U., in having Special Education Report, No. 13, "Alcohol and the Human Body," issued by the education authorities for use as the textbook in the public schools. The Alliance, also, organized a Dominion-wide essay competition, offering nearly £1,000 in prizes to the scholars in the State schools.

The Alliance takes an active interest in the international temperance movement and sends delegates to temperance and Prohibition conferences throughout the world. It was represented at the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., in 1920, by the Hon. G. M. Fowlds, and at the Sixteenth International Congress, at Lausanne, Switzerland, in August, 1921, by the late Rev. and Mrs. John Dawson. The Alliance is a member of the World League Against Alcoholism, the Hon. George M. Fowlds being one of its vice-presidents. Mr. Dawson was a member of the Permanent International Committee of the League and of its General Council. Mrs. Rachel Don, also, represents the Alliance on the Council.

An Electorate League, or local committee, of the Alliance exists in every electorate in the Dominion. Its Young People's Department cooperates with all existing organizations in educating the young, and especially develops the Band of Hope movement by temperance lessons, leetures, and the issue of the *Challenge*. The Department, also, instructs young men and women in regard to the liquor traffic, so that upon reaching voting age they may use their franchise intelligently.

In January, 1924, the Rev. R. T. Haddon, specially released by the Methodist Church for the purpose, began work among the Maori under the auspices of the Alliance. A strong committee to supervise this work was located in Auckland. Mr. Haddon was well received by the Maori people, and his interviews with several of the Arawa chiefs were quite successful. On Sept. 13, 1925, the Alliance sustained an irreparable loss by the death of the Rev. John Dawson. He had lived to see No-license carried in twelve electorates and one sixth of the Dominion enjoying its blessings, and in the rest of the Dominion the bars closed at six o'clock. To these results he had been one of the chief contributors.

The Alliance has been fortunate in its leaders. Among the successors of Sir W. Fox in the presidency have been: Sir Robert Stout (1895-97), A. S. Adams (1902-07; 1920), Wesley Spragg (1908-14), the Rev. R. S. Gray (1915; 1918-19), the Rev. P. S. Smallfield (1916-17), A. R. Atkinson (1921-22), John I. Royds (1923-26), and Charles Todd (1926—).

The headquarters of the Alliance are at 114 The Terrace, Wellington.

NEW ZEALAND ALLIANCE FOR THE SUPPRESSION AND THE PROHIBITION OF THE LIQUOR TRAFFIC. See NEW ZEALAND ALLIANCE FOR THE ABOLITION OF THE LIQUOR TRAFFIC, THE.

NEYTCHEFF, KHARALAMPI. A Bulgarian physician and temperance advocate; born at



KHARALAMPI NEYTCHEFF

Rousse (Roustelouse), Bulgaria, Feb. 6, 1879; educated in the Military Academy of St. Petersburg (now Leningrad), Russia (M. D.). From 1899 to 1900 he was a teacher, after which he engaged in the practise of medicine, serving as hospital physician (1908), town health officer (1909),

school health physician (1910), inspector of malaria (1911-12), health officer of the city of Sofia (1913-22), and physician-in-chief of the Bulgarian Railways (1923—).

Neytcheff is one of the leaders in the antialcohol movement in Bulgaria. He organized the Order of Good Templars, Neutral, in that country and he has been very active in temperance work among the young people. He was editor for seven years of *Obchtestveno Zdravc* ("Public Health"), for about three years of the review *Borba s Alcoolisma* ("The Struggle Against Alcoholism"), and for twelve years of the *Létopisi na Lékarskiä Sojouz v Bulgaría* ("Annals of the Bulgarian Medical Union"). He is the author of many books, brochures, and articles on temperance and medical subjects, and is a frequent lecturer on temperance both in his own country and abroad. His home is in Sofia.

See, also, BULGARIA.

NICARAGUA. A republic of Central America, bounded on the west by the Pacific Ocean, on the east by the Caribbean Sea, on the north by the Republic of Honduras, and on the south by Costa Rica; estimated area, 51,660 sq. mi.; population (1920), 638,119. The greater portion of the inhabitants live in the western half of the country. They are principally of mixed Spanish and Indian extraction, although there is a considerable number of pure Spanish descent, besides many Indians. The population of the eastern half is composed mainly of Mosquito and Zambo Indians and negroes from Jamaica and other islands of the Caribbean. The universal language is a degenerate form of Spanish, but a corrupt form of English is spoken along the east coast.

The Government of Nicaragua is administered under the Constitution of March 12, 1912, amended in 1913, which provides for a Congress of two Houses: a Senate of 13 members elected for six years, and a House of 40 Deputies elected for four years by universal suffrage. The executive authority is the President, who is elected for four years and has a Council of five Ministers. The capital is Managua, which is situated on the lake of the same name, with (1920) 27,839 inhabitants.

Discovered by Columbus in 1502, Nicaragua was overrun by the Spaniards under Davila early in the sixteenth century. It formed part of the Spanish Captaincy-General of Guatemala until 1821, when its independence was secured. The country took its name from Nicaras or Nicaragua, a Cholutec Indian chief. In 1823 Nicaragua (the country) joined the Federal Union of the Five Central-American States, which was dissolved in 1839. During these sixteen years it was the scene of much bloodshed and bitter warfare, and no fewer than 396 persons exercised the supreme power of the Republic. Later the people were impoverished and debased by an uninterrupted series of military and popular revolts. In 1883-85 Nicaragua united with Salvador and Costa Rica in a war against Guatemala and Honduras. The incorporation of the Mosquito Reserve into the territory of Nicaragua took place on Nov. 20, 1894, the Reserve becoming the Department of Zelaya. The port of Corinto was occupied by a British fleet in 1895, and Nicaragua was required to pay $15,000 to the British Government because of an insult offered the British consular official, Hatch.

General José Santos Zelaya was president of Nicaragua from 1894 to 1909, during which period he warred successfully with Honduras (1907) and brought on a quarrel with the United States. The break with the United States led to an insurrection, which resulted in Zelaya's overthrow; and he was succeeded by Dr. José Madriz, who was not, however, recognized by the United States Government. In 1910 Juan M. Estrada became head of the Nicaraguan Government and was soon recognized by the United States, which country aided in restoring to some extent the financial situation of the Republic. In 1913 the United States paid Nicaragua $3,000,000 for the right to build a canal across the country from the Atlantic to the Pacific. In the meantime police control under the leadership of American marines improved public and private finance and gave peace to the Republic. A war between Nicaragua and Honduras was averted by the United States in 1919.

Nicaragua entered the World War on May 8, 1917, and was represented at the Peace Conference at Versailles as an original member of the League of Nations. She ratified the Treaty of Versailles on April 5, 1920. The Republic did not enter the Central American Union, organized in 1921.

Several revolutions and civil wars during recent years have rendered necessary the presence in Nicaragua of United States marines. At this time of writing (1928) it has not been considered safe to withdraw them.

The present president, Gen. José Moncada, was elected Nov. 4, 1928.

The principal sources of national wealth in Nicaragua are the agricultural, timber, and mining industries. The chief products are coffee, bananas, sugar, timber, tobacco, maize, rice, beans, cocoa, hides, gold, and silver.

No special license is required for the sale of whisky, beer, wine, or other imported alcoholic beverages, the general license for retail businesses, restaurants, and hotels including permission for such sale.

For the sale of AGUARDIENTE, a rum made of cane-sugar alcohol and water, a license is required, the manufacture of all alcoholic drinks being a Government monopoly. Alcohol is purchased from the sugar estates and is made into aguardiente, which is sold at $1.30 per liter to the license-holders *(patentados)*, who alone have the right to resell it. The license is renewable monthly at the fee of $1.05 for each renewal, and each license-holder is required to dispose of a minimum of 50 liters monthly. A considerable quantity of aguardiente is improperly sold to owners of small canteens having no license, who dispose of it clandestinely and illegally to customers.

Canteens are now legally open from 5 A. M. to 10 P. M.; but these hours are regulated by municipal decree and change with the municipality. During the elections in November, 1928, the sale or possession of distilled liquors was prohibited.

The licensed production of alcohol during 1927 was 1,275,210 liters. In addition, large quantities of illegally manufactured spirits, known by the name "cususa," [compare CUSHUSHA] were produced, principally on the west coast and in the interior of the republic. Cususa is distilled from corn or sugar-cane juice, and is exceedingly intoxicating.

Complete statistics of the imports of alcoholic

beverages are not available, but those for the years 1911, 1920, and 1926 were as shown in the accompanying table.

IMPORTS OF ALCOHOLIC BEVERAGES INTO NICARAGUA

BEVERAGES	1911		1920		1926	
	KILOS	VALUE	LITERS	VALUE	LITERS	VALUE
Malt Liquors	441,557	$34,667	.....	$55,597	.....	$72,214
Distilled Liquors	228,532	$54,279	116,597	$99,878	95,639	$98,504
Wines	364,419	$65,274	144,661	$69,772	221,077	$79,992

No temperance organization is known to be operating in Nicaragua. President Martinez, however, in 1924, with the view of checking the use of alcoholic beverages, established in the schools instruction in the harmful effects of alcohol upon the human system.

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NICHOLLS, ELIZABETH WEBB. Australian temperance worker; born at Adelaide, South Australia, Feb. 21, 1850; educated privately and at girls' schools. On Aug. 2, 1870, Miss Webb married Alfred Richard Nicholls (d. 1920), an Adelaide soft-goods warehouseman, who had emigrated to Australia from Probus, Cornwall, England.

Mrs. Nicholls has been actively identified with the cause of temperance in Australasia for more than 40 years. Shortly after the introduction of the Woman's Christian Temperance Union into South Australia in 1886 by Mrs. Mary Clement Leavitt, Mrs. Nicholls became affiliated with that organization. Three years later (Aug. 13, 1889), she was elected president of the W. C. T. U. of South Australia, serving in that capacity until September, 1897. During these eight years of ceaseless activity in behalf of the Union in South Australia, her reputation as a temperance speaker and worker had grown until she was known throughout all Oceania. In May, 1894, she was chosen president of the Australasian W. C. T. U. for a term of three years, and was reelected in 1897 and 1900, thus serving for nine years. She was again elected president of the South Australian Union in September, 1906, becoming at the same time an ex-officio vice-president of the Australasian W. C. T. U. She was annually reelected head of the South Australian Union until September, 1923. As the official representative of that Union she attended the World's W. C. T. U. conventions held in Edinburgh (1900) and London (1920). In the Australasian W. C. T. U. Convention, held at Hobart, Tasmania, from Feb. 29 to March 8, 1924, Mrs. Nicholls took a prominent part.

In addition to her activities in connection with the W. C. T. U., Mrs. Nicholls has also rendered valuable aid to the cause of temperance through her association with the South Australian Alliance, of which body she is a vice-president. As she has been a Justice of the Peace for more than eight years, she has been able to serve in a legal and advisory capacity both the Alliance and the W. C. T. U. Mrs. Nicholls resides at 76 Highbury Street, Prospect, South Australia.

NICHOLLS, JOHN ALFRED. American lecturer and Prohibition advocate; born at Dursley, Gloucestershire, England, Nov. 25, 1852; educated in the Ebley Normal School of his native county. In his youth he emigrated to America, becoming in 1869 a resident of Lowell, Mass. Here he enlisted as an active worker in the temperance cause, joining successively the Royal Templars of Temperance, Sons of Temperance, and Independent Order of Good Templars. In 1880 he campaigned in the State of New York in behalf of the candidacy of Neal Dow for the Presidency of the United States. In the following year he was appointed Grand Division Lecturer for the Sons of Temperance of western New York. In 1882 he served as Supreme Lecturer for the Royal Templars of Ohio and Indiana. In 1885 he was the Prohibition party candidate in Lowell, Mass., for State Senator. In 1903 he married Geraldine H. Hindon, of Newton, Mass.

Nicholls has done considerable work in Canada, where he served for some years as lecturer and organizer for the Dominion Alliance. In the latter part of 1917 he went to England to fill a series of engagements, extending over eight months, under the auspices of various temperance organizations. He has twice been nominated by the Prohibition party of Massachusetts for governor, and in 1913 was its nominee for secretary of state. He is the author of "Does It Pay?" a text-book on the economics of the license system, used by various temperance organizations. Growing out of his campaign in Maine he issued in 1911, under the auspices of the National Woman's Christian Temperance Union, a volume entitled "Maine Vindicated," a defense of Prohibition in the State of Maine.

NICHOLS, EMMETT DEVINE. American lawyer, author, and Prohibitionist; born at Ulster, Pa., July 8, 1855; educated in public and private schools in Pennsylvania and at the Wyoming Methodist Seminary, Kingston, Pa. He has been twice married: (1) In June, 1875, to Miss Emma J. Koons, of Ashley, Pa.; and (2) in September, 1908, to Mrs. Jennie Roe Sayre, of Hicks, Chemung County, New York. While teaching in the public schools of Pennsylvania and New York Nichols studied law, and was admitted to the bar in Luzerne County, Pa., in 1879. In 1895 he was admitted to practise in the Supreme Court of Pennsylvania, and for 30 years practised law in and around Wilkes-Barre.

In 1905 he removed to Boise, Idaho, where he remained for four years as the representative of the Massachusetts Bonding and Insurance Company. He later spent ten years in the cities of Seattle and Tacoma, Washington, in the service of the same company.

Nichols has written several articles in current publications which have attracted wide-spread attention. He is the author of "The Second Declaration of Independence," "A Lawyer's Idea of the Divinity of Christ," "The Science of Governmental and Individual Life," "Is Justice Overthrown?" and "God in Evidence."

Affiliating with the Independent Order of Good Templars in his boyhood, and with the Prohibition party in early manhood, Nichols became active in both organizations and served in a number of official capacities in each. At the age of fifteen he was at the head of a Good Templar Lodge. In the first year of his affiliation with the Prohibition party (1880), he was chosen a Presidential elector, and he was county chairman of that party every year but three from 1880 to 1905. During the Prohibitory Amendment campaign in Pennsylvania in 1889, he was county secretary of the Amendment Association, and in 1884 was the candidate of the Prohibition party for Congress from his district. He later ran for district attorney, judge, and lieutenant-governor (1898). In 1899 he was third member of a committee—the other two members being Joshua Levering, of Baltimore, Md., and Col. Alexander Bacon, of New York—appointed by the International Temperance Congress at Prohibition Park, Staten Island, to call upon President McKinley with reference to the army canteen. In Pennsylvania he cooperated with the Woman's Christian Temperance Union in fighting the renewal of liquor licenses.

After 1905 he made a lecture-tour of the northwestern States under the auspices of the National Prohibition Committee. At Boise, Idaho, where the saloons and gambling-houses were running wide-open seven days a week, he unearthed a forgotten law which gave city and village councils the right to pass Prohibition ordinances. Nichols commenced a campaign for better conditions, and with the aid of the temperance people of that section succeeded in driving the saloons out of two counties and from a number of towns in other counties. In a year and a half he made 360 speeches in an effort to show the people of Idaho what they might do to protect themselves against the saloon evil under existing statutes. In 1907 a Sunday-closing law was passed, and in 1909 he succeeded in securing the enactment of a county-option law, under which a number of counties voted out the saloons.

Nichols assisted in the forming of a State Law Enforcement League for Idaho and became its first organizing agent. He also drafted the Scientific Temperance Education Law now on the statute-books of the State, and was one of the temperance pioneers who laid the foundation of the reform movement in Idaho which resulted in the adoption of Constitutional Prohibition by popular vote at the general election of 1916.

Various counties in the State of Washington and Oregon also benefited by Nichols's Prohibition campaigns. For two years (1908-09) he was State secretary and organizer in Idaho for the International Reform Bureau, and he assisted in raising a law-enforcement fund of about $50,000. Later he organized numerous law-and-order societies throughout the State, and became a speaker for the Prohibition party and for the Idaho Anti-Saloon League.

NICHOLS, ICHABOD. See SIXTY-NINE SOCIETY.

NICHOLS, JOSEPHINE RALSTON. American lecturer and temperance reformer; born at Maysville, Kentucky, in 1838; date and place of death unknown. Mrs. Nichols became interested in the temperance movement through Lucretia Mott, the celebrated Quaker preacher and reformer. Requested by her fellow townsmen to assist in a campaign for funds for a lecture-course association, she prepared and delivered a lecture on "Boys." The lecture proved popular and led to the preparation of other similar lectures, one on "Girls" and another on "Men." Her natural style soon won for her a reputation as a platform speaker. Affiliating with the Woman's Christian Temperance Union, she added a number of temperance addresses to her repertoire, among them "Woman's Relations to Intemperance" and "The Orphans of the Liquor Traffic."

Mrs. Nichols was especially interested in the scientific aspects of the temperance problem, and one of her lectures, "Beer, Wine and Cider," was published in part by the Woman's Temperance Publication Association. In addition to acting as superintendent of the Exposition Department of the World's W. C. T. U., she served in the same capacity for the National Union after 1883. During the World's Fair in New Orleans, she was in charge of the W. C. T. U. exhibits. From 1885 to 1891 she was president of the Indiana Union, with the exception of one year (1889-90), when she visited Europe. During the latter part of her life she resided in Indianapolis, Ind.

NICHOLSON, SAMUEL EDGAR. American editor, legislator, and Prohibition leader; born in Bartholomew County, near Elizabethtown, Indiana, June 29, 1862; educated at the Friends' Seminary, Sand Creek, Ind., and at Earlham College, Richmond, Ind. (A.B. 1885). In 1916 he received the honorary degree of LL.D. from the Friends' University, Wichita, Kan. On May 28, 1889, he married Miss Rhoda Elma Parker, of Azalia, Ind. He was for ten years (1890-99) recording clerk of Western Yearly Meeting of Friends; was presiding officer of the Friends' General Conference, 1897; and presiding officer (1919-26) of the Indiana Yearly Meeting of Friends. He has been a minister in that denomination since April, 1891, and during 1913-17 was managing editor of the *American Friend*, which was the official organ of his denomination.

In 1891-93 he was editor and publisher of the *Russiaville Observer*, and in 1893-94 of the *Kokomo Morning Times*. In 1894 he was elected to the Indiana House of Representatives.

Interested in the temperance movement from the time of the Woman's Crusade, Nicholson was early impressed with the need for concerted action against the open saloon; but it was not until he had become editor of the *Kokomo Times* that he engaged in aggressive measures. Aroused by the lax administration of the liquor laws at Kokomo, he began to agitate for a better city administration, and after a bitter and exciting campaign was successful. The reform element succeeded (1894) in electing a mayor favorable to its cause, only to find that it was next to impossible to cope with the situation under the existing laws. Consequently, Nicholson's first thought, upon being elected to the State Legislature, was the enactment of better liquor legislation.

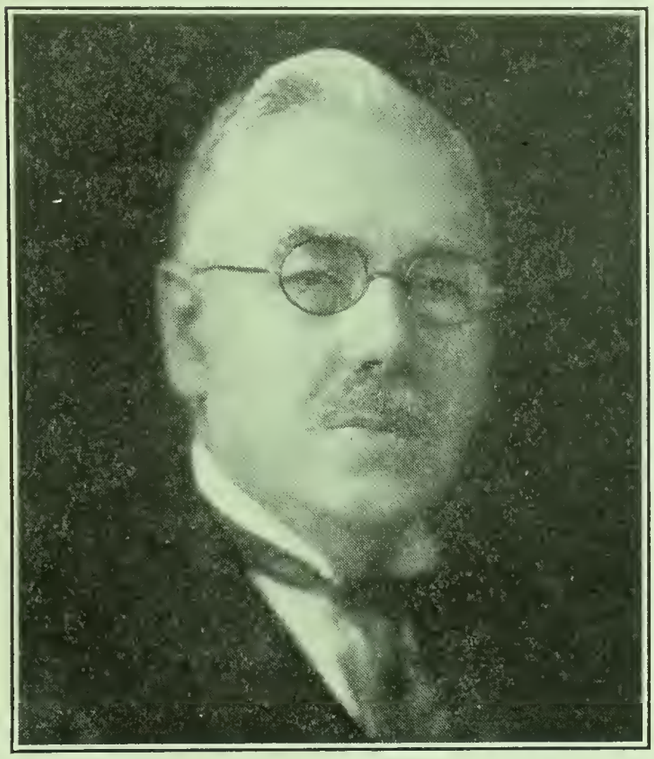
He was appointed chairman of the House Committee on Temperance at the legislative session which convened in January, 1895. He then introduced what has since been known as the "Nicholson Law." This measure passed the House by a vote of 75 to 20 and the Senate by one of 39 to 9,

and marked the beginning of the modern temperance movement in the State of Indiana.

It is interesting to note that the methods pursued by Nicholson to arouse the general public and in securing this legislation, were practically the same as those which have always been practised by the Anti-Saloon League. In 1896 he was reelected to the House, despite the strenuous opposition of the liquor forces, and at the session of 1897 he secured the passage of another temperance bill, known as the "Anti-Quart Shop Bill."

In March, 1895, he was elected State president and organizer of the Indiana Good Citizens' League, and during the following years spoke in favor of the new temperance law in nearly every city and village of the State, contributing to its operation until the State adopted Prohibition.

Upon the organization of the Indiana Anti-Saloon League, in 1898, the Good Citizens' League



SAMUEL EDGAR NICHOLSON

merged with it, and Nicholson became its first field secretary. In December, 1899, he was appointed State superintendent of the Maryland Temperance Alliance, which, also, about one year later, was merged into the Maryland Anti-Saloon League. During the four years that Nicholson was at the head of the Maryland League 27 local prohibitory and restrictive measures relating to the liquor question were enacted by the Legislature.

From December, 1898, to the present time (1928) Nicholson has been secretary of the Anti-Saloon League of America. In January, 1904, he became superintendent of the Pennsylvania Anti-Saloon League, serving until 1910, when he went to Washington, D. C., as national legislative superintendent, serving in 1912 as assistant general superintendent. On Jan. 1, 1913, he withdrew from active League work to become editor and manager of the *American Friend*, as stated above.

On Jan. 1, 1918, after recuperation from a serious break in health, he returned to the Anti-Saloon League as secretary and national organizer, in

which capacity he worked in various States for the ratification of national Prohibition under the auspices of the Legislative Department of the League at Washington, D. C. After lecturing for three weeks early in 1918 in Kentucky, where ratification was secured, he made a similar lecture-tour in the States of Massachusetts, Rhode Island, New Hampshire, and Vermont.

In 1922 Nicholson resigned his positions with the League (except that of secretary) to become associate secretary of the National Council for the Prevention of War, with headquarters in Washington, D. C. In September of the following year he was sent to Russia as head of the Friends' Relief Mission, remaining in that country until July, 1924. While abroad he investigated the Prohibition situation in Russia, Germany, Switzerland, and England.

Nicholson served for many years as chairman of the Friends' Committee on the Prohibition question, and participated in many temperance and Prohibition conferences and conventions. He has spoken for Prohibition in sixteen States of the Union and was associated with Dr. E. C. Dinwiddie when the Anti-Canteen Law was enacted.

In 1911 he attended the Thirteenth International Congress Against Alcoholism at The Hague, as an official delegate from the U. S. Government. He also represented the Friends' Prohibition Board at the Fifteenth International Congress, at Washington, D. C. in 1920. On Feb. 1, 1926, he became associate State superintendent of the New York Anti-Saloon League, and on July 11, following, he assumed the chairmanship of the Independent Republican Committee which had charge of the campaign of former State Senator F. W. Cristman for the United States senatorship, which resulted in the defeat of Senator James W. Wadsworth, Jr., a severe blow to the wet opposition. For his remarkable work in this campaign Nicholson was the recipient of an expression of appreciation by the Board of Directors of the Anti-Saloon League of New York. Following the campaign he resumed service with the New York League.

NICHOLSON, THOMAS. American Methodist Episcopal bishop; born at Woodburn, Ontario, Canada, Jan. 27, 1862; educated at the Toronto Normal School (1883), Northwestern University, Evanston, Ill. (A.B. 1892; A.M. 1895); Garrett Biblical Institute (1892), and did postgraduate work at the University of Chicago. He has received the following honorary degrees: D.D. from Iowa Wesleyan University (1898), Garrett Biblical Institute (1906), and Wesleyan University, Middletown, Conn. (1909); LL.D. from Cornell College, Iowa (1907), Northwestern University (1912), and Allegheny College, Pa. (1915).

Nicholson taught in various public schools from 1878 to 1883, and entered the ministry of the Methodist Episcopal Church in 1884. He held various pastorates in Michigan during 1884-89 and 1893-94. He has been twice married: (1) In 1885 to Jane Boothroyd, of Hamilton, Ont. (d. 1915); in 1917 to Evelyn Riley, of Greencastle, Ind.

Nicholson was professor of philosophy and Biblical literature and principal of the Academy at Cornell College 1894-1903, president and professor of philosophy at Dakota Wesleyan University 1903-08. He served as general corresponding secretary of the Board of Education of the Methodist Episcopal Church (New York city) 1908-16,

and in the latter year was elected bishop of that Church. From 1916 to 1924 he was resident bishop in Chicago, and from 1924 to 1928 resident bishop in Detroit. In the latter year he was chosen to succeed Bishop Luther B. Wilson as head of the area which includes New York city and the eastern half of the State of New York. He was a lecturer on the English Bible in many States, and was the founder and first president of the Council of Church Boards of Education and one of the organizers of the Association of American Colleges.

Bishop Nicholson is a member of the International Y. M. C. A. Committee, of the Executive and Administrative committees of the Federal



BISHOP THOMAS NICHOLSON

Council of Churches, and of the Executive Board of the National Religious Education Association. He is, also, president of the Methodist Church Board of Sunday-schools and vice-president of the Deaconness Board. He is a trustee of Northwestern University, Meharry Medical College, University of Chattanooga, and of many other similar bodies. He was a delegate to several Methodist General Conferences, and to the Ecumenical Methodist Conference at Toronto in 1911. He was a fraternal delegate of the Methodist Church of America to the Irish Wesleyan Conference held at Belfast, and to the British Wesleyan Conference held at Bristol, England, in 1923; also a delegate to the International Missions Conference, held at Oxford, England, in the same year. He is the author of many magazine articles and of the following books: "The Necessity for the Christian College" (1904), and "Studies in Christian Experience" (1907). He is also editor of the *Christian Student*.

Bishop Nicholson is a firm believer in temperance, and in his ministerial and lecturing work he has been a stanch advocate of Prohibition. In 1921 he was elected president of the Anti-Saloon League of America, which office he still holds (1929). He was a delegate to the International

Convention of the World League Against Alcoholism, held at Toronto, Canada, in 1922, and a member of the Resolutions Committtee. In an address delivered before the delegates of that Convention on "The Prohibition Fight Not Over Yet" the Bishop said:

> We are in the most tremendous struggle, I think, that the world has ever seen since Christ died on Calvary. We have had great victories. We have just ahead of us greater fighting, I think, than any we have yet gone through.
>
> As to the outcome of the conflict, I have no doubt... and the problem, as I see it, the chief problem of the temperance reform, is to get down to the last man with the facts; ... such compelling facts as we have from every State where Prohibition has been in effect appeal to the common sense of humanity. It is a question of challenging the best self of every voter and of every man in every nation and keeping at it long enough, when we shall have a dry world. That is not an easy task.

NICHOLSON, TIMOTHY. American bookseller, stationer, and Prohibition worker; born at Belvidere, N. C., Nov. 2, 1828; died Sept. 15, 1924. He was educated in the Belvidere Academy and the Moses Brown School, Providence, R. I. Following his graduation he devoted some years to teaching. From 1848 to 1855 he was principal of the Belvidere Academy, accepting a position in the latter year as instructor in Haverford College, Philadelphia, Pa. In 1861 he went to Richmond, Ind., joining a younger brother in the book, stationery, and printing business. He made his home in that city for the rest of his life, and continued in the same business for about a half-century.

To say nothing of his earlier experience as a teacher, Nicholson made a longer record of persistent and consistent opposition to the licensed saloon than falls to the lot of the average antisaloon worker. He signed the total-abstinence pledge at eight years of age, and from the outset of his teaching career and through all his business life he was a public speaker and an incessant worker for total abstinence and Prohibition.

Nicholson had become well established in the business and social life of Richmond when the Woman's Crusade was inaugurated in that city. He joined the women in their religious services, and when he saw them kneeling in the snow on the sidewalks in front of the saloons, he provided carpets and other accommodations to shield them as much as possible in their out-of-door meetings. He was chairman and leader of a local committee organized to prosecute law violators and to secure signers to remonstrances against the issuing of licenses; and he attended the sessions of the Legislature in order to bring all possible influence to bear in favor of temperance legislation.

When the Indiana Anti-Saloon League was organized (1898) Nicholson was elected president, and he was reelected to that position until his death. It is known in Richmond that on the day after State-wide Prohibition had carried, the manager of the Richmond Brewery called to see Nicholson at his book-store and said to him: "I know that you are feeling very happy this morning, and although you have virtually put me out of business, I congratulate you. All these years your consistent course has been such as to command the profound respect of the community."

NIELSEN, FERDINAND. Danish editor, legislator, and temperance leader; born at Odstrup, Grevinge, Holback County, Denmark, Oct. 21, 1868;

educated at Blaagaard Seminary. In 1894 he came into his paternal estate, and the same year was appointed editor of *Dansk Folketidende* ("Danish National Gazette"), which he edited till 1909. In 1901 he was, also, subeditor of *Randers Venstreblad* ("Randers Democratic Paper"), a political daily. Since 1900, moreover, he has been editor of *Folkevennen* ("People's Friend"), official organ of the Danish Total Abstinence Society. His journalistic work has been of a high order.

On May 20, 1910, he was elected a member *(Folketingsmand)* of the Danish Parliament from Viborg. He is also a member of the executive of Odsherred Democratic Union, of the parish council, as well as an incumbent of a whole series of other important trusts.

Nielsen is one of the leaders in the Danish temperance movement. He is a forceful speaker, and has delivered thousands of temperance lectures.

NIELSEN, NIELS CHRISTIAN. Danish teacher and temperance advocate; born at Ensley, near Randers, Denmark, in 1864; educated in Copenhagen, where he took his teacher's degree in 1898. For some years he taught in schools in Jutland, and from 1897 at Bildsoe, near Slagelse.

Neilsen has been active in temperance work for 30 years. In 1898 he joined the Stillinge Temperance Society, and later, at intervals, served several terms as president. For a number of years he was treasurer of the Danish Temperance Society *(Afholdssamfundet)*, and he compiled the annual reports from 1903 to 1913. He has been an exceedingly useful member of the directorate of the Society, and has initiated many important extensions of its operations. He is the author of "Afholdssamfundets Historie, 1889-1914" (History of the Temperance Society, 1889-1914).

NIELSEN-SVINNING, HANS CHRISTIAN. Danish editor, lecturer, and temperance advocate; born at Svinninge, Denmark, Feb. 24, 1869. A total abstainer since 1890, he has since been a constant lecturer on temperance topics. He was one of the founders (1902) of *Afholdsdagbladet*, the daily Prohibition paper, and from that time till 1911, he was proprietor and manager of that valuable temperance publication. He was for several years a member of the executive of the Danish Total Abstinence Society. He is proprietor and director of Kjerteminde High School.

NIERSTEINER. A wine which takes its name from the village of Nierstein, situated about 8 miles to the south of Mainz, on the left bank of the Rhine, in the grand-duchy of Hesse-Darmstadt. It is a light, still wine of very delicate flavor.

NIGERIA. A British colony and protectorate, bordering the Gulf of Guinea on the west coast of Africa, a part of the territory formerly known as the "Slave Coast." This is one of the richest and most populous sections on the continent, including, with the mandated area of Kamerun, about 368,000 sq. mi., with an estimated population of about 18,630,000 people, two thirds of whom are Mohammedans. There are very few Europeans. The natives represent some of the strongest and most virile peoples in Africa.

First known to Europeans through the visits of Portuguese explorers, this territory was for many years administered by the Royal Niger Company. On Jan. 1, 1900, the Company's charter was revoked, and the protectorates of Southern Nigeria and Northern Nigeria were created. In 1914 the northern and southern territories were merged for administrative purposes into the Colony and Protectorate of Nigeria, with Lagos as the seat of central government.

For administrative purposes Nigeria is divided into three main divisions: the Colony, Northern Province, and Southern Provinces.

Native Liquors

The native liquors are mostly palm-wines and beers fermented from native grains, brewing frequently being carried on as a domestic art. These drinks are not very common in Northern Nigeria, although the beer called" Peto" was formerly much used. In ordinances the term "native liquors" is used to designate those made within the Colony, as distinguished from the kinds imported.

It is said that six glasses of palm-wine or native beer intoxicate; but in Nigeria, as in other West-African territories, the conspicuous injury done by liquor has been due to strong spirits, mainly gin and rum, imported chiefly from Germany and Holland.

Effects of Liquor Traffic

The spirits shipped into Lagos during its period as a separate colony and protectorate (1886-1906) were reported as being strong in alcohol, and some contained from 1.36 to 2.81 per cent (by weight) of fusel oil. Bishop Oluwoolé, a native prelate of Lagos, declared at the Sixth International Congress Against the Abuse of Alcoholic Drinks, held in Brussels in 1897 *(Report*, ii. 85) that at that time there were being imported into Lagos alone 2,000,000 gallons of spirits annually for a population numbering about 1,000,000; and that the consumption of this enormous quantity was not spread over all the country, but was principally confined to the territory near the coast, because of lack of communication with the interior. Exportation of palm-oil was being made only in casks which had contained spirits, while gin cases were used as furniture in the homes. Although no exact statistics were available in Africa, Bishop Oluwoolé pointed out the correlation between an increase in criminality and the importation of alcohol. He declared that the natives desired the prohibition of spirits, and in this connection sought the aid of Great Britain which, however, was being delayed because of the necessity for international action. Bishop Herbert H. Tugwell, of Lagos, at the same Congress *(Report*, ii. 85-87) declared that the traffic in spirits was a serious handicap to the development of trade in "other articles more useful and less harmful."

Gin was widely used as currency in the territories now constituting Nigeria until the British Government introduced (1913) a new nickel and silver currency with a view to displacing spirits as a trade medium. Children were pawned for gin debts until the practise was forbidden by an ordinance (Jan. 1, 1915). The debts were commonly incurred for funeral and other ceremonies at which there was much drinking.

The Lagos *Weekly Record* (April 27, 1912) commenting on an increase in the importation of spirits, said:

> This must be regarded as deplorable, as far as the native is concerned. That the trade works to the physical and moral hurt and financial loss of the natives no one will deny.

NIGERIA

The Lagos *Standard* (Feb. 19, 1913), reporting a meeting at which the liquor question was discussed, said:

> It would appear from what was said that no marriage could be celebrated, no funeral custom observed, without an extensive use of spirits, gin or rum, where formerly only the comparatively harmless native beverage, palm wine or corn beer, was used. Every marriage or funeral is now made the occasion for indulging to excess in the consumption of spirits. When matters reach the point that young women are seen returning from the observance of a funeral custom with bottles of gin upon their heads, and themselves staggering along far gone in drink, matters are assuming a very serious aspect, and it is time that drastic efforts were put forth to stamp out this evil from our land.

In Northern Nigeria the natives, who are mostly Mohammedans, were fairly well protected from spirits by proclamations issued under the Brussels General Act, so that by far the larger part of the importations of spirits went into Southern Nigeria. The extent of these importations and their steady increase until checked by the World War are shown in the accompanying Table I, obtained from the "Statistical Record of the Trade and Principal Imports of Nigeria." The figures represent the quantities imported in gallons at 100 degrees alcoholic strength and the value of the spirits in English pounds (multiply by 5 for U. S. dollars).

Importation

In 1917 only 94,000 gallons of proof spirits were imported.

The kinds and sources of spirits imported before and during the World War are shown in Table II.

TABLE I
IMPORTS OF SPIRITS INTO NIGERIA

YEAR	GALLONS	VALUE	YEAR	GALLONS	VALUE
1901	1,430,000	192,154	1909	1,365,000	296,994
1902	1,704,000	232,081	1910	1,974,000	463,317
1903	1,568,000	228,981	1911	1,840,000	435,975
1904	1,829,000	266,362	1912	1,791,000	443,567
1905	1,582,000	265,498	1913	1,808,000	456,400
1906	1,538,000	300,962	1914	1,427,000	353,637
1907	1,865,000	377,191	1915	768,000	276,614
1908	1,578,000	345,753	1916	394,000	219,194

TABLE II
SPIRITS IMPORTED INTO NIGERIA IN 1912 AND 1915 (in imperial gallons)

SOURCE	YEAR	BRANDY	GIN AND GENEVA	RUM	WHISKY	LIQUEURS	UNCLASSIFIED	TOTAL BEVERAGES
United Kingdom	1912	1,713	39,755	24,089	93,076	1,005	2,121	161,759
	1915	2,315	34,359	5,826	71,036	975	1,464	115,975
Germany	1912	1,412	889,983	305,158	702	312	9,254	1,206,821
	1915	.....	2,741	2,270	.....	.....	.....	5,011
Holland	1912	8	2,970,338	116,531	40	2	130	3,087,049
	1915	56	1,625,850	222,313	269	17	77	1,848,582
France and French Possessions	1912	.....	.....	.....	.....	.....	.....	.....
	1915	331	15	221	.....	233	64	864
United States	1912	.....	.....	.....	.....	.....	.....	.....
	1915	.....	.....	447	.....	8	149	604
Other Foreign Countries	1912	375	20	4,149	1	202	122	4,869
	1915	3	1,884	.....	.....	5	9	1,901
Total	1912	3,508	3,900,096	449,927	93,819	1,521	11,627	4,460,498
Total	1915	2,705	1,664,849	231,077	71,305	1,238	1,763	1,972,937

Restrictive Measures. **Lagos.** The rate of duty was raised by successive increases from 8d in 1892 to 3 shillings in 1902. Spirits constituted from 6.3 per cent to 15.6 per cent of the total imports during this period and furnished from two thirds to three fourths of the Government revenue.

Ordinance Number 14 of 1893 forbade the sale of spirits without a license under penalty of fines from £5 to £50. The annual wholesale and retail license fees were £50, or £30 for a half-year in the town or island of Lagos. Outside, a general license cost £15 for a year and £8 for six months. The governor was empowered to vary these fees with the advice of the Legislative Council. Retail licenses authorized sale in quantities not exceeding two gallons; wholesale licenses in quantities of not less than two gallons. Liquor could not be sold on Sunday or between 8 P.M. and 5 A.M. The licensee was forbidden to retail to an intoxicated person, to permit disorderly conduct or gaming on his premises, to prevent or obstruct any authorized officer desiring to enter them. Penalties for violating these regulations ranged from 10/- to £5. A second offense involved forfeiture of license. No debt for liquor in excess of 5/- was recoverable from a soldier, sailor, or constable.

Orders in Council (1897) prohibited the importation of spirits from Dahomey without a permit. The import duty was always higher in Lagos than in Dahomey, which had the disadvantage of making it useless for Lagos to impose still higher duties. The permit regulation was devised to restrict importation from Dahomey.

Lagos was subject to Nigerian ordinances after it became a part of Southern Nigeria in 1906.

Northern Nigeria. Prohibition prevails in Northern Nigeria under the Brussels General Act. The various colonial proclamations covered the importation and sale of spirits, the giving of them to natives, and the manufacture of native distilled and fermented liquors. They did not apply, however, to non-natives, so that the regulations were by no means absolutely prohibitive.

Liquor Prohibition Proclamation No. 1 (Jan. 5, 1902), issued by Sir Frederick D. Lugard, high commissioner, prohibited the importation, except by non-natives under special permit, of all spirits, including rum, brandy, gin, whisky, absinth, and liqueurs. Any native found possessing spirituous liquors or wines was liable, on conviction, to a penalty not exceeding £100. Non-natives unable to account satisfactorily for the possession of these beverages, or to show a permit or proof of having purchased them from some person licensed to sell, were presumed to be guilty of illegal importation, and were liable to a fine not exceeding £100 for the first offense and £500 for each subsequent offense. In default of payment

Liquor Proclamations

of the fine, the property of the offender might be seized and sold, or he might be committed to prison, with or without hard labor, for a term not exceeding six months for the first and not exceeding twelve months for each subsequent offense.

Selling, bartering, or offering spirituous liquors or wines for sale was prohibited in the Protectorate except under a license, granted at the discretion of the high commissioner.

The giving of spirituous liquors or wines by non-natives to natives was prohibited, except in case of sickness. District officers or their representatives were empowered to stop, search, and examine any person, animal, vessel, or other means of conveyance in order to discover whether the proclamations were being violated. Any vessel or means of conveyance so employed was liable to seizure and forfeiture, as were all liquors imported, sold, and offered for sale, barter, or possessed in contravention of the proclamation.

The "Native Liquor Proclamation" made by W. Wallace, acting high commissioner, June 5, 1903, prohibited the manufacture and sale of all so-called "native" distilled and fermented liquors in the Protectorate of Northern Nigeria except under a license granted at the discretion of the resident commissioner, the license fee being £4 per year for manufacturing privileges and £2 per year for a license to sell. One person might obtain a license of each class, but manufacture or sale could be conducted only on licensed premises. Violation of the provisions of the Proclamation entailed a penalty of £50 or six months' imprisonment, and the purchaser knowingly buying "native" liquor from an unlicensed person might incur a penalty of £10 or one month's imprisonment or both. Power to search suspicious places was given the district officer or his representatives.

The success of the Prohibition policy, as far as it went, in Northern Nigeria was unquestioned both as to material and moral benefits. A certain amount of smuggling of spirits from Southern Nigeria continued to take place, one of the methods being to suspend bottles and cases of gin underneath boats on the rivers. Facilities for smuggling increased as the country was opened up by roads, railroads, and river facilities, so that it became evident that extension of the Prohibition territory in adjoining areas and toward the coast would be necessary to protect the Prohibition policy. The permit system also had to be carefully watched, to prevent abuses as a result of which natives might obtain liquors. Africans of good character not natives of Nigeria were sometimes granted short permits to purchase limited amounts of liquor for their own consumption.

Prohibition Policy Successful

After Northern and Southern Nigeria were united under one administration, a new ordinance was enacted to regulate the importation, manufacture, and sale of intoxicating liquor in all parts of the Colony and Protectorate of Nigeria.

Southern Nigeria. The Spirituous Liquors Importation Proclamation (No. 6) of 1901 repealed previous proclamations. It prohibited the sale or bartering of imported spirituous liquors within the several inland regions of Southern Nigeria, including all places in the Protectorate north of the junction of the Niger and Anambara rivers, formerly under the jurisdiction of the Royal Niger Company. Importation of spirits by water into these inland regions was prohibited except to Government officials, missionaries, traders, and travelers who might obtain permission to import reasonable quantities. Permission could also be given to import for sale to the non-native population. A person in charge of a vessel was required to examine the certificate authorizing importation before receiving the liquors on his vessel, and any vessel acting in violation of the Proclamation was liable to forfeiture. Penalties not exceeding £100 and £500 respectively might be imposed for first and subsequent false declarations.

The sale of spirits was regulated by Proclamation No. 2 (1901) "The Spirit License Proclamation." It prohibited the selling of spirits without a license. Every sale without a license was to be considered a sale for profit, and the burden of proof to the contrary rested upon the defendant. A general license (fee £25 for one year; £15 for six months) permitted both wholesale and retail selling at a designated place. A wholesale license (£15 and £10) permitted sale only in quantities exceeding two gallons. A retail license (£15 and £10) applied to sales of less than two gallons.

Liquor Proclamations

Retail selling on Sunday and between the hours of 8. P. M. and 5 A. M. was prohibited. The retail dealer, who was under public supervision, was forbidden to sell to intoxicated persons, to permit gambling or disorderly conduct, to obstruct the entrance of any member of the police or of any district commissioner under penalty of a fine of 10/- to £5 with liability to forfeiture of license for a second conviction. A signboard with the name of the licensee and a description of his license had to be placed over the entrance to the licensed premises under penalty of a fine not exceeding £25 and costs. No debt beyond 5/- was recoverable from a soldier, sailor, marine, merchant seaman, or private of the constabulary. A penalty not exceeding £5 might be imposed for harboring a member of the constabulary or police while on duty. An offense against the Proclamation must be prosecuted within six months after its commission, and an accused person might give evidence. An informer might receive a portion of all fines up to 50 per cent at the discretion of the high commissioner.

Spirit License Amendment Proclamation No. 17 (Jan. 1, 1902) supplemented the 1901 Proclamation. It prohibited importation of spirits by any person other than the holder of a general or wholesale license under penalty of a fine and the seizure and forfeiture of the spirits. The provisions of the 1902 proclamation were declared not to extend to the sale by the case or in sealed bottles of spirits in the open air or in any native shed in any native export produce market within any place in the Protectorate to which the principal proclamation had been or might be applied.

Various ordinances were passed in the succeeding years, but they were all superseded by the Ordinance of 1917 "to regulate the importation, manufacture, and sale of intoxicating liquors," which went into operation Jan. 1, 1918. By it Nigeria was divided into (1) prohibited areas in which intoxicating liquor may not be sold without a license and spirits may not be sold or pos-

Ordinance of 1917

sessed by prohibited natives, that is, those from any part of Africa in which natives are prohibited from obtaining spirits; (2) licensed areas in which liquors may not be sold except under license; (3) restricted areas in which non-natives or native foreigners may not sell except under a license, and the sale by natives may be restricted by by-laws made by a native authority. The governor was given authority to declare any area a prohibited or a licensed area.

The Ordinance defined as prohibited areas: (1) The entire Northern provinces; (2) in the Southern Provinces the districts of Obudu, Ogoja, Okwoga and Idah. To these districts the governor, Sir Frederick D. Lugard, by a regulation (Nov. 13, 1917) added the Ubiaja Division and that part of the Asaba Division lying north of a line drawn west from the junction of the Niger and the Anambara rivers. The licensed areas were: (1) The Colony; (2) the townships of Calabar, Warri, Forcados, Burutu, Onitsha, and Port Harcourt; (3) all land (not included in a prohibited area) within half a mile of any Government railway.

Exempted from the provisions of the Ordinance were denatured spirits, sales for medical purposes by qualified physicians or druggists, sales in British officers' messes to the members of such messes, the importation and conveyance through Nigeria of liquors designed for other territory. Exemption was also made of liquors forfeited to the Government, of those forming part of an estate of a deceased person, or the residue of a reasonable private stock of a person about to leave Nigeria. These exemptions, except in medical cases, did not apply to the sale of spirits to a prohibited native in a prohibited area.

The distillation of spirits in Nigeria or the sale of spirits distilled there is prohibited except under a license granted by the governor for denaturation or for exclusively scientific purposes. The manufacture of wines and beer is prohibited except under license by the governor.

Prohibited Areas. The introduction of liquor into a prohibited area is forbidden under penalty of £100 for the first offense and £500, with possible forfeiture of liquor, for subsequent offenses. Exemption is made (1) without a permit for the governor or lieutenant-governor or for Government purposes, for travelers (not prohibited natives) for personal use during their journeys, and for licensed restaurant railroad-cars; (2) with a permit for persons other than prohibited natives desiring liquors for private use only and for licensed liquor-sellers.

A regulation by the governor (Nov. 29, 1917) under the Ordinance forbade the transportation of liquor from any other part of the northern provinces into all that portion of these provinces lying north and east of a line drawn from the northern boundary of the Kaduna township due west to the French frontier (about latitude 10° 50′) and southeast through the western boundary of the township of Ibi to the frontier of Kamerun.

In prohibited areas no one may possess trade spirits; intoxicating liquors may not be sold except under a license; and no one, whether licensed or not, may sell, give, or supply spirits, except for medical purposes, to prohibited natives; and the latter shall not purchase or possess any spirits, except as medicine, in the prohibited areas.

Regulations issued under the Ordinance forbid licensees in prohibited areas, except holders of railway-station and dining-car licenses, to sell liquor to non-native non-commissioned officers (of the Nigeria Regiment) or to non-native second-class officers in the service of the government, unless they have permits from indicated superior officers.

Every licensed dealer in a prohibited area must keep a book of sales, which is always to be open to inspection by a magistrate, and in which is recorded the name of every purchaser, and the dates of purchase and the quantities of liquor sold him.

Licenses granted for the sale of liquor are of eleven classes ranging from the ordinary tavern license to licenses for railway-stations and dining-cars. The hours of sale are from 6 A. M. to 10.30 P. M., except on Sundays, Christmas day, and Good Friday, when they are limited to 12.30-2.00 P. M. and 5.00-8.00 P. M. These limitations do not apply to hotels, clubs, and railway dining-cars.

Convictions are indorsed on the license, which must be produced for inspection when application is made for renewal; and all records of convictions made within five years are transferred to the renewed license.

The onus of proof of lawful possession of liquor in a prohibited area rests with the person found having liquor in his possession.

Magistrates and police officers are empowered to enter licensed premises at any time to detect or prevent violation of the Ordinance or of the terms of the license.

No debt is recoverable for intoxicating liquor supplied to native non-commissioned military officers or privates, to members of the police force below the rank of assistant commissioner, or to merchant seamen, if the total debt exceeds 5/-.

The decrease in the importation of spirits into Nigeria during the World War demonstrated that the former flood of them was neither necessary nor desired by the people. Resolutions were adopted at great public meetings praying

> that the declining liquor traffic be not reestablished after the War, to the great injury of the peoples of Nigeria, but that good and useful articles be introduced to take their place.

The War experience also demonstrated that neither the Government nor the commercial interests were dependent on the spirits trade. This was confidently stated by Sir Frederick Lugard in his address to the Nigerian Council in 1918. The collector of customs at Lagos, T. F. Burrowes, reported in the *Trade Statistical Abstract* (Lagos, 1917) that

> the returns for 1917 indicate that the production of palm oil and kernels is not dependent on continental spirits. The aggregate volume of trade for 1917 was valued at £16,261,000, an increase of £4,384,000 compared with 1916 and £1,707,000 over 1913, the highest on record. This is the first year in which exports have shown any appreciable increase over imports. They exceeded by £2,793,000. The specie imports amounted to £1,724,000, nearly 100 per cent more than in any previous year. (Bishop H. H. Tugwell, in *American Issue*, May 24, 1919.)

By action of the British Government, March, 1918, the importation of spirits into British West Africa, including Nigeria, was prohibited except under licenses issued by the Government in special cases. Licenses were not to be granted at all for the importation of trade spirits.

NIGHTCAP. A drink taken before going to bed; usually one of spirits.

NIGHTINGALE, FLORENCE. English nurse

and philanthropist; born at Florence, Italy, May 15, 1820; died in London, England, Aug. 13, 1910. Her childhood was spent chiefly in Derbyshire. At an early age she evinced a keen interest in suffering humanity, and from philanthropic motives she visited the chief military hospitals in Europe, where she studied various nursing systems. She was educated in nursing by the Protestant Sisters of Mercy at Kaiserswerth, on the Rhine, in 1851, and later studied in Paris under the Sisters of St. Vincent de Paul.

In the course of the Crimean War (1854) the hospital accommodations were found to be lamentably defective, and Miss Nightingale offered to organize a nursing department at Skutari, in Asiatic Turkey. The offer was accepted by the British War Office, and within a week she was on her way to the East with a band of 34 nurses. She arrived at Skutari in time to receive the wounded soldiers from Balaklava, and a few days later these were joined by 600 more from Inkerman. Soon she became general superintendent of all the hospitals on the Bosporus and had 10,000 men under her care. She saw in the defective sanitary arrangements of the hospitals the causes of the frightful mortality among the patients, and devoted herself to the removal of these causes. In the spring of 1855 she was prostrated with fever, but she remained at Skutari until Turkey was evacuated by the British (July, 1856).

A testimonial fund of £50,000 was raised to help her to found the Nightingale Home for training nurses at St. Thomas's and King's College hospitals. She assisted in founding the Red Cross Society and the Home for Gentlewomen during Temporary Illness, in London; and she interested herself, also, in the work of the Army Medical College at Chatham. Among her writings were: "Notes on Hospitals" (1859); "Notes on Nursing" (1860); "Sanitary State of the Army in India" (1863); "Introductory Notes on Lying-in Institutions" (1871); and "Life or Death in India" (1874).

Miss Nightingale was opposed to the liquor traffic throughout her life, and she often wrote and spoke against the evil. In 1866 she made the following statement:

> A good government which really understands its responsibilities would put down with any force requisite that most accursed of all British habits, the sale of intoxicating drinks to those who never knew them before. On the heads of these traffickers rests the blood of thousands of their fellow men.

As a nurse during the Crimean War she deplored the drunkenness she witnessed, and commented upon the indifference of the officers to the condition of their men. One of her first reforms as general superintendent of the British hospitals in the war zone there was to provide facilities enabling the soldiers to send their money home, thus cutting off at the source one temptation to drink. The regulation giving the men two drams of liquor per day was changed so that but one dram was issued, and the illicit sale of spirits near cantonments was severely punished.

Later while in India Miss Nightingale discovered that conditions there, also, were very bad. She declared of the army of occupation in India that "if the facilities for washing were as great as those for drink, our Indian army would be the cleanest body of men in the world." At one station where the men were reported "mostly temperate," she found that on a ten-year average, one man out of every three was admitted to the hospital solely because of drink.

Owing to her immense popularity with the British public and her influence in military circles, Miss Nightingale was able to bring about a number of drastic reforms which are still in effect in the British army to-day. Also many of the higher officials in the Indian Government were led by her to improve conditions in the various military posts throughout the Empire.

NIGORI-ZAKE. A variety of saké, known also as "Doburoku," "Moromi," and "Shirouma." (See SAKÉ.)

NIHON GAKUSEI HAISHO REMMEI (Japanese Intercollegiate Antialcohol League). See JAPAN.

NIHON KINSHU DOMEIKWAI (Japanese Temperance League). A federation of Japanese temperance societies, formed at the Kudan Methodist Church, Tokyo, Japan, on Oct. 1, 1898. It was the outgrowth of a meeting held under the auspices of the Tokyo associate temperance committee (composed of delegates from the few independent total-abstinence societies of the city), for the purpose of uniting the national temperance organizations. A number of prominent foreign workers cooperated in the organizing of the Temperance League, among them being Miss Clara Parrish (see WRIGHT, CLARA PARRISH), then "round-the-world" missionary for the World's W. C. T. U., and Dr. Julius Soper.

The idea of federating the societies was first voiced on Sept. 11, 1897, when delegates from the Japan Temperance Society of Yokohama and the Tokyo Temperance Society met in Tokyo; and on Jan. 10, 1898, a joint meeting was held by the two organizations, at which it was decided to proceed with the forming of the federation. The Hon. TARO ANDO was elected the first president of the new League, and for many years he ably directed the activities of the organization. The League expanded rapidly from the first, and by 1912 it included more than 100 affiliated societies, having a combined membership of over 10,000. The League has had direction of the temperance movement in Japan since the opening of the twentieth century, and it has had wonderful success.

Membership in the League is extended to any society in Japan, whether composed of foreigners or of Japanese, which makes the signing of a total-abstinence pledge a condition of membership. The League holds its annual convention in October, in order to commemorate the month in which the organization was founded and in which Miss Parrish departed from Japan.

One of the most faithful workers of recent years in the Japanese Temperance League has been Takeshi Ukai, who served for many years as secretary of the federation.

In 1920 it was decided to unite the temperance forces in the Empire still further, and the Japanese Temperance League joined with the National Temperance League to form the National Temperance League of Japan.

Late in 1924 a Prohibition campaign, sponsored by this new League, swept over Japan. A number of antiliquor bills were presented to the Diet, and public opinion was aroused by means of mass meetings, lectures, and newspaper advertisements. At that time the Prohibition movement claimed

the active support of approximately 150,000 members of temperance organizations, in addition to a large number of sympathizers who were not affiliated with any of the societies. The principal measure advocated by the National Temperance League of Japan would prohibit the sale of liquor to any one under the age of 25 years, a decided improvement upon the existing law, which in 1922 set the limit at 21 years.

The League cooperates with the national temperance organizations of other nations, and has contributed much to the promotion of world-wide Prohibition by sending delegates to international antialcoholic congresses and conventions. It is a member of the World League Against Alcoholism, and is represented on its Permanent International Committee and General Council. One of the members of the League, Hampei Nagao, is a vice-president of the World League.

The official organ of the League is *Kuni no Hikari* ("Light of Our Land"), a monthly publication issued at Tokyo. The national headquarters of the federation are located at 3 Sayekicho, Kyobashi, Tokyo. The present officers are: Executive directors: Hampei Nagao, chairman, Kazutaka Ito, Shozo Aoki, Magota Matsuura, and Kensho Teramoto; and K. Muramatsu, secretary.

NIHON KOKUMIN KINSHU DOMEI (National Temperance League of Japan). An organization resulting from the amalgamation of two Japanese national temperance associations at a meeting in Tokyo, Nov. 6, 1920 (see NIHON KINSHU DOMEIKWAI). The League, which stands above political and religious influences, has for its aim the making of the entire country and nation of Japan dry. About one half of the members and 80 per cent of the leaders are Christians. The local temperance organizations affiliated with the League number about 240, and it is estimated that there are still 150 unaffiliated associations.

The work of the League is largely educational, through public lectures and its monthly perodical *Kinshu no Nihon* ("Prohibition for Japan").

At its fifth Annual Convention, held in the Prefectoral Assembly Hall, Okayama, April 5-6, 1924, the League declared itself as seeking the complete elimination of the liquor traffic. At the same meeting it was stated that the annual expenditure in Japan for saké and other alcoholic drinks exceeded 1,000,000,000 yen, or three fourths of the national budget.

Incidentally it may be mentioned that the Convention dinner, at which the mayor was the speaker and guest of honor, was held in the new Temperance Building *(Kinshu Kaikwan)*, the only one of its kind in Japan, owned and operated by the Okayama Temperance Society.

At its Sixth Annual Convention (Niigata, April 25-26, 1925) the immediate aims of the League were stated to be:

(1) The extension of the age limit of the present law from 20 to 25 years.

(2) The provision for local option on the alcohol question, making possible the adoption of Prohibition in local areas, such as prefectures, as a means towards national Prohibition.

In addition, the following resolutions were passed:

(1) Naming April first and September first each year as special Prohibition days to help arouse interest and promote unity among the various temperance organizations.

(2) Urging all organizations throughout the country to work for more careful observance and more strict enforcement of the present Juvenile Prohibition Law.

(3) Appealing to the Home Department to prohibit the use of saké in the Diet buildings and the presence in the sessions of the Diet of members who have been drinking.

(4) Requesting the authorities to prohibit the use of alcoholic beverages on railway trains and the sale of such drinks at all stations.

(5) Urging the introduction of scientific teaching on the poisoning effects of alcohol into the text-books of all primary schools, so that the children may understand the reasons for the Juvenile Prohibition Law.

(6) Advocating the prohibition of the use of liquors in all Government buildings, offices, and institutions and in all gatherings under Government auspices.

The League was represented at the Seventeenth International Congress Against Alcoholism, held at Copenhagen, Denmark, in August, 1923, by Mr. Shozo Aoki and his son Mr. S. Aoki.

The present officers of the League are: Executive directors, Kazutaka Ito, Shozo Aoki; secretary, Kichitare Muramatsu; and its headquarters are at 10 Omote, Sarugakucho, Kanda, Tokyo.

NIPA. A genus of low palms found in the South Pacific from Ceylon to the Philippine Islands and Australia. The only species *(Nipa fruticans)* produces leaves, sometimes 20 feet long, which are used in thatching, in making cigarets, and in weaving mats and baskets. The nipa-palm bears fruit, in large bunches, of which the kernels are edible, and an intoxicating beverage is made from its sap. In the Philippines nipa is known by the Tagalog term of *Buli*.

NIPPITATO or **NIPPITATUM.** A slang term for strong liquor, in use during the Tudor period in England. See HUFF-CAP.

NISSEN, OSKAR ELIAS GOTTLIEB EGEDE. Norwegian physician; born at Tromsö Oct. 31, 1843; died in 1911. He was a student from 1863, and had taken part in Scandinavian student meetings. He was one of the Norwegians who as volunteers reported themselves on the Danish side to take part in the fight about Schleswig, with Captain Aaroes' corps. Returning home from Denmark, he again took up his studies; but the Franco-German War (1870-71) broke out, and, after the blow at Sedan, he offered the French his services as surgeon, and officiated as such at the siege of Paris. After returning to Christiania from this war Nissen took his medical degree, and later practised exclusively as a specialist in women's abdominal diseases.

In 1876 Nissen became a temperance man and soon entered heart and soul into the total-abstinence movement. In 1879 he was chosen president of the Norwegian Total-abstinence Society and he held this office until 1887. This period was a notable one in the history of national temperance. Speaking of Nissen's share in it, the "Afholdsbevaegelsens Verdenshistorie" (iv. 98) says:

> Nissen's initiative, his restless activity, his accuracy in the work, his facile, clever pen, as editor of *Mennesketvennen*, his enthralling eloquence, and his amiable, winning personality all helped to smooth the way of the temperance cause... In writing, in discourse, in agitation, in new societies founded, in securing for the cause regard and respect, in compelling the indifferent and antagonistic to pay attention to it as never before, the life and soul of all this activity was Doctor Nissen. And all this work, greater and greater as it grew year by year, wearing and overwhelming as it became, was carried on without the least compensation and without any reward save the joy of doing it. He has lived to see the Society's incredible growth appreciated by the temperance people, with many proofs of heartfelt devotion and gratitude.

In Nissen's eight-year period agitation attained phenomenal strength. Many men and women from circles which had been hostile became convinced and joined the temperance ranks. The priests, too, joined the Society and in 1887 there were no fewer than 600 who had become members.

After relinquishing the presidency Nissen still worked for the temperance cause, his affectionate interest in it only ceasing with his death.

Nissen was the author of "Aussprüche über den Alkoholgebrauch vom Militärischen Gesichtspunkte" (Observations on the Use of Alcohol from the Military Point of View), Stockholm, 1880.



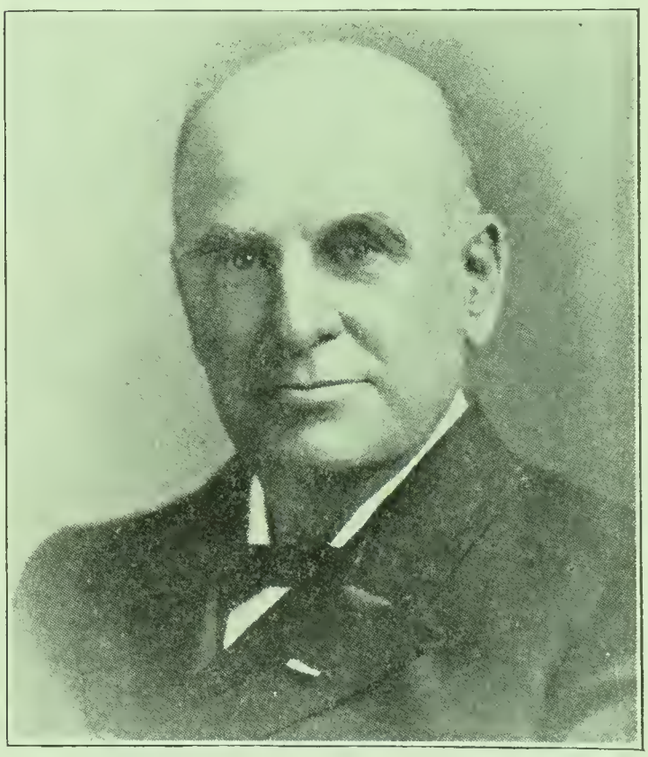
OSKAR NISSEN

NIYOGI, JNANANJAN. East-Indian clergyman and temperance worker; born at Gya, Behar, India, Jan. 7, 1891; educated at the Ram Mohan Roy Seminary, Behar National College, and the University Theological Seminary of Calcutta. He was first interested in social work, and founded the Ragged Boys' Club at Cooch Behar when only seventeen years old. In 1908 he founded the Young Men's Club in the same place. He was one of the founders, also, of the Working Man's Club (1909), which became the premier institution of its kind in Bengal; he was secretary of the Band of Hope of the City-School, 1907; in 1911 he founded the Antismoking Society; in 1912 he made a lecture-tour in Bengal, and founded the Self-Help Club in Calcutta. In 1914 he organized a brotherhood for the free distribution of useful literature; in 1915 he made his first temperance lecture-tour in Burma; and in 1916 he organized an association for the care of juvenile offenders after being released from reformatories, which aided them to get a new start in life.

In the same year Niyogi was ordained and began his ministry as a mission worker in Bengal. In 1917 he became secretary of the temperance section of the Brahma Society of India; in 1918 he became a lecturer for the Calcutta Temperance Federation; in the same year he was secretary of the India Association of Young Men, and organized the Flood Relief Committee, whose work in alleviating distress arising from the floods and famine has become a bright part of the history of Bengal. He made a second lecture-tour in Burma in 1919; and in 1920 his activities included the organization of a public-health exhibition, and a rural improvement association. He was also a worker for the Social Service League.

In October, 1922, Niyogi went as a delegate from the India Temperance Association to the Convention of the World League Against Alcoholism held at Toronto, Canada. He later toured America, giving lectures on India in many of the larger cities.

NOBLE, WILLIAM. English temperance apostle; founder of the English Blue Ribbon movement; born in London Feb. 17, 1842. His early life gave little promise of his later career of usefulness. He ran away from a school in Yorkshire and, in consequence, was placed in charge of the master of a collier brig and sent to sea. Acquiring in this way a liking for the life of a sailor, he joined the British Navy; but he had acquired also an appetite for strong drink, and fell into habits of intemperance. In 1860 his father purchased his discharge from the Navy and secured for him a situation in the Royal Arsenal at Woolwich. Here, in 1871, he was fortunate in making the acquaintance of James Rae, formerly a soldier in the Royal Artillery, and afterward for many years in the military-clothing establishment at Woolwich, a veteran worker in the temperance cause. Rae induced Noble to sign the pledge and devote himself to a religious life; and then began that memorable career of activity for righteousness that continued for more than a half-century.



WILLIAM NOBLE

In 1877 Noble visited the United States and came into contact with FRANCIS MURPHY, who had recently begun the remarkable movement

which bears his name, each pledge-signer being given a bit of blue ribbon as a token and reminder of his vow (the suggestion being derived from Numbers xv. 38-40: "Speak unto the children of Israel, and bid them that they make fringes in the borders of their garments . . . and that they put upon the fringe of the borders a ribband of blue . . . that ye may look upon it, and remember all the commandments of the Lord, and do them").

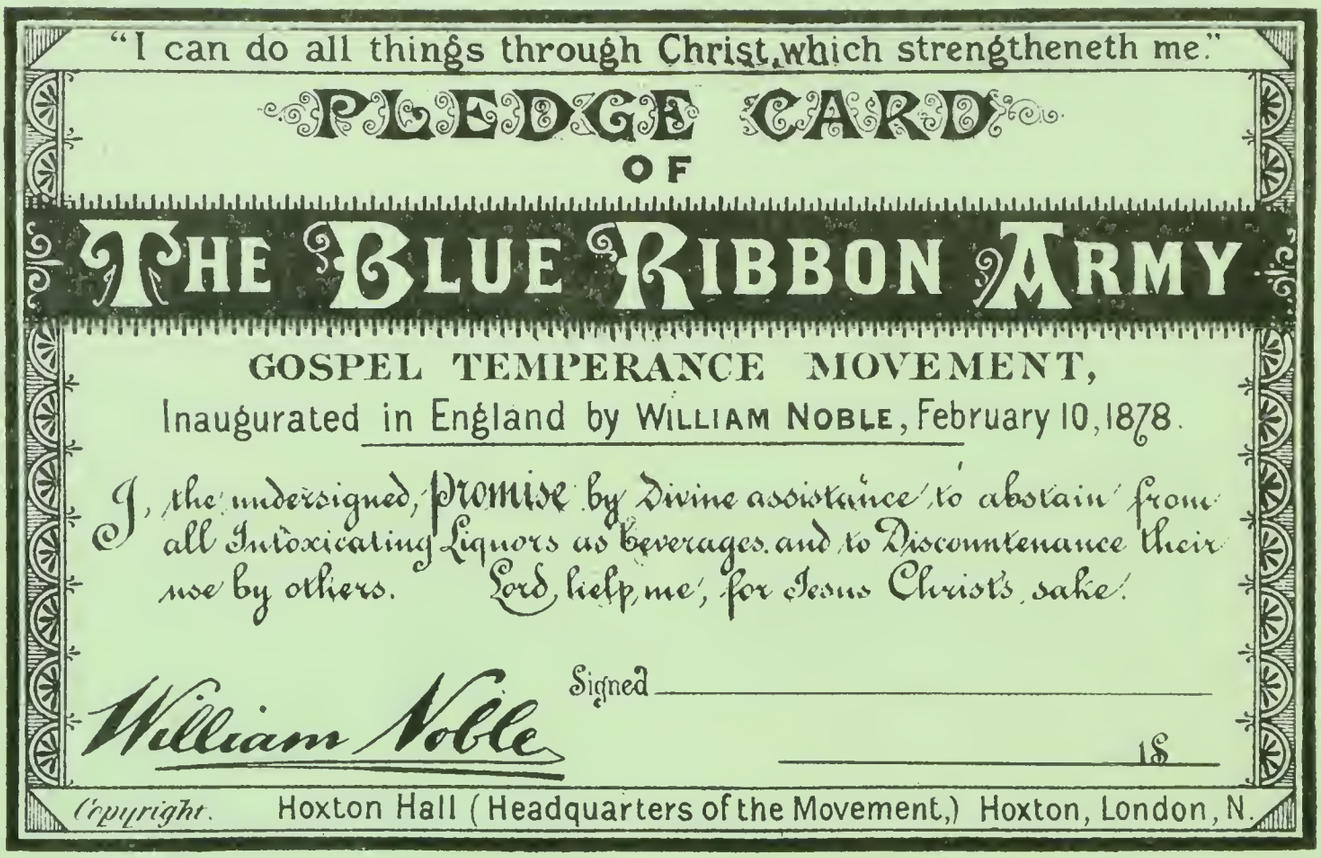
While in America a presentation was made to him in Cooper Institute, New York city, on behalf of temperance friends by John B. Gough. He made another visit to the United States in 1886, in the course of which he delivered the memorial address in the Frankfort Presbyterian Church

leader, in which the following paragraph occurred:

As we listened to Mr. William Noble (it is incredible that he is in his seventy-ninth year) we could not but feel a tremendous admiration for the way he has used his time. He has been connected with Temperance work for forty-five years, and has travelled and talked in America, Australia, and South Africa. He has as straight a back as any soldier, and his movements and bearing scarcely even suggest age; much more do they suggest youth. And assuredly he has enthusiasm, a burning passion for Temperance, and a great vision for the future.

Speaking of the success that has attended his work, William Noble published the following in the same periodical:

The secret of the success of the Blue Ribbon movement was unity. The people in the towns, the clergy and ministers, held united prayer-meetings, and they got results... What about the future? Well, the



PLEDGE-CARD OF THE BLUE RIBBON ARMY

where John B. Gough fell and passed away. Returning to his own country, Noble, with the assistance of a few friends, took steps to inaugurate a similar movement, announcing a series of meetings at the National Standard Theater, Shoreditch, London. The first of these meetings was held on Feb. 10, 1878. He initiated, also, rescue work at Hoxton Hall, London.

Meeting with sympathy and encouragement from both pastors and congregations, the enterprise was successful from the start; the attendance was gratifying; and large numbers of drinking men signed the pledge and were reformed in heart and life. Like its prototype in America, the Blue Ribbon movement in England was essentially religious; there was much of singing and prayer, and all the fervor of evangelistic services. Reaching out from London, it spread to various cities, including those of Scotland and Wales.

The editor of the *Christian* (London) in its issue of May 30, 1918, had a tribute to the veteran

success of the future depends upon two things: the women of Britain; and America. The women here have the vote at last; and if they use their power in connection with social questions, and especially the Temperance question, which is of course a social question, it will have a tremendous effect. If they combine, they will carry the men with them. Then look at America. The great lead will come from America. She is going to lead the world after this War. . . The advance in Temperance sentiment in America has come through the will of the people. It must come in the same way in Britain.

In 1865 he married Miss **Jane Noble**, his cousin, who, although of frail constitution, devoted herself whole-heartedly to the furtherance of her husband's temperance work, accompanying him on his tours and acting as his secretary. With her husband, she was the recipient of several testimonials given by friends in appreciation of her labors in the cause of temperance reform. She died at King's Heath in her seventy-fifth year, June 20, 1922. Mrs. Noble, like her husband, was a member of the Society of Friends.

On April 24, 1891, at a meeting held in Memorial Hall, London, E.C., Noble was the recipient of an illuminated address from friends of temperance who desired publicly to recognize the services rendered by him in introducing the Blue Ribbon movement into England.

Although in his eighty-fifth year, Noble still keeps in touch with the Prohibition movement. He protests very vigorously against those who are "violating the law of America for commercial gain."

NOCK, DAVID. Australian merchant, legislator, Methodist preacher, and temperance advocate; born in Staffordshire, England, Sept. 20, 1828; died in South Australia June 16, 1909. He emigrated to New Zealand when fourteen years of age, and fifteen months later removed to South Australia, where he lived until his death. For about 28 years he lived at Kapunda, about 50 miles north of Adelaide, where he was engaged in wheat-buying and general merchandising. He was the first mayor of Kapunda, serving three consecutive terms.

In 1875 Nock first represented his district in the Legislative Assembly. His principal object in being a candidate for the Legislature was to promote temperance legislation,in which he was deeply interested. His first proposal was one to give the ratepayers a measure of control over liquor licensing, and it also struck at Sunday selling. Though passed by the Assembly, the liquor interests in the Upper House were strong enough to eliminate the Sunday-closing features. In the next session of the Legislature Nock renewed his attack with success. His personal influence was so strong that the Sunday-closing feature was adopted, and the measure is still known as the "Nock Act." On the organization of the South Australian Alliance for the Abolition of the Liquor Traffic, Nock became its first president; and he was chosen to succeed himself each year until 1897, when he asked to be relieved because of failing health. For fifty years he was active in Sunday-school work and a local preacher of the Methodist Church, and was at the forefront of the struggle against the liquor traffic in South Australia. In his later years he lived near Adelaide.

NOG. (1) A little pot or mug.

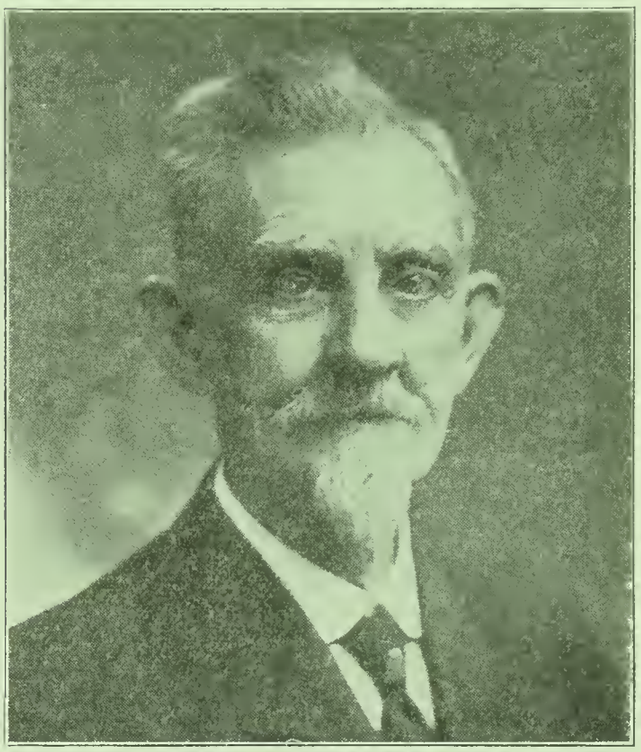
(2) A variety of strong beer. Norfolk nog is a strong ale brewed in Norfolk, England.

(3) A mixed drink in which an egg is an important ingredient, as egg-nog.

NOGGIN (Gaelic *Noigean),* **NAGGIN,** or **KNOGGIN.** Irish term for a quarter-pint measure; also the liquid contained therein, as a noggin of gin.

NOLAN, PHILIP AUGUSTINE. American temperance reformer; born in Philadelphia, Pa., Sept. 1, 1840; died there Nov. 21, 1919. He was educated in the public elementary and high schools of his native city, and at the age of seventeen entered the employ of a mercantile firm there, with which he remained for the rest of his life. On April 11, 1888, he married Miss Mary R. Clark, of Philadelphia.

Throughout his lifetime Nolan took a deep interest in the cause of temperance, and devoted much of his time and effort to the work of that movement. He was a firm believer in temperance for the individual and for society. For 46 years Nolan was a member of the Cathedral Total Abstinence Society of Philadelphia, having affiliated with that organization upon its foundation in March, 1873. During most of that period he served as recording secretary of the Society. He was elected secretary of the Catholic Total Abstinence Union of America at the Tenth Annual Convention of that organization, held at Scranton, Pa., Aug. 4-5, 1880, and continued to serve in that capacity until 1892, when he was succeeded by the Rev. A. P. Doyle, the eminent Paulist father. He was secretary of the committee having charge of the erection of the Total Abstinence Fountain in Fairmont Park, Philadelphia, which cost almost $60,000.



PHILIP AUGUSTINE NOLAN

NOLAN, SARA S. Australian temperance leader; born in Manchester, England, in 1844. She removed with her parents in early childhood to Australia, settling in New South Wales. At the age of twenty she was married to the Rev. James A. Nolan, of the Wesleyan Methodist Church. She became the mother of a large family, yet, notwithstanding her multiplicity of home cares and duties, the temperance cause appealed to her so strongly that she could not deny her presence and assistance to the various groups of her sisters who were battling for home and country. Her aid proved to be of much greater value than she had ever imagined it could be. In middle life she disclosed a gift for public speaking that surprized even the friends who knew her best.

One of the founders of the Woman's Christian Temperance Union, Sydney, she became the recognized leader of that body and was later elected State president of the New South Wales Union, holding that position for fifteen years in succession. She was also president of the Australasian Woman's Christian Temperance Union, filling that responsible post for six years, when her declining health rendered it imperative that the onerous duties be placed on younger shoulders. Not only on the platform and in the councils of temperance organizations has Mrs. Nolan given a good

account of herself, but she has been influential, also, with the lawmaking bodies in securing legislation to make temperance work effective.



MRS. SARA S. NOLAN

NOMENTAN WINE. A Roman, delicate claret, of a full body, which came to perfection in five or six years.

NONBOE, HANS LILLELUND. Danish solicitor and temperance advocate; born at Gjerrild, Denmark, Oct. 17, 1853; died Sept. 17, 1922.

He became an abstainer in 1884, and in 1889 joined the I. O. G. T. Two years later he was chosen Grand Chief Templar, and for 30 years he served as a member of the executive of the Grand Lodge. When the Danish Temperance Societies Central Union was founded, he became therein the representative of the I. O. G. T., and he served in that capacity for 30 years.

In politics and communal life, also, he took an active part, being a member of the city councils of Varde (1885-99) and Esbjerg (1909-13).

Nonboe's death was tragically sudden. At the conclusion of a visit to Mayor Jensen in Varde he was waiting, with his family and friends, in the railway-station for the train to take him home to Esbjerg, when, with a deep groan, he fell, and was dead.

NON-PARTISAN WOMAN'S CHRISTIAN TEMPERANCE UNION. An offspring of the National Woman's Christian Temperance Union (see WOMAN'S CHRISTIAN TEMPERANCE UNION), founded at Cleveland, Ohio, in 1874, and incorporated in 1890. It was founded chiefly through the efforts of Mrs. JUDITH ELLEN (HORTON) FOSTER, who was the leader of an element in the parent body which objected to the political and partisan attitude of the W. C. T. U., and who was supported by the Iowa State Union. Mrs. Foster had proposed an amendment to the Constitution of the National W. C. T. U. to the effect that the Union should be "non-sectarian in religion and non-partisan in political work." The resolution was rejected, and a few years later she organized the non-partisan organization. Somewhat similar in its activities to the parent body, the Non-partisan W. C. T. U. spread through the States of Maine, Vermont, Ohio, Pennsylvania, Illinois, Iowa, and Minnesota as well as the District of Columbia.

The Cleveland Union, which had always been considerably the largest in the country, had developed the following five Cleveland institutions: the Central Friendly Inn, established in 1883, which cares for more than 2,000 children of Cleveland's foreign district every month; the Training Home for Girls, commenced in 1889 for the purpose of furnishing a home and proper training for young girls who were either homeless or whose home conditions were such that it was neither safe nor moral for them to remain in them; the Eleanor B. Rainey Memorial Institute, founded in 1904 as an industrial center for the careful teaching of young boys and girls, and having an average monthly attendance of 500; the Mary E. Ingersoll Girls Friendly Club, commenced in 1902 for the purpose of giving self-supporting girls an opportunity to learn cooking, sewing, music, and millinery, with a membership of 200; and the Lakeside Rest Cottage, founded in 1893 in order to provide a vacation-home for self-supporting girls during the summer months. The Cottage accommodates about 250 girls every summer, and is located at Lakeside, Ohio. Through these institutions, more than 3,000 young people are trained every year, and social service work is carried on among the hundreds of foreigners in the city of Cleveland.

On Sept. 27, 1926, the operations of the Cleveland Non-partisan W. C. T. U. having extended beyond temperance work, the name was changed to "Women's Philanthropic Union." The president is (1929) Mrs. W. B. Neff. The other officers are: Miss Margaret Kelly, secretary, and F. E. Watkins, treasurer.

The presidents of the Non-partisan W. C. T. U. have been: Mrs. Ellen (Johnston) Phinney, of Cleveland, who served five years; and Mrs. Clara Amelia (Rankin) Coblentz, of Clarion, Pa.

The Ohio State Non-Partisan W. C. T. U. was dissolved in 1911, in which year the official organ of the body, the *Temperance Tribune* (founded in 1904) was also discontinued.

The Women's Philanthropic Union is affiliated with the Welfare Federation of America, with headquarters at 512 The Arcade, Cleveland, Ohio.

NOON, ALFRED. American Methodist Episcopal clergyman, educator, and Prohibition advocate; born at Elstead, Surrey, England, Dec. 8, 1845; died in Boston, Mass., Feb. 28, 1926. When he was but three years of age, he emigrated with his parents to New England. He was educated at the Wesleyan University, Middletown, Conn. (A. B. 1869; A.M. 1872), and was granted the honorary degree of Ph.D. by McKendree College, Lebanon, Ill., in 1890. In 1871 he was ordained to the ministry of the Methodist Episcopal Church, and later served for 22 years in the pastorates of South Hadley Falls, Ludlow Center, Bond's Village, East Pepperell, Cambridge, Rockport, Newburyport, Lunenburg (all in Massachusetts), and Anita, Iowa. In 1886-88 he was president of Little Rock University, Arkansas.

In 1866 Noon beeame affiliated with the Independent Order of Good Templars, and, after filling a number of Subordinate and Distriet Lodge offiees, finally beeame a member of the International Supreme Lodge. In 1879 he joined the Sons of Temperance and served in various local and State offiees, after whieh he was eleeted Grand Worthy Patriarch of Massaehusetts, in which capacity he represented his State at the Jubilee Session of the Order in New York city in 1892. After serving the National Division of the S. of T. for a number of years as a member of the Committee on Publications, he was chosen in 1912 Most Worthy Patriareh, the highest office in the Order. In 1909 he attended the session at Glasgow, Scotland. As Most Worthy Associate, he attended the World's Temperance Centennial Congress, held at Saratoga Springs, N. Y., in 1908.

In 1891 Noon was eleeted secretary of the Massachusetts Total Abstinence Society, holding that office until 1913. During that period he edited the *Temperance Cause* and other publications. He secured more than 200,000 total-abstinence pledges from public-school pupils. Of this great number the major part was obtained by Noon's personal solicitation.

When it was decided to organize the National Anti-Saloon Leagne, Noon was one of those asked to attend the organizing convention at Washington, D. C. (Dec. 17, 1895) ; and, at that meeting he was elected secretary of the National Board of Directors.

NORD DAKOTA AVHOLDS-SELSKAB. The Norwegian name of the North Dakota Total Abstinence Association.

NORDÉN, NILS. Swedish architect and temperance worker; born July 18, 1861, at Löderup, Skåne; died in 1922 at Umeå. He was educated at Ystad Manual-training School and at the Technical High School, Stockholm. Adopting the profession of architect, he practised successively in Stockholm, Gävle, and Umeå.

Nordén was an enthusiastic worker in the temperance eause. On Jan. 16, 1883, he joined the Templars of Temperanee, and became District Templar in the Gästrikland District Lodge. He was a great collector of temperance literature. His collection, probably the largest in Sweden, is at present in the eustody of the Central Association for Temperance Instruction *(Centralförbundet för Nykterhetsundervisning)*, Stockholm. He arranged three temperance exhibits under the auspices of the Independent Order of Good Templars: at Gävle in 1901; at Helsingborg in 1903; and at Stockholm in 1905.

NORDISKE AFHOLDSKONGRESSER (Scandinavian Temperance Congresses). Meetings of representatives of the temperanee organizations of northern Europe, held, usually every seeond or third year, to discuss questions of common interest. They are large and important gatherings.

The first two eongresses were Danish-Norwegian; Sweden took part in the third and later ones; later Finland and Ieeland joined; and after the World War (1914-18) Esthonia and Latvia. Although the people of the last-named two nations do not belong to the Seandinavian raee, nor speak the Seandinavian languages, they regard themselves as belonging to the Seandinavian eiviliza-tion, and have, therefore, been admitted to eollaboration with the Seandinavian group of nations.

The Congresses have been held in the following order:

Christiania, Norway, 1895; Randers, Denmark, 1896; Gothenburg, Sweden, 1898; Christiania, 1900; Stockholm, 1902; Copenhagen, Denmark, 1904; Christiania, 1908; Stockholm, 1913; Helsingfors, Finland, 1919; Copenhagen, 1921; Christiania, 1924; Tartu, Esthonia, 1926.

NORDQUIST, FREDERICK. An American Lutheran preacher and Prohibition advocate; born on a farm near Bernadotte, Sibley County, Minn., Mareh 24, 1869; educated in the rural publie schools, at the Gustavus Adolphus College, St. Peter, Minn., and at Augustana College and Theological Seminary, Rock Island, Ill. On Sept. 25, 1895, he married Miss Anna Marie Johnson, of Detroit, Minn. He was licensed to preach at the age of 21 by the Augustana Lutheran Synod; and although he had not then been ordained, he continued to preach in Minnesota and Illinois under the auspices of that denomination for seventeen years.

In 1907 Nordquist entered the employ of the Anti-Saloon League of Minnesota, and in 1911 was made superintendent of the Eau Claire Distriet of the Wisconsin League. In the following year he was placed in charge of Scandinavian work in Wiseonsin, and in 1915 was transferred to Illinois, where he beeame superintendent of the Seandinavian Department of that League. In this eapaeity he dirceted the aetivities of nine Swedish and Norwegian religious bodies and four temperanee organizations. Among his duties as super-



NILS NORDÉN

intendent was the furnishing of news items and Prohibition articles to the Scandinavian newspapers.

After National Prohibition had been secured Nordquist resigned as head of Scandinavian work in the Illinois League (June 1, 1919), and was elected general field secretary of the Augustana Laymen Pension Fund. In this capacity he raised $503,000 for the Synodical Pension Fund in a period of two years. He then entered the Augustana Theological Seminary for a special course in theology and was ordained to the ministry of the Lutheran Church June 10, 1923, since which time he has been pastor of the Augsberg Lutheran Church of Porter, Ind.

In April, 1917, Nordquist published a book entitled "Is Prohibition Justifiable?" of which some 4,000 copies were sold. Later he was the author of several pamphlets and booklets on temperance subjects.



REV. FREDERICK NORDQUIST

NORGES HANDELSSTANDS TOTALAVHOLDSFORBUND (Norwegian Merchants' Total Abstinence League). An organization established in Fredrikstad, Norway, in 1910, and reorganized Sept. 5, 1911. The object of the League is to influence the mercantile class in favor of total abstinence. The movement was led by CARL MARTIN BORGEN, a wholesale merchant. The League publishes a newspaper, *Forbundsbladet*, for which it receives a government subsidy of 200 kroner annually. In Norway its name is usually abbreviated to N. H. T. The work of the society was suspended during the World War. Its headquarters are in Oslo.

NORMAN, GEORGE WHITFIELD. American coroner and Prohibitionist; born at Newark, N. J., March 8, 1858; educated in his native State at Union Hill Grammar School, and Orange High School. When fifteen years old he went to work as clerk with a grocery firm at East Orange, N. J., which in the course of three years failed. He then engaged himself to another grocery concern which, as was customary in those days, sold alcoholic liquors. On this account Norman resigned his position, and then served various concerns as bookkeeper in New York, Princeton, Ind., and Chattanooga, Tenn., remaining in the last-named city for four years. In 1891, on account of his wife's ill health, he returned to Princeton, where he was engaged in business for 20 years, as secretary for several concerns.

At first a Republican, Norman in 1884 joined the Prohibition party, serving it in southern Indiana as county chairman, State committeeman, etc. In 1896 he was nominated for the county coronership on the "Fusion" ticket, a local combination of Prohibitionists, Populists, and Democrats of Gibson County. Largely through the use of some ingeniously worded cards, designed by Norman, which were circulated by his political opponents, who fully expected thereby to secure his defeat, he was elected and served for two years (1896-98). In 1900 and 1902 he was the Congressional candidate of the Prohibition party from the First Congressional District of Indiana, but was defeated on each occasion by James A. Hemenway, Republican.

As coroner of Gibson County Norman attracted nation-wide notice by reason of two verdicts rendered on inquests held on the bodies of Stephen R. Woolsey and Louis Miller respectively, both of whom had come to their death while in a state of intoxication. In Indiana the coroner has no jury, and the coroner himself takes the place of the jury. In the verdicts in question Norman held the saloon-keepers and the license-voters of the State equally responsible for the deaths which had resulted from intoxication at the legalized saloon. The concluding paragraphs of the verdict on Woolsey read as follows:

> I, the undersigned, as coroner of Gibson County, do hereby find that Stephen R. Woolsey, the decedent herein, came to his death on the 26th day of May, 1897, about 1:30 o'clock a. m. at East Mt. Carmel, in said Gibson County, Indiana, by being then and there run over and decapitated by train No. 3 of the Louisville, Evansville & St. Louis Consolidated Railroad; that at the time of his death said Woolsey was lying on the track of said railroad in an intoxicated condition, that his said condition was caused directly by the drinking of intoxicating liquors furnished by Samuel T. Marsh, H. J. Henning and Emil Grimler, all of the city of Mt. Carmel, in the State of Illinois; that said Marsh, Henning and Grimler, each maintain and operato a saloon for that purpose at said city of Mt. Carmel, by authority of the Stato of Illinois; and that the citizens of tho said State of Illinois, who gave their sanction to the laws which authorizo the furnishing of such intoxicating liquors, are, together with their voluntary agents, tho said saloon keepers, responsible for the untimely death of the said Woolsey.
>
> GEORGE W. NORMAN,
> *Coroner of Gibson County, Indiana*

The verdict on the Miller inquest was similarly worded. These verdicts, by their clear exposure of the guilt of every American voter consenting to any sort of financial or political bargain with the liquor interests, did much to create public sentiment in favor of the abolition of the legalized liquor traffic in the United States.

Norman was secretary of the Gibson County Prohibition committee, member of the Princeton Prohibition Alliance, and an honorary member of the W. C. T. U. For many years he was an active contributor to the *Patriot-Phalanx*, the *New Voice*, the *New York Witness*, and other Prohibition and

religious papers. He was, also, a deacon and clerk of the First Baptist Church of Princeton, Ind.

Norman has been twice married: (1) In 1884 to Miss Georgiana Norman, of Princeton (d. 1891); and (2) to Mrs. Emma B. Biven, of Hazleton, Ind., in 1894.

In 1911 he moved to Orenco, Oregon, and thence in 1913 to San Diego, California, where he has since made his home.

NORMAN KERR MEMORIAL LECTURESHIP. A lectureship founded by the British Society for the Study of Inebriety to commemorate the life-work of Dr. Norman Kerr, founder of the Society.

The Norman Kerr Memorial lectures and lecturers to date are listed in the accompanying table. The lectures have been published in the *British Journal of Inebriety*, on the dates given in the last column of the table.

Date	Lecturer	Subject	Published in Journal
Oct. 10, 1905	Professor T. D. Crothers, M.D.	The First Norman Kerr Memorial Lecture	January, 1906
Oct. 8, 1907	R. Welsh Branthwaite, C.B., M.D.	Inebriety: Its Causation and Control	January, 1908
July 20, 1909	Professor Taav. Laitinen, M.D.	The Influence of Alcohol on Immunity	October, 1909
Nov. 14, 1911	Sir German Sims Woodhead, K.B.E., V.D., M.A., M.D., LL. D., F.R.C.P.E., F.R.S.E.	The Action of Alcohol on Body Temperature and the Heart	January, 1912
Nov. 3, 1913	Sir Thomas Clouston, M.D., LL.D.	Some of the Psychological and Clinical Aspects of Alcohol	January, 1914
Oct. 12, 1915	Sir William J. Collins, K.C.V.O., D. L., M. D., M. S., B. Sc., F.R.C.S.	The Ethics and Law of Drug and Alcohol Addiction	January, 1916
Oct. 9, 1917	William McAdam Eccles, M.S., M.B., F.R.C.S.	Alcohol and War	January, 1918
Oct. 14, 1919	Dame Mary Scharlieb, D.B.E., M.D., M.S., J.P.	The Relation of Alcohol and Alcoholism to Maternity and Child Welfare	January, 1920
Oct. 11, 1921	Sir Arthur Newsholme, K.C.B., M.D., F.R.C.P.	Some International Aspects of Alcoholism, with special Reference to Prohibition in America	January, 1922
Oct. 9, 1923	Sir William Willcox, K.C.I.E., C.B., C.M.G., M.D., B.Sc., F.R.C.P.	Drug Addiction	January, 1924
Oct. 13, 1925	Dr. Robert Hercod	Alcoholism as an International Problem	January, 1926
Oct. 11, 1927	Prof. W. E. Dixon, M.A., M.D., F.R.S.	The Tobacco Habit	January, 1928

NÖRRILD, RASMUS FREDERIK. Danish temperance advocate; born in Nestved Nov. 14, 1859; died in Copenhagen July 11, 1921. At various times he was a teacher, prison-officer, and steward.

Nörrild became a total abstainer in 1909, and from that time until his death was very active in promoting the cause of temperance reform. From 1916 he was for some time Grand Vice-Templar in the Norwegian International Order of Good Templars. He was, also, chairman of the Propaganda Committee and vice-president of the Union of Temperance Societies in Copenhagen.

Besides doing considerable work as a temperance lecturer, Nörrild wrote a number of temperance songs which were widely used.

NORSKE FORENING MOD BRAENDEVINSDRIK (Norwegian Union Against Brandy-drinking). A society formed at Christiania, Norway, Feb. 24, 1845, by Dr. K. N. G. Andresen, Bishop Arup, and other prominent men who had been active in previous similar associations. The Union gained the favor of the Norwegian Government, which granted it an allowance of about $850 to enable an agent to travel through the country, assisting temperance societies and forming new ones.

NORSKE KVINDERS TOTALAVHOLDSSELSKAP (DET HVITE BAAND) (Norwegian Women's Total-Abstinence Society, the White Ribbon). Norwegian association founded in Christiania (now Oslo) in November, 1892, and having for its object the promotion of total abstinence from alcoholic beverages. It seeks, also, to influence individuals and society to adopt purer morals, and engages in preventive and rescue work. Its temperance work is carried on by means of public lectures and through the schools. Its official organ is *Det Hvite Baand* ("White Ribbon"), an eight-page monthly publication, with a Christmas issue entitled "Mother's Christmas Number" *(Mors' Jule Nummer)*, edited by Mrs. Eline Hundere Hermansen, Moss. The operations of the Society extend over the whole of Norway, and the membership is about 3,000.

The officers are: President, Mrs. Inga Zapffe, Nötterö, Tönsberg; treasurer, Mrs. Elizabeth Espenak, Minde; secretary, Miss Nicoline Petter-sen, Grorud, Oslo (where are the headquarters of the Society).

The Society is the W. C. T. U. of Norway, and is commonly known as "The White Ribbon." It had its beginnings in a visit made to Norway in 1892 by Miss Charlotte A. Gray, who interested women in Christiania, Bergen, and other places in the W. C. T. U. and formed a small branch in each town. Correspondence between Miss Birgithe Esmark and Countess Ida Wedel Jarlsberg and Miss Frances Willard resulted in the formation (November, 1892) of the Norwegian W. C. T. U., with 171 members. Work among children (Loyal Temperance Leagues) and many other branches of W. C. T. U. work have been organized, and the Society now has a home for female inebriates, three homes for children, three institutes (with reading-rooms, etc.) for fishermen and seamen, a traveling kiosk where temperance drinks and warm food are dispensed to seamen day and night, three temperance restaurants, a rescue home for girls and women, and a boarding-house for girls and women seeking work and needing a home from home. The Society also publishes a temperance song-book, and displays in the public schools wall-cards showing "stern truths" about alcohol and alcoholism.

NORSKE TOTALAVHOLDSSELSKAP, DET (The Norwegian Total-abstinence Society). The

oldest and largest temperance organization in Norway.

It had its origin in the Stavanger Junior Abstinence Society, founded in 1859 by ASBJORN KLOSTER. In 1862 the total-abstinence societies of the country were brought together at Christiania in one association, The Norwegian Total-abstinence Society (Norwegian, *Det Norske Total-avholdsselskap*, abbreviated "D. N. T."). At the beginning of the year 1927 the Society had a membership of about 98,000.

D. N. T. has branches, numbering about 1,700, in many townships and in all the cities of Norway. These are distributed in 32 counties, each having a representative on the County Board. The Society as a whole is governed by the National board *(Lands-Styre)*, with its seat in Oslo. There are separate branches for women, youths, and children, each having representatives on the County Boards and the National Board.

There have been established by D. N. T. aid, sick, and savings funds; choirs and other musical bodies; book collections; and temperance hotels. About 100 branches have their own meeting-halls, of an estimated total value of 2,500,000 kroner. The income of the Society in 1926 amounted to about 500,000 kroner.

Many ministers and priests are active in the Society, and at the present time six bishops of the State Church are among its members.

Among the workers in D. N. T. who have passed to their reward special mention should be made of **Ole Kallem** (1815-85) and **Elisabeth Edland** (1869-1901). The presidents of the Society have been Asbjorn Kloster (1875-76), Peter Sunde (1876-79), Dr. Oscar Nissen (1879-87), and Governor *(Amtmann)* Sven Aarrestad (1887—). The present secretary is N. Högwold, and the headquarters are at Mollergaten 20, Oslo.

NORSK JERNBANE AVHOLDSFORBUND (Norwegian Railwaymen's Temperance Society). An association organized in Christiania (Oslo) on Jan. 29, 1893, with 30 members. In 1918 it had 18 branches with a membership of 1,200. At the present time (1927) the total number of members is about 800, in 18 branches. Its membership includes 14 per cent of the entire railway personnel of the country, and it is encouraged by the railway administration. It was instrumental in promoting the enactment of the law of July 22, 1912, which forbade the use of liquor on railway passenger coaches. The Society has not, however, taken any part in the agitation for Prohibition. The organization publishes a monthly organ, the *Norsk Jernbane-Avholdsblad*, and maintains headquarters at Ostbanestasjonen, Oslo. The present officers are: President, Hans Holm, Drammen; secretary, Einar M. Saetre, Skarpsno.

The original name of the Society was "Norske Jernbanemaends Avholdsforbund," but this was changed to the present title in 1927.

NORTH CAROLINA. One of the thirteen original States of the United States of America, situated on the South Atlantic Coast: bounded on the north by Virginia, on the east by the Atlantic Ocean, on the south by South Carolina and Georgia, and on the west by Tennessee; area, 52,426 sq. mi.; population (est. July 1, 1928), 2,938,000. The capital is Raleigh (pop. census 1920, 24,418), and other important cities are Winston-Salem (77,100), Charlotte (71,700), and Wilmington (38,400).

Agriculture is the chief industry, the principal crops being cotton and tobacco. The State is also rich in minerals, particularly mica.

The territory of North Carolina was first settled by the English, the earliest colony having been founded Aug. 17, 1585, at the north end of Roanoke Island by a band of settlers, led by Ralph Lane, who with about 100 men had sailed from Plymouth in a fleet, commanded by Sir Richard Grenville, which had been dispatched by Sir Walter Raleigh under patent of Queen Elizabeth. The second colony was founded in 1587 under the leadership of John White, whose granddaughter, Virginia Dare (b. Aug. 18, 1587) was the first white child born in America. Both of these attempts at settlement were unsuccessful, however, and within a few years the colonies completely disappeared.

In 1629 the territory between the 31st and 36th parallels and extending to the sea was granted under the name "Carolina" by Charles I to Sir Robert Heath, but the latter did not make use of the grant. In 1663 the same territory was granted by Charles II to eight "Lords Proprietors," consisting of the Earl of Clarendon, the Duke of Albemarle, and six other favorites; and a second charter in 1665 extended the boundaries. Under these charters an attempt was made to colonize the territory and to establish a feudal and aristocratic form of government, for which John Locke, the philosopher, drafted, in 1669, the famous "Fundamental Constitution," providing for a division of the land among hereditary nobles, who were to grant three fifths to their freemen and govern them through an elaborate system of feudal courts. The Constitution was abrogated in 1693.

Early History

The first permanent English settlement in northern Carolina was established at Albemarle in 1660 by people from Virginia. The colony grew rapidly, the population reaching 300,000 at the close of the colonial period (1776). Settlements were made in the southern part of Carolina, under the direction of Sir William Sayle and Joseph West, at Beaufort Island in 1670, on the Ashley River, a few miles above Charleston, in 1671, and at Charleston in 1680. From the beginning of its history the Carolina territory tended to divide into distinct sections, north and south. The north, which was called "Albemarle" until 1689, was settled mostly by people from Pennsylvania and Virginia and thus became closely associated with the Continental colonies. The south, influenced by its early settlers from Barbados and its trade connections, was brought into closer relations with the mother country. The Proprietors struggled in vain to bring about a closer union, but after 1712 North Carolina was given a separate governor.

The Proprietary period (1663-1729) was a turbulent one, owing to disputes between the people and the governors, several of whom were driven from office, which led to several uprisings. The first of these (1677), led by John Culpeper, was due to economic causes, and was directed chiefly against the payment of an export duty on tobacco. The disturbance was also increased by religious troubles, due to opposition to the establishment of the Church of England, to attempts to pass laws against the Quakers, and by wars with the Indians, which ended with the defeat of the Tuscaroras and their removal to New York (1711-13). North Carolina did not join, however, in the rebel-

lion of the southern portion of the colony in 1719, but remained under Proprietary rule until 1729, when Parliament took over the land by agreement with the Proprietors and the two sections were definitely divided. North Carolina was then made a royal province.

As a royal province North Carolina was disturbed by the constant struggle between the people and the Crown over questions of government, finance, commerce, and religion. The opposition to extortionate fees and excessive taxes led to the rebellion of the "Regulators" (1771), during the administration of Governor Tryon, the uprising being put down severely by the militia. Trouble continued under his successor, Josiah Martin, and was further complicated by the disputes leading to the War of Independence. North Carolina sent delegates to the Continental Congress, and organized county committees and a provincial convention which, in 1775, adopted the resolutions known as the "Mecklenburg Declaration of Independence." This absolved the citizens of the colony from all allegiance to the Crown, and declared them to be a "free and independent people." The provincial congress formed a provincial government in April, 1776, and the first State constitution was drafted at Halifax Nov. 12 in the same year.

North Carolina was the scene of military operations during the Revolution, being twice invaded; and a number of battles, including that of Guilford Court House, were fought on its soil. In the Civil War the State seceded May 20, 1861, and was again the scene of military operations, in connection with General Burnside's expedition in 1862, the capture of Wilmington and other ports, and Sherman's march in 1865. The State was readmitted to the Union in July, 1868.

Although the attempts of Raleigh to found a settlement in North Carolina were unsuccessful, yet he left his impress upon history as the founder of the commonwealth, and the State capital bears his name.

The real settlements began under the second charter of Charles II, granted to a choice assortment of corrupt rascals, under the leadership of the Earl of Clarendon, who begged for it out of "pious zeal for the propagation of the Gospel among the heathen." The reading of the charter gave standing to the impression that the colony was founded largely with religious motives, but a more complete knowledge of the facts and circumstances has dispelled the theory.

The settlers in North Carolina were accustomed to the use of wine and other liquors in the mother country, and the custom was brought to the New World, where the discovery of wild grapes growing abundantly, from some of which wine could be made, led to the vine being cultivated diligently from the first. The managers of the colony believed that the country could be made to rival southern France as a wine-producing district, and the reports of the early explorers had much to say about the vine and its prospects. Thus Thomas Ash wrote in 1682 as follows:

Wild Grapes Discovered

Vines of Divers sorts, bearing both Black and Gray Grapes, grow, climbing their highest Trees, running and overspreading their lower Bushes: Five Kinds they have already distinguished, three of which by Replantation, and if well cultivated, they own, will make very good Wine; some of which has been transported to England, which by the best Pallates was well approved of, and more is daily expected, 'tis not doubted, if the Planters as industriously prosecute the Propagation of Vineyards as they have begun; but Carolina will in a little time prove a Magazine and Staple for Wines to the whole West Indies; and to enrich their Variety some of the Vines of Europe, viz. the Rhenish, Clarret, the Muscadel and Canary, etc. His Majesty, to improve so hopeful a Design, gave those French we carried over their Passage free for themselves, Wives, Children, Goods and Servants, they being most of them experienced in the Nature of the Vine, from whose Directions doubtless the English have received and made considerable Advantages in their Improvements.

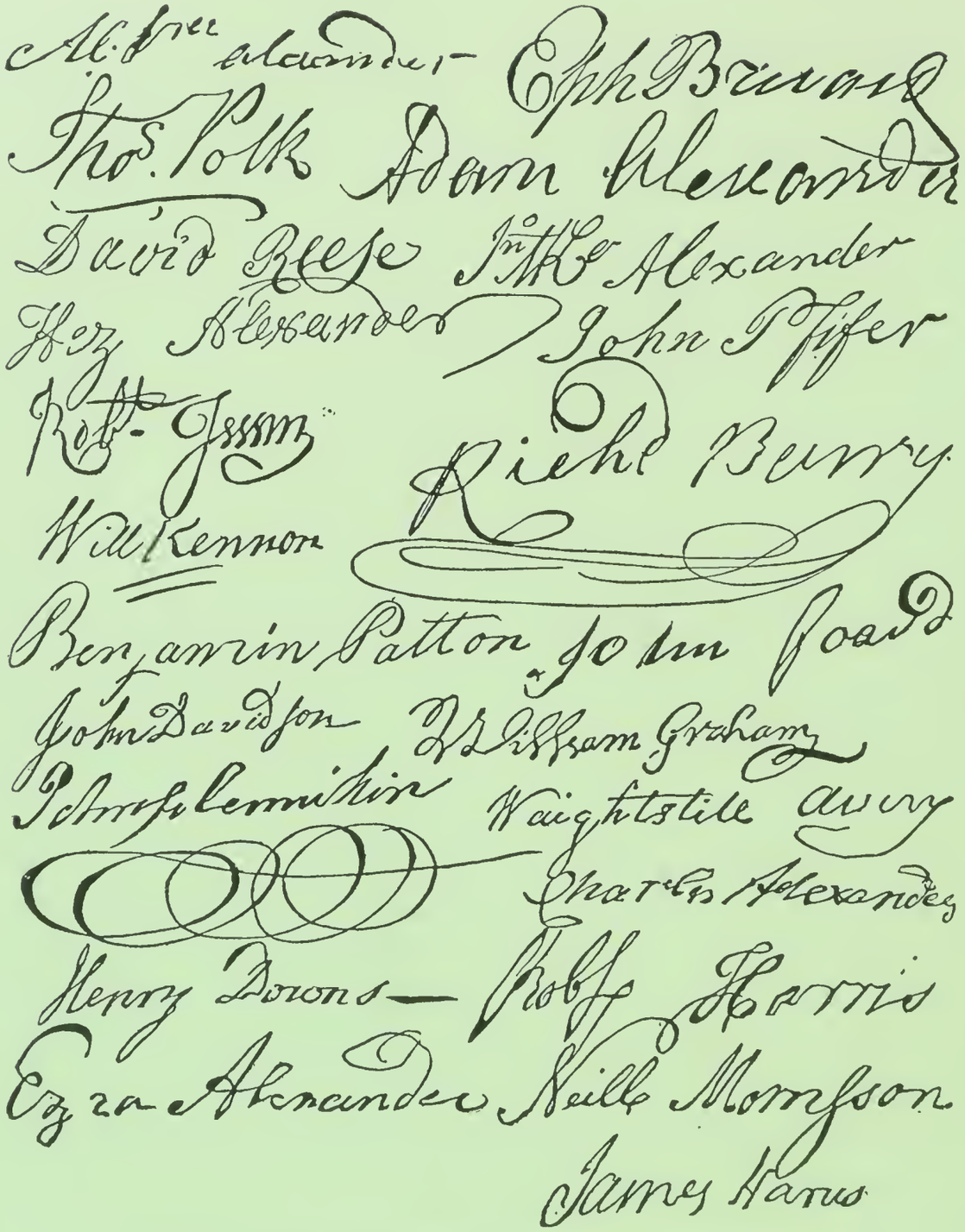
One of the earliest travelers in North Carolina was John Lawson, who as surveyor-general of the colony visited almost every part of it. In his letters to friends in England, Lawson described North Carolina as "a delicious country, being placed in that girdle of the world which affords wine, oil, fruit, grain, and silk, with other rich commodities, besides a sweet air, moderate climate, and fertile soil." However, in spite of these advantages, the obstacles presented at the coast turned the first great wave of English colonization into Virginia; and thereafter the settlement of North Carolina was determined largely, and by no means to its advantage, by the social conditions of the older colony. Thus in its early days North Carolina was simply a portion of the Virginian frontier; and to this wild frontier the shiftless people, who could not make a place for themselves in Virginia society, including many of the "mean whites," flocked in large numbers. In their new home they soon acquired the reputation of being very lawless in temper, holding it to be the chief end of man to resist all constituted authority, and above all things to pay no taxes.

In some respects, as in the administration of justice, such scenes might have occurred in North Carolina as continued for generations to characterize American frontier life. The courts sat oftentimes in taverns, where the tedium of business was relieved by glasses of grog, while the judge's decisions were not put on record, but were simply shouted by the crier from the inn door or at the nearest market-place. It was not till 1703 that a clergyman was settled in the colony, though there were Quaker meetings before that time. Col. William Byrd, a Virginia lawyer, served as one of the commissioners appointed to fix the boundary-line between Virginia and North Carolina, in 1728, and described his experiences on that trip through the wilderness in what is known as the "Westover Manuscripts" (Petersburg, 1841).

The industries in North Carolina were purely agricultural, with no manufactures, the simplest and commonest articles being imported from England. Agriculture was conducted more wastefully and with less intelligence than in any of the other colonies. In the northern part tobacco was almost exclusively cultivated; in the Cape Fear region rice, timber, tar, and turpentine were produced in large quantities, which furnished the basis for a flourishing foreign commerce. But the people of the colony did not take kindly to the sea, and the carrying trade was monopolized by New England. Fisheries were neglected, as the coast traffic was carried on under perilous conditions on account of the pirates who infested the bays.

Early Industries

The small planters were often very hard drinkers, and counted among their social amusements scrimmages, in which noses were sometimes broken and eyes gouged out. There was, also a great deal of gambling. But, except at elections and



NORTH CAROLINA: SIGNATURES TO THE SO-CALLED MECKLENBURG DECLARATION OF INDEPENDENCE

THE DECLARATION WAS ALLEGED TO HAVE CONSISTED OF A NUMBER OF RESOLUTIONS ADOPTED AT A MEETING OF THE CITIZENS OF MECKLENBURG COUNTY IN MAY, 1775. THE SECOND RESOLUTION READ:

2. RESOLVED, THAT WE, THE CITIZENS OF MECKLENBURG COUNTY, DO HEREBY DISSOLVE THE POLITICAL BANDS WHICH HAVE CONNECTED US TO THE MOTHER-COUNTRY, AND HEREBY ABSOLVE OURSELVES FROM ALLEGIANCE TO THE BRITISH CROWN, AND ABJURE ALL POLITICAL CONNECTION, CONTRACT, OR ASSOCIATION WITH THAT NATION, WHO HAVE WANTONLY TRAMPLED ON OUR RIGHTS AND LIBERTIES, AND INHUMANLY SHED THE INNOCENT BLOOD OF AMERICAN PATRIOTS AT LEXINGTON.

other meetings for political purposes, the people saw little of each other. Concerning the movement of white freedmen to North Carolina Governor Spotswood of Virginia wrote, in 1717, to the Lords of Trade in London:

> The inhabitants of our frontiers are composed generally of such as have been transported hither as Servants, and being out of their time . . . settle themselves where Land is to be taken up . . . that will produce the necessarys of Life with little Labour . . . These . . . knowing the Indians to be lovers of strong liquors, make no scruple of first making them drunk and then cheating them of their skins; on the other hand, the Indians, being unacquainted with the means of obtaining reparation by Law, frequently revenge themselves by the murder of the persons who thus treated them, or (according to their notions of Satisfaction) of the next Englishman they could most easily cut off.

After 1720 immigration began to improve with the coming to North Carolina of Germans, Scotch, and Scotch-Irish settlers, who grew to be important elements in the colony, and under their influence the character of the colony was gradually and effectively altered. Industry and thrift came to prevail, and various Puritanic types of religion flourished side by side on friendly terms. As society became more orderly and civilized the old "mean white" element, or at least the more intractable part of it, was gradually pushed out to the westward.

North Carolina was the most sequestered and provincial of the colonies, while South Carolina was the most cosmopolitan. Carolina as a whole furnished a good market for pirates, who were ready to pay good prices in Spanish gold for clothes, weapons, and brandy brought from Europe, or timber, tar, tobacco, rice, and corn from America. The coast, with its numerous sheltered harbors and inlets, afforded excellent hiding-places, whither they might retreat from pursuers; hence the pirates long haunted that coast.

At the end of the seventeenth century, however, a marked change became visible. So much rice was raised in Carolina that in 1699 there were not enough ships to carry it away. The colonists were allowed to sell in foreign markets the goods not wanted in England. Rice was mostly sold on the Continent, and in that year many cargoes leaving Carolina for Europe were stolen by the pirates. Popular feeling was aroused by such thefts, and the immigration of law-abiding English Dissenters and French Huguenots also combined to make pirates unpopular. In 1699 seven pirates were hanged in Charlestou, and as the colony became stronger more were executed, the harbor being often decorated with the hanging bodies, so that the pirates began to shun that port. In 1700 Edward Randolph reported that the population of North Carolina consisted of smugglers, runaway servants, and pirates, but later for some years the vigorous measures of South Carolina kept the coast comparatively safe. In 1715 the pirates swarmed over the coast again, until it was estimated that there were 1,500 of them, chiefly at Cape Fear and New Providence. They were driven out by an English fleet, which took New Providence in 1718, the pirates fleeing to the North Carolina coast, where they took their final stand. The forceful measures of the authorities went on, however, until many notorious leaders were captured and hanged; and the waters of Carolina were entirely cleared of pirates by 1730.

Piracy Rampant

Practically every manufactured article used in Carolina was brought from England or New England. English ships brought a motley cargo, including furniture, cheese, wines in great variety, brandy, and other things from the Azores and Madeira, while from New England came salted cod and mackerel, and rum, either out of the distilleries at Newport and Boston or imported from Antigua, Jamaica, or Barbados, along with sugar and molasses, and occasionally ginger and lime-juice, in return for which the ship often carried away some of the planters' live hogs or packed pork, as well as butter, corn, and tanned leather. Concerning the landing of rum, Fiske ("Old Virginia and Her Neighbors") states that it was "sometimes private and confidential, for there were duties on it which lent a charm to evasion."

Rum from New England

In addition to imported liquors the colonists soon began to make a variety of native drinks, including cider, perry, beer, and wine. That such drinks were in common use is shown by an old rime, quoted by Fiske *(l. c.)*:

> For Planters' Cellars, you must know,
> Seldom with good October flow,
> But Perry, Quince and Apple Juice
> Spout from the Tap like any Sluice.

The Huguenots took the lead in the manufacture of wine. According to Beverley, "History of Virginia" (London, 1705), one of the first things they did (1704) was to "begin an essay of wine, which they made of the wild grapes gathered in the woods; the effect of which was noble, strong-bodied claret, of a curious flavor."

Later, when distilleries were established, a great deal of apple, peach, and persimmon brandy was made. The art of distilling grain was not practised till some years later, and there were but few public distilleries, the operations being carried on in the home.

The poverty of the early settlers is shown in an inventory of 1697, which lists the contents of the average cabin as "a bed and a few chairs, two or three pots and ketties, a pair of pot-racks, a pot-hook, a frying-pan, and a beer barrel." Pewter cups and mugs for drinking were everywhere to be seen, and now and then a drinking-horn, while the wealthy planters had silver tankards.

With the great demand for rum in North Carolina, cargoes of that commodity were the most important shipments from New England. In an attempt to enforce the navigation laws the governors of North Carolina tried to suppress the trade in Massachusetts, whose merchants were growing richer out of it than the proprietors of the colony. It was in pursuance of this policy that in December, 1677, Governor Miller tried to prevent the landing of a cargo of rum and molasses, which had appeared in the Pasquotank River. The skipper of the vessel was arrested and held, and, to secure his release, he agreed to weigh anchor and not return. At this point, according to Fiske *(op. cit.)*, "a thirsty mob, maddened with the thought of losing so much rum, beset [Skipper] Gillam with entreaties to stay." Miller then boarded the ship and arrested one Durant, which was the signal for an uprising and culminated in the rebellion led by John Culpeper. The latter arrested the governor and council and took possession of the government, over which he held sway for two years.

Unfortunately, the colonists did a lively liquor business with the Indians and soon had on their hands the real horrors of Indian warfare. Just as

they were beginning to reap the rewards of their labors, on the night of Oct. 11, 1710, a band of drunken Tuscaroras swept down upon the colony and slaughtered 130 the first night. Murdering and burning, the savages swept along Albemarle Sound, ceasing finally only from "drunkenness and exhaustion." But they had captured Lawson, whose "History of North Carolina" had been published in England in 1708, and tortured him to death by burning.

Drink Difficulties with Indians

In his "History" (p. 11) Lawson gives the following account of the appetite for drink of the Indians:

Rum, a Liquor now so much in Use with them, that they will part with the dearest Thing they have, to purchase it; and when they have got a little in their Heads, are the impatients Creatures living, till they have enough to make them quite drunk; and the most miserable spectacles when they are so, some falling into Fires, burn their Legs or Arms, contracting the Sinews, and become Cripples all their Life-time; others from Precipices break their Bones or Joints, with abundance of Instances, yet are so great to deter them from that accurs'd practice of Drunkenness, though sensible how many of them (are by it) hurried into the other World before their Time, as themselves oftentimes will confess.

Lawson also testifies that the Indians did not know the use of intoxicating drink before the coming of the white man, declaring that "Most of the Swagers are much addicted to drunkenness, a Vice they never were acquainted with till the Christians came amongst them." Regarding the use of grapes by the Indians he states:

It is curious that, having the wild grapes so plentifully among them that the Indians of North Carolina never learned the art of making fermented wine. The process is so simple, merely allowing the juice to ferment of itself being sufficient. The natives drank wine but always in its primitive state, squeezing the juice from a bunch of grapes with their hands and drinking it at once. They never made wine until they were thirsty and drank it as quickly as it was prepared.

However, the Indians quickly perceived the destructive qualities of the intoxicating drink and sought protection from the authorities, recognizing their inability to withstand the temptation to drink. This desire is shown in the account given by Lawson ("Hist.," pp. 202-203) of the treaty made by Governor Daniel with the Indians, about 1704:

About five years ago, when Landgrave Daniel was Governor, he summon'd in all the Indian Kings and Rulers to meet, and in a full Meeting of the Government and Council with those Indians, they agreed upon a firm Peace, and the Indian Rulers desired no Rum might be sold to them, which was granted and a Law was made that inflicted a Penalty on those that sold Rum to the Heathens; but it was never strictly observ'd and besides, the young Indians were so disgusted at that Article, that they threatened to kill the Indians that made it, unless it was laid aside, and they might have Rum sold them, when they went to the Englishmens Houses to buy it.

On the other hand, Hugh Williamson, in his "History of North Carolina" (i. 187), complained of this treaty as a "restraint on their natural liberty."

A most pathetic instance of the Indian's terror of the drink which was destroying his race took place on the occasion of the treaty made Aug. 29, 1754, when the representatives of the colony met King Hagler of the Catawba Indians. In the course of the deliberations the King made an address in which he said:

Brothers here is One thing You Yourselves are to Blame very much in, That is You Rot Your grain in Tubs out of which you take and make Strong Spirits. You sell it to our young men and give it to them, many times; they get very Drunk with it this is the Very Cause that they oftentimes Commit those Crimes that is offensive to You and us and all through the Effect of that Drink it is also very bad for our people, for it Rots their guts and Causes our men to get very sick and many of our people has Lately Died by the Effects of that Strong Drink, and I heartily wish You would do something to prevent Your People from Dareing to Sell or give them any of that Strong Drink, upon any Consideration whatever for that will be a great means of our being free from being accused of those Crimes that is Committed by our young men and will prevent many of the abuses that is done thro' the Effects of that Strong Drink, (Colonial Records, v. 143.)

In his "History" (i. 188), Hugh Williamson, who held views on the temperance question in advance of his time, declared:

In the progress of 120 years, they [the Indians] had vanished, from the consuming touch of ardent spirits, like snow beneath a vertical sun. The Chowanokes, who could bring 3,000 bowmen into the field, were now reduced to 15 men, who lived in a small town near the mouth of Bennets creek. The Moratoch Indians, a numerous tribe had disappeared; and the Mangoacks who numbered 3,000 bowmen, were now reduced within the compass of a small village. 1,500 volunteers, from the Indians who lived on the waters of Currituck, on the north side of Albemarle sound, had assembled at Dassamonquipo to assist at the projected massacre of the little colony, upon Roanoke Island; but all the tribes, to which these Indians belonged, were now [1812] reduced to 45 fenceble men.

Testimony regarding the destructive effects of intoxicating liquors on the Indians of North Carolina was also given by J. F. D. Smyth, in his "Tour," 1874, i. 187-188:

The deleterious effects of spirituous liquors are not less notorious and extensive, for these unhappy wretches are one and all perfectly devoted to the immoderate use of them, when to be obtained by any means whatsoever in their power; and an universal inebriation constantly occasions a most dreadful carnage, which all the persuasions and power of the women, invariably exerted for that laudable purpose, is never able to prevent.

Yet after the fatal paroxysm of intoxication has ceased, no revenge is gratified, no resentments are indulged by the relations of the friends or the murdered, against the survivors.

The brothers, the fathers, the sons of the deceased, are perfectly reconciled to, and in the strictest harmony and friendship with those that perpetrated the sanguinary deed. All unite in exculpating the actors from unintentional crime, throwing the whole blame and stigma of evil guilt on the wicked and pernicious spirits that gave rise to the whole.

Indians Demoralized by Liquor

Although every one execrates the abominable liquor, and appears to show the deepest contrition for the dreadful scene of which that alone was the sole cause, yet if they can procure as much more the very next night as will completely intoxicate them, they cannot resist the temptation, even if they were assured of as much mischief as before proceeding from it.

The women, therefore, as soon as they discover spirituous liquors in the house, hut or wigwam, begin immediately to secrete and convey away every dangerous weapon and instrument of death.

Liquor Legislation. Notwithstanding the scarcity of drink in the early days of the colony, liquor and the liquor-dealers attracted the attention of the lawmakers from the first. It was the governor's duty to pass laws, through the General Assembly, against "blasphemy, profanity, adultery, fornication, incest, profaning the Lord's Day, swearing and drunkenness," and to recommend that the Assembly erect and support public schools, look after the Indians located within the province, call the Assembly whenever the occasion demanded it, make laws and ordinances for the welfare of the colony and the benefit of the Crown, provided they were not repugnant to the laws of England, and to erect and constitute such courts of law as he and the council deemed necessary. To avoid long imprisonment the governor was ordered to appoint two courts for oyer and terminer yearly. The Proprietors prohibited parliaments from being called, however, in 1689, because of wran-

gling between them and the governor, so that in 1690 the courts were suspended and not one statute law was in force in the colony.

Early Liquor Legislation

Liquor legislation was enacted at the General Biennial Session of the Assembly, held at the house of Captain Richard Sanderson from Nov. 17, 1715, to Jan. 19, 1716. A law was passed for the "better observing of the Lord's Day called Sunday, the 30th of Januar., the 29th of May and the 22nd of September; and also for suppressing prophaneness, immorality, and Divers other vicious and enormous crimes," one of whose provisions read:

> If any Ordinary or Punch-House Keeper shall sell any Wine, Beer, Punch or other liquors on the Lord's Day, the 30th of January, or the 22nd of September aforesaid (except for necessary occasions, for Lodgers or soujourners) every person so offending shall for every such offense forfeit and pay the sum of ten shillings.

Drunkenness was punished thus:

> And whereas the odious & loathesome sin of Drunkenness is of late grown into common use within this province & being the Root & Foundation of many enormous sins.
>
> Be it therefore enacted that all and every Person & Persons that shall after the Ratification hereof be drunk upon the Sabbath Day, the 30th of January, the 22nd of September, shall forfeit & pay the sum of ten shillings, if on any other day the sum of Five Shillings for every such offence.

One half of the fines collected for such offenses went to the informer and one half to the churchwarden for the "use of the poor" or for "church purposes." "For the better prevention of Riots and Disorders," ordinary-keepers were obliged to secure a license and give bond to observe the laws, adhere to the lawful price of liquors and give full measure. An ordinary-keeper "licensed by the general court," paid five pounds; one "licensed at ye precinct Court," two pounds.

There is some evidence, also, that drunkenness attracted the attention of the Quakers. The Minute-book of the Friends in Albemarle reveals this item for 1726:

> Friends advised to keep out of the excess of meats, drinks, and apparel, and smoking and chewing tobacco. (Hawk, "History of North Carolina," i. 325.)

The "Colonial Records" of North Carolina contain many instances of violations of liquor-selling laws. At the General Court of Oyer and Terminer of Queen Ann's Creek, Chowan Precinct, beginning March 31, 1720, "David Ambrose of Chowan and Jn° White Sen^r of Indian Town" were indicted for retailing liquors without License, "ffrancis Branch was indicted for selling Rum by Retail without License, Wm. Charleton, Esq^r Sen^r for being drunk yesterday and for swearing four times and cursing," and four others for "being drunk and swearing" and three for "being drunk." The penalty of £10 was assessed for retailing liquor without license, which fine was paid by Ambrose and others, while the case against Branch was dismissed for lack of evidence.

From the beginning the province of North Carolina obtained a large part of its revenue from customs duties upon the importation of liquors. Between 1713 and 1771 direct taxes were levied at least six times on imports of liquors, wines, and rum. The Sugar Act of 1733 laid a duty on all rum and spirits manufactured by other than English colonies upon importation into any English province.

In addition to the import duties on liquors it early became the colonial practise in North Carolina to use the liquor traffic for the purpose of raising money in times of emergency. The ordinary import duty on liquors was small, save when the needs of the colony were enlarged by military campaigns or otherwise. In 1711 an act was passed to raise £4,000 by additional duties on liquors for use in a campaign against the northern Indians, while the troubles of 1754 necessitated an additional £40,000, which was raised by a poll tax and an additional four-pence a gallon on spirituous liquors, such to continue until the entire amount was raised. Two years later £3,400 was raised by an extra tax of two-pence on each gallon of spirits imported, and in 1758 an urgent need called for an other special tax of two-pence per gallon. An act for "founding and endowing Queen's College in Charlotte, Mecklenburg County," ratified Jan. 15, 1771, authorized the raising of revenue for the establishment of the institution by the levy of a tax of sixpence a gallon on all rum or other spirituous liquors brought into and disposed of in Mecklenburg County, to be collected for ten years from the passing of the act. ("State Records of North Carolina," viii. 490.)

Revenue From Taxes on Liquors

Liquor legislation in North Carolina from the colonial period down to 1890 has been summarized in the "Cyclopaedia of Temperance and Prohibition" (New York, 1891), as follows:

Colonial Provisions.—An act concerning tippling-houses was passed in 1715, and an additional one in 1770. A duty on liquors was laid in 1734. Persons getting drunk on Sunday were fined 5*s*; on any other day 2*s* 6*d*.

In 1741 it was provided that all persons retailing liquors should sell the same by sealed measures, according to the act for regulating weights and measures. Persons retailing liquors without license were to forfeit £5. . . Keeping a tippling-house contrary to the act was fined £5, or in default 30 lashes, and on the second offense the same fine was imposed, or 39 lashes and imprisonment one month. This act did not hinder merchants or persons from selling not less than a quart to be drunk out of the house. (Swann's Laws, p. 152.)

A revenue act of 1754 (Davis's Revisal, p. 155) laid a duty of 4*d* per gallon on imported liquors.

The act of 1778 (2 Martin's Laws, p. 122) provided in the same way as above for license at a cost of 20*s*. Selling without license was fined 48*s* and to slaves without permit £5. The provision for suppression was omitted.

Early State Provisions.—By the act of 1798, c. 18, licenses were granted for 40*s*. Retailing without license was 48*s*.

By the last two acts the license was to be granted if the person were not of gross immorality or of too small means, and it was even provided that upon payment of the license fee there should be no necessity for formal license.

In 1825 this tax was fixed by the Revenue act at $4 for retailers, as it was taken to be for tavern-keepers. (R. S., 1857, p. 516, §§ 20, 21.)

By the act of 1844 (Laws, c. 86), no free negro or mulatto might sell liquor in any way to any person, under penalty of $10 for the first offense and fine and imprisonment at discretion for a second offense.

The Revenue law of 1854 (Laws, c. 37) taxed retailers of liquor $20; that of 1856 (Laws, c. 34), taxed them $30, while that of 1858 (Laws, c. 25), taxed liquor brought into the State 10 per cent ad valorem. In these last two years were passed the first of the local Prohibitory laws; there were but few of them enacted before the Civil War, and none at all during the war; but after the war their numbers increased rapidly. . .

War Provisions.—An act was passed in 1862 (Laws, c. 10) prohibiting all distillation under penalty of $500 and imprisonment 60 days. This act referred to the ordinance of the Convention prohibiting for a limited time the distillation of liquor from grain. It was extended to malting or brewing by Laws of 1864, c. 30.

Since the War.—By the Revenue law of 1866 (Laws c. 21, § 16), the license of retailers was raised to $50. Selling liquor on election days was prohibited by Laws of 1868, c. 26. By Laws of 1881, c. 319, Prohibition of the manufacture and sale of intoxicating liquor was submitted to the people and defeated.

The Law as It Existed in 1889.—Every one selling intoxicating liquors or medicated bitters in quantities of five gallons or less shall pay $50 for six months, to be collected by the Sheriff for the benefit of the school fund of the county; in quantities of five gallons or more, $100; for malt liquors exclusively, $10 for said period. Nothing in this section prevents any person selling spirits and wines of his own manufacture at the place thereof in quantities not less than a quart. . . . License taken out after Jan. and July 1, will be subject to the full amount for six months. (Laws, 1889, c. 216, § 32.)

Every person bringing liquor into the State to sell shall, in addition to the ad valorem tax on his stock pay as a license tax one-half of 1 per cent. of such purchases. (Id., § 23.)

For selling without license the seller shall forfeit not exceeding $20 per day. (Code, 1883, § 3704.)

Any person giving or selling liquor on election days within five miles of any polling-place at any time within 12 hours next preceding or succeeding any election, or during the holiday thereof (except for medical purposes upon prescription), shall be fined $100 to $1,000. (Id., § 2740.)

Any person bringing into or selling liquor within the Penitentiary enclosure, not authorized by the physician for the use of the hospital, and the prison officer suffering it, shall be fined not more than $50 or imprisoned not more than 30 days; and if an officer, shall be dismissed. (Id., § 3440.)

Selling liquor (except by licensed dealers at their regular places of business) within a mile of and during the progress of divine service, is fined $20. (Id., § 3671.)

Liquor shall not be sold within four miles of Chapel Hill. (Id., §§ 2640-3.)

All wines made from fruit raised in the State may be sold in bottles corked up, in any quantities, not to be drunk on the premises, but must not be sold to minors; nor may wines mixed with spirituous liquor be sold. (Id., § 3110.)

Notice of all applications to the General Assembly to prohibit the sale of liquor or to repeal Prohibitory local laws within the limits specified, shall be posted at four public places within those limits for at least 30 days before the application shall be forwarded to the General Assembly. (Id., § 3111.) In all cases where Prohibition is asked for a greater distance from a common center than two miles, the question shall be decided by the votes according to this chapter. (Id., § 3112.)

The County Commissioners, upon the petition of one-fourth of the voters of any county, town or township, shall order an election to be held on the first Monday in June in any year to ascertain whether spirituous liquors shall be sold therein; but such election shall not be held oftener than once in two years. (Id., § 3113; amended by Laws of 1885, c. 336, and Laws of 1887, c. 215, § 1.) Such election shall be held under the general election law. (Code, 1883, § 3114; see Laws, 1887, c. 216, §2.) At such election ballots shall be "Prohibition" and "License," respectively. (Code, 1883, § 3115.) If prohibition carries no license shall be granted in such limits until the vote is reversed, provided that liquor-dealers shall have six months in which to close out their businesses, if their licenses shall remain so long in force. (Id., § 3116; amended by Laws of 1887, c. 215, § 3.) If in a county election the vote is in favor of license, that result shall not operate to permit sale in any township, city or town where it is prohibited by law, unless that place cast a majority of votes for license. (Code 1883, § 3117.)

No druggist shall sell or dispose of any intoxicating liquor except for medical purposes upon prescription of a practicing physician known to such druggist to be reputable, and no physician shall give a prescription to a drug store in which he is financially interested. Any druggist or physician violating this section shall be guilty of a misdemeanor and fined or imprisoned at the discretion of the Court. (Laws, 1887, c. 215, § 4.)

If anyone adulterate liquor or sell such liquor he shall be fined or imprisoned, or both, at the discretion of the Court . . . But druggists, physicians and persons engaged in the mechanical arts may adulterate liquor for medical and mechanical purposes. (Id., § 984.)

If any person shall retail liquor in any other manner than is prescribed by law, he shall be guilty of a misdemeanor and punished at the discretion of the Court. (Id., § 1076.)

Dealers selling to unmarried minors knowingly are guilty of misdemeanors. (Id., § 1077.) The father or (if he be dead) the mother, guardian or employer of such minor has a right to a civil action against the seller for damages not less than $25 and for exemplary damages. (Id., § 1078.)

Selling liquor within two miles of public political speaking is fined $10 to $20. (Id., § 1079.)

If anyone sells liquor on Sunday except upon a physician's prescription he is guilty of a misdemeanor and may be punished at the discretion of the Court. (Id., § 1117.)

The Sheriff shall lay before the Grand Jury as soon as it assembles a list of the persons licensed to retail liquor within two years. (Id., § 1087.)

An Amendment to the Constitution may be proposed by a three-fifths vote of the two Houses, at one session; popular vote to be taken at the next general election for Representatives. A majority vote carries it.

Legislation since 1890 has included the following measures:

The Watts Law, enacted in 1903, which prohibited the manufacture and sale of intoxicating liquors in all rural sections, without referring the matter to the people for a vote, limiting saloons to incorporated towns and providing a local-option law for municipalities, under which a petition signed by one third of the registered voters could call an election to decide whether the licensed saloon, Prohibition, or a dispensary should be the policy of the town government.

State-wide Prohibition law, passed in 1908 by popular vote by a majority of 44,196, with a vote of 113,612 against the "manufacture and sale of intoxicating liquors," and 69,416 for the manufacture and sale.

A State law of 1910 defined intoxicating liquors to mean "All liquors or mixtures thereof, by whatever name called, that will produce intoxication."

Anti-near-beer law, passed in 1911, by an almost unanimous vote in both Houses of the Legislature, prohibiting the sale of near-beer, beerine, and other similar drinks containing alcohol, cocain, morphin, or other opium derivatives, except in certain specific cases.

Law against clubs, passed in 1911, prohibiting such corporations or associations from directly or indirectly keeping a club-room where intoxicating liquors are received, kept, or stored for barter, sale, exchange, or distribution.

Search-and-seizure law, enacted in 1913, making one gallon of liquor in one's possession *prima facie* evidence of guilt and rendering it unlawful for any one to engage in the business of selling, exchanging, bartering, giving away for the purpose of direct or indirect gain, or otherwise handling spirituous, vinous, or malt liquor.

A law of 1915 was enacted to prohibit the delivery and receipt of more than one quart of liquor in 15 days, whether for personal use or otherwise; to prohibit the use of another's name in ordering, or to prohibit any one from allowing his name to be used in ordering; and to make it unlawful for drug stores to handle liquor, even as medicine, providing instead that they could receive, by shipment, only pure alcohol.

Antishipment law of 1915 prohibiting shipments of liquor from outside the State and providing that an automobile used for such shipments should be confiscated, advertised, and sold, after conviction of the owner, and that the price obtained should be turned into the school fund of the county in which the offense was committed.

A bone-dry law of 1917 made the manufacture of intoxicating liquor a felony and provided a minimum penalty of 12 months' imprisonment in the State prison, also prohibiting the soliciting of orders for liquor. This law was amended in 1918 so as to make the penalty apply only to a second or subsequent offense.

The Legislature ratified the Federal Prohibition Amendment, the Senate voting unanimously without roll-call (49 out of 50 being present), on Jan. 10, 1919, and the House voting 93 to 10 (17 members being absent or not voting), on Jan. 14, making North Carolina the twenty-eighth State to ratify.

A bill providing for a Temperance and Law and Order day in the public schools was enacted March 9, 1921, which also laid responsibility on the State superintendent of public instruction to see that temperance placards are posted in conspicuous places.

The Turlington Act, passed in 1923 (see below).

Temperance Movement. In the early years of the temperance movement in North Carolina Prohibition did not enter into it: it was altogether a matter of temperance. Prior to the Civil War the effort was to persuade men to use liquor in moderation, and there was no effort to prohibit legally its sale or use. From the beginning of the colony provision was made for the sale of liquor. In the instructions to Captain Henry Wilkinson, governor of North Carolina in 1681, he was told to "choose some fitting place in a Colony whereon to build the cheefe town of Albemarle," and to "pass

an act that in noe Store shall be kept strong Drink or any Goods sould by retail but in the said Towne . . ." Subsequently liquor-sellers were licensed in all parts of the colony, and license became the policy of the Government for many years.

One of the earliest, perhaps the first, temperance convention to be held in North Carolina was that which assembled in Raleigh Oct. 17, 1853. The following notice of it appeared in the *Journal of the American Temperance Union* in its issue of January, 1854:

> The State Temperance Convention of North Carolina assembled in Raleigh, the 17th October, to devise some plans to abolish the abominable liquor traffic in the State. The different parts of the State were largely and ably represented in this convention. It had near three hundred delegates, and it may be presumed that they spoke the sentiments of the friends of temperance throughout the entire State. The Convention took a position in favor of entire prohibition, and authorized a memorial to be drawn up, in conformity with this position, for signatures, to be presented to the next legislature. There were two different systems before the Convention, one a restriction, and the other a prohibitory system. The restrictive system had but few advocates, whereas the prohibitory system was advocated by nearly every delegate in the Convention.

Another early temperance organization in the State was the "Friends of Temperance," which was organized as the result of the influence of a temperance society which had been established at Petersburg, Va., in 1865. Soon afterward similar societies were founded in many towns of Virginia, North Carolina, and South Carolina. In 1877 North Carolina had 290 chapters. During this decade the temperance paper, the *Spirit of the Age*, was founded at Raleigh, under the editorship of the Rev. R. H. Whitaker, and it remained the organ of the temperance forces until its publication was suspended in 1881. Besides Mr. Whitaker leading workers in the temperance movement were the Rev. Jesse H. Page, a Methodist minister, Prof. J. T. Abernethy, president of Rutherford College, and the Rev. George B. Whitmore, of Salisbury. These men were responsible for bringing the question of Prohibition before the State and for securing from the Legislature an act providing for a vote of the people on the question in the election of 1881. The result of this vote was an overwhelming defeat for Prohibition, so convincing and crushing that nothing more was said or done about the matter for the next 20 years.

The North Carolina Anti-Saloon League was founded Feb. 6, 1902, in the Olivia Raney Library at Raleigh, by representatives of the Baptist State Convention, the North Carolina M. E. Conference, the Presbyterian Church, the Christian Church, and the Friends' Church. Of this meeting the Raleigh *Morning Post* of Feb. 7 said:

> Among those present were: Rev. A. J. McKelway, of Charlotte, editor of the Presbyterian Standard, State Senator N. B. Broughton, of Raleigh, Rev. W. G. Johnson, staff editor of the Watchtower, of Washington, N. C.; Mr. J. W. Bailey, editor of the Biblical Recorder; Rev. Dr. T. N. Ivey, editor Raleigh Christian Advocate; Mr. John A. Oates, editor of the North Carolina Baptist, of Fayettesville; Rev. D. H. Tuttle, of Elizabeth City; Rev. J. M. Rhodes, of Littleton; Dr. A. W. Curtis, of Raleigh; Mr. F. F. Dawson, of Wilson; Dr. C. H. Crawford, of Richmond, Va.; Prof. I. C. Blair, Raleigh, and others.
>
> Mr. John A. Oates, who has been active in getting this conference together, was made temporary chairman, and Mr. F. F. Dawson temporary secretary.

The first officers elected were: President, N. B. Broughton; secretary, Rev. T. N. Ivey; and treasurer, I. C. Blair. At the same meeting three departments of work were organized—agitation, legislation, and enforcement—and it was decided to push the movement vigorously in the State, with the slogan "The saloon must go." In the next five months other meetings were held; and the first convention authorized an active campaign to secure prohibitory legislation at the General Assembly, which was to meet in January, 1903.

Under the active leadership of Josiah W. Bailey, who was made permanent chairman of the executive committee, a campaign throughout the State succeeded in electing a Legislature favorable to the temperance cause, and during the ensuing session of that body the Watts Law was enacted. The Hon. F. M. Simmons, chairman of the Democratic Executive Committee of the State, and United States Senator, was active and influential in the passage of this law and, like many other public men, was severely criticized by the liquor element of the Democratic party.

The Watts Law, which went into effect July 1, 1903, prohibited the operation of any saloon or distillery outside of an incorporated town or city, and its enactment meant death to hundreds of saloons and a good many distilleries. Some of these, however, were saved to the traffic by friends in the General Assembly, who incorporated the rural community in which the stills were located, notable instances being the towns of Williams and Shore. The town of Williams, in the southeastern corner of Yadkin County, took its name from N. Glenn Williams, whose distillery was located there and who was the most noted distiller in the State at that period. Two years afterward, however, the Legislature repealed the charters of these "fake" towns.

The Watts Law

Under the municipal local-option provision of the Watts Law various towns held elections, and in four and one half years the saloons and dispensaries had been driven from 68 of the 98 counties of the State (January, 1908). At that time 31 cities and towns operated the DISPENSARY, and 49 granted licenses to saloons. Among the cities that voted out saloons during this period were Asheville, Statesville, Charlotte, Durham, Greensboro, Raleigh, Goldsboro, New Bern, Kingston, and Elizabeth City; and the only cities of any size licensing saloons were Salisbury, Winston-Salem, and Wilmington.

At a convention held in Raleigh in January, 1907, the League reorganized for work, declaring for a policy of State-wide Prohibition. Shortly afterward the services of the Rev. R. L. Davis were secured as organizer, he to give all his time to the work. He entered upon his duties on April 10, and in this capacity and as superintendent served for about twenty years.

The first important fight made by the League was for State-wide Prohibition, waged at the special session of the Legislature in 1908. On this question the House caucused on Jan. 22 and decided that, inasmuch as they had not been elected on that issue, they were not willing to pass a State Prohibition law, except with a referendum to the people. This proposition was presented to the League, which was then holding a convention at Raleigh, and the challenge was accepted. The Prohibition bill was then passed, calling for a popular vote on May 26. The League immediately entered the campaign, and the State was roused as never before on the Prohibition question, with the result of an overwhelming victory for Prohi-

bition. State-wide Prohibition became effective Jan. 1, 1909.

Among the individuals who contributed to the victory the foremost was JOSEPHUS DANIELS, editor of the *News and Observer*, a member of the League Executive Committee, and later Secretary of the Navy. He was severely criticized and his paper was "cut" by some subscribers, but he did not swerve from his course. Among many other citizens to whom especial credit should be given were: Judge Peter C. Pritchard, of the United States Circuit Court of Appeals; Governor R. B. GLENN; Judge John A. Oates, chairman of the Executive Committeee of the League; United States Senator F. M. Simmons; the Hon. T. F. Harvis, ex-governor of the State and former Minister to Mexico; and pastors throughout the State.

State-wide Prohibition

At the close of this campaign the antiliquor forces made their greatest mistake. Supposing that such a signal victory would drive the liquor forces from the field, they became inactive. Some advised a period of no agitation, no legislation, and no State conventions, to allow old sores an opportunity to heal. But while the temperance forces rested the liquor forces were at work. As a result of the law defining intoxicating liquors (1913) near-beer "joints" sprang up all over the State, and under this guise and several others the liquor traffic made headway, prospering to such an extent that shipments of beer came in car-load lots and liquor in quantities of 2,500 lbs. The League aroused the people to this danger and, supported by the ministers of the State, campaigned for remedial legislation. The result was the Anti Near Beer Law and the law against clubs (1911).

These laws, however, failed to accomplish what had been hoped, and the State discovered, during the year, that the liquor forces would obey no law unless forced to do so, and that they were ready to hide behind any subterfuge. During the next two years "blind tigers" sold liquor from residences, cafés, drink-stands, and similar places. Sometimes the operator of these places sold entirely through agents. A jug trade was introduced from other States, and as fast as "blind tigers" were driven out the jug trade was increased. Further legislation was consequently needed. A convention of the League was called at Raleigh Jan. 26-28, 1912 (the first to meet since 1908), and this meeting was the turning-point in temperance sentiment and law enforcement in the State. Its action awoke the people from their lethargy and determined them to enforce the Prohibition laws and annihilate the beverage liquor traffic. A campaign was inaugurated for a search-and-seizure law, which was secured from the Legislature in 1913, being ratified on March 3, two days after the Webb Law was ratified by the National Congress. Previous to this time local search-and-seizure laws had been in existence in 30 of the counties of the State. By the provisions of the new law it was made unnecessary to prove a sale to convict a "blind-tiger" operator, as the mere possession of one gallon of liquor was *prima facie* evidence of guilt. The law was tested in the case of Smith *vs.* Southern Express Company, when the Supreme Court unanimously upheld the authority of the Legislature to forbid delivery of all liquors under the Webb Act.

The next difficulty arose over liquor shipped into the State, ostensibly for personal use, and with the "blind-tiger" drug-store, which sold liquor under the disguise of selling on prescription. Legislation of 1915 put a stop to these evils, by prohibiting the delivery or receipt of more than one quart of liquor in fifteen days, and prohibiting, also, the handling of liquor, even as medicine, by drug-stores. These measures killed the "blind-tiger" drug-store and reduced shipments of liquor by at least four fifths. The few "blind tigers" left were supplied by a blockade here and there or by liquor brought in from Virginia by automobile. This situation led to legislation authorizing the confiscation and sale of automobiles used in such trade. After the enactment of these measures the arrests for drunkenness in North Carolina were reduced about 50 per cent. The combined population of Hickory, Durham, Wilson, Greensboro, Charlotte, Raleigh, and Winston-Salem was 120,501 at that time, and the arrests for drunkenness in all these cities for June, 1914, were 160, while in June, 1915, there were but 82. Thirteen express companies, scattered throughout the State, delivered in June, 1914, 2,572 gallons of whisky; in June, 1915, only 566 gallons.

The temperance forces under the lead of the Anti-Saloon League then took up the fight to make the State bone-dry by prohibiting entirely the delivery and receipt of all liquors, forbidding the keeping of liquors anywhere except in residences, limiting the amount to be held in legal possession to one half of one gallon, removing the exception that had been made all along in favor of wine and cider, and prohibiting the advertising of liquor. Practically all the religious bodies of the State, in their annual gatherings during the fall of 1916, passed resolutions strongly advocating bone-dry Prohibition. The biennial convention of the Anti-Saloon League, held at Raleigh Jan. 14-15, 1917, which had a larger registration of delegates than any like convention in the State for eight years, passed similar resolutions, and in addition demanded the appointment of a Prohibition Commissioner and the enactment of an ouster law and other legislation.

Legislation secured in 1917, making the manufacture of intoxicating liquor a felony, and prohibiting the solicitation of orders for liquor and the circulation of liquor advertisements through the mails, made the State bone-dry after July 1 of that year, although the wet forces secured an amendment in the following year making the felony provision apply only to a second or subsequent offense.

Ratification of the Federal Prohibition Amendment was secured in January, 1919, by a unanimous vote in the Senate and a majority of 93 to 10 in the House. Efforts of the Anti-Saloon League were then turned to the question of securing an enforcement law, and in 1923 the Turlington Act was passed, which made the State law stronger than the national act. Intoxicating liquors can not be sold in drug-stores for medicinal purposes.

In October, 1925, the Rev. C. A. Upchurch was chosen to succeed Mr. Davis as State superintendent of the Anti-Saloon League, failing health compelling the latter's retirement. For nearly twenty years Mr. Davis had served the League with conspicuous ability, zeal, and unselfish devotion.

Mr. Upchurch, in a remarkably short time has reorganized the League forces for the great fight for law enforcement.

The North Carolina Woman's Christian Temperance Union was organized Nov. 27, 1883, at Greensboro, by Miss Frances E. Willard, president of the National Union. Asheville and Greensboro had organized local unions in April of the same year, with Mrs. L. M. Pease as president of the former and Mrs. F. M. Bumpass as president of the latter Union. Other local Unions are reported to have been organized before the State Union, but there is now no record of them. Mrs. SALLIE CHAPIN, of Charleston, S. C., did valiant organizing service in the first year. Mrs. A. L. Wright was elected first president of the State Union, but served only in an honorary capacity, Mrs. L. M. Pease, first vice-president, being the acting president. Mrs. Pease and her husband were at that time engaged in industrial work for the mountain girls, and at the second State convention the matter of a State normal school for girls was discussed. The agitation was continued until the State Normal College, now the North Carolina College for Women, was founded in Greensboro a few years later. In the second year of the

W. C. T. U.

State W. C. T. U. Mrs. Mary Woody was chosen president, and she served ten years, overcoming prejudice and establishing the work on a firm basis. At first so great was the antagonism to the Union that it is said "respectable" women were ashamed to be seen on the streets with Miss Willard at her first visit.

The W. C. T. U. played an important part in the campaign of 1908, which resulted in making North Carolina dry, flooding it with literature, and engaging the best speakers of the National organization to cover the State. Similar action was taken in the campaign for National Prohibition (1919). It was instrumental in securing the passage of the law against selling cigarets and tobacco in any form "to any minor under 17 years of age," the law providing Scientific Temperance Instruction (1907), and inaugurating Temperance and Law and Order day in the public schools (1922), and in the establishment of a home for wayward girls. It was an important factor, also, in establishing courts for youthful offenders, and for conducting many other activities which are now carried on by distinct organizations.

The present officers of the North Carolina Union are: President, Mrs. W. B. Lindsay, Charlotte; vice-president at large, Mrs. R. Lee Wright, Salisbury; corresponding secretary, Mrs. G. W. Pressley, Charlotte; recording secretary, Mrs. F. M. Felmet, Asheville; treasurer, Mrs. Ellen J. Y. Preyer, Greensboro; Y. P. B. secretary, Mrs. Elizabeth F. Corzine, Charlotte; L. T. L. secretary, Mrs. Sam L. Robinson, Charlotte; and editor *North Carolina White Ribbon*, Mrs. W. L. Nicholson, Charlotte. The membership of the Union is 1,425.

One of the greatest problems after Prohibition went into effect was the illicit manufacture of liquor in the mountains, such "moonshine" liquor selling for $10 to $30 per quart at retail. In 1920 more than one fifth of all the stills seized by Federal Prohibition agents were taken in North Carolina. According to the report

Post-Prohibition Problems

of the Federal Prohibition Commissioner for North Carolina, during the fiscal year ending June 30, 1922, 660 arrests were made by the Prohibition Department, and 260 automobiles and property to the value of $354,028 seized and destroyed, while in that ending June 30, 1923, 1,393 distilleries, 154 stills, 11,881 fermenters, 14,871 gallons of spirits, 1,113,304 gallons of beer, 3,910 gallons of wine, 3,665 gallons of cider, and 16,569 gallons of mash were seized. Property seized and destroyed amounted to $60,213, while property seized and not destroyed amounted to $467,278.

Sentiment for Prohibition has been steadily increasing in North Carolina, as is shown in the clear-cut declaration for law enforcement and law observance adopted by the North Carolina Press Association at its 1923 session, while testimony regarding the benefits of Prohibition has been given by prominent citizens and officials throughout the State. In 1924 President Chase of the State University announced a steady decrease in the amount of drinking in the University since Prohibition, except for a brief period immediately following the World War, due in great part to the installation of the system of student government. In 1921 Mayor T. B. Eldridge, of Raleigh, made the following statement:

> Social, economic and moral conditions are in every way beyond comparison with the open saloon situation as it is remembered in this city. Drinking has not become a forgotten practice, but drunkenness is rare and indulgence in alcoholic stimulants is never seen in public.
>
> Enforcement of the Prohibition laws compares favorably with other police activities, but it is difficult on account of the extreme secrecy of violations.
>
> The public is well satisfied with Prohibition, but sentiment is so thoroughly crystallized that growth in that respect is imperceptible.

In the same year Chief of Police N. J. Williams, of Wilmington, stated:

> The result of Prohibition has been very good in every respect indicated by improvement in social, economic and moral conditions. Drunkenness, always an inspiration and coadjutor of crime, has almost ceased to exist.
>
> The enforcement of the law is no more difficult than is the case with any other, more especially sumptuary, laws. The excessive profits in the manufacture and sale of whisky have caused much unresisted temptation to some, and the disposition to evade restrictions directed at individual liberty, even though for the good of the many, produces buyers—more possibly than the mere desire for strong drink.
>
> There has always been a strong sentiment in this community toward the control and prohibition of the liquor traffic. I believe it has been strengthened by the favorable results following its inhibition.

On Aug. 10, 1928, the League called a conference of dry Democrats at Raleigh, at which was organized the Democratic Anti-Smith Committee. The Hon. Frank R. McNinch was elected State chairman. Superintendent Upchurch is of the opinion that the Committee was "the principal move . . . toward carrying North Carolina for Hoover," whose majority in this former State of the Solid South was 63,208.

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NORTH DAKOTA. One of the west north-central group of the United States; bounded north by Canada, east by Minnesota, south by South Dakota, and west by Montana; area, 70,837 square miles; population (State census 1925), 641,192; admitted to the Union Nov. 2, 1889. The capital is Bismarck (pop., est. 1925, 9,150).

"Dakota" is a Sioux Indian word meaning "alli-

ance of friends." The region was first settled by traders from the Hudson Bay and Northwest fur companies in 1793 and 1797. In 1812 Scottish Highlanders from Winnipeg settled on the site of the present city of Pembina, thinking they were on British soil; but in 1823 the United States discovered that the district was part of its territory, and the national flag was raised over it. The region in which North Dakota was located came into the possession of the United States in 1803 through the Louisiana Purchase. After 1812 it was known as "Missouri Territory," and subsequently it formed parts of the Territories of Michigan, Wisconsin, Iowa, Minnesota, and Nebraska. The Territory of Dakota was organized March 2, 1861, and included portions of Wyoming and Montana. It was reduced in area in 1868, and in 1883 the capital was removed from Yankton to Bismarck. In 1889 the Territory was divided into the States of "North and South Dakota," the State Government of North Dakota being formed and the first Legislature convening in November of that year. William Jayne was the first of ten Territorial governors, and John Miller became the first State governor in 1889. A former Indian reservation of 1,600,000 acres was opened to white settlers in 1891.

Early History

The population of Dakota Territory grew rapidly: In 1880 it was 36,395, excluding Indians; and by June, 1903, it had increased to about 360,000. The foreign-born whites, in the order of their numbers, are Norwegian, Canadian, Russian, and German.

The chief cities of North Dakota are Fargo (pop., est. 1925, 24,921) and Grand Forks (15,168).

Agriculture is the chief industry. In the census of 1920 the value of all crops was reported at $301,782,000. Over 61,000,000 bushels of wheat were grown in 1920, with a value of approximately $148,000,000.

Liquor Legislation. The first prohibitory legislation in the Territory of Dakota seems to have been a county local-option law, approved by the Territorial Assembly March 11, 1887. In November of that year a number of counties availed themselves of the opportunity to get rid entirely of the saloon evil. Prior to that time two or three cities in the Territory had Prohibition legislation given them by special charters. The prohibitory clause of the State Constitution was adopted by the people on Oct. 1, 1889, by a vote of 18,552 to 17,393. Accordingly, North Dakota was the first State to enter the Union fully committed to Prohibition. The clause read:

First Prohibitory Legislation

> No person, association or corporation shall within this State manufacture for sale or gift, any intoxicating liquors, and no person, association, or corporation shall import any of the same for sale or gift, or keep or sell or offer the same for sale, or gift, barter or trade as a beverage. The Legislative Assembly shall by law prescribe regulations for the enforcement of the provisions of this article, and shall thereby provide suitable penalties for the violation thereof. (Constitution, Art. 20, § 217.)

The Prohibition Act of North Dakota was passed by the State Legislature early in December, 1889, and was approved by Governor Miller on Dec. 19. It went into effect July 1, 1890. It was a very strong measure, and the frequent recurrence of provisions for fine *and* imprisonment was especially noteworthy.

Section 1 provided that any contravention of the Constitution as above was punishable for the first offense, as a misdemeanor, with a fine of $200 to $1,000 and imprisonment for 90 days to one year. Every subsequent offense constituted a felony, entailing imprisonment for one to two years. But registered pharmacists might sell wine for sacramental use and liquors for medicinal, medical, and scientific purposes.

Section 2 regulated conditions for selling [liquor] for medicinal, scientific, and mechanical purposes. A druggist's permit was necessary, which was obtainable from the county judge. The permit was good for but one year and could be procured only by a registered pharmacist, lawfully and in good faith engaged in the drug business.

Section 3 provided that any physician practising in good faith might, in case of actual need and upon deeming intoxicating liquors necessary for the health of a patient, prescribe such liquors, and that every physician prescribing or administering them otherwise should be punished with a fine of $300 to $500 and imprisonment for 30 days to six months.

Section 4 made careful provisions guarding sales on physicians' prescriptions. Any person falsely swearing in order to obtain liquor should be deemed guilty of perjury and confined at hard labor in the State prison for not more than two years, or in the county jail for not less than six months. Unlawful selling of intoxicating liquors obtained on a physician's prescription was punishable with a fine of $100 to $500, and imprisonment for 30 to 90 days.

Under Section 5 druggists had to keep records showing all sales of liquors made by them. Violations of these provisions of the Act were punishable with a fine of $200 to $1,000, and imprisonment for 90 days to one year, forfeiture of permit and disqualification to obtain another for five years.

Section 6 defined intoxicating liquors as "all spirituous, malt, vinous, fermented, or other intoxicating liquors or mixtures thereof, by whatever name called, that will produce intoxication."

Section 8 provided that sheriffs, deputies, constables, mayors, marshals, police judges, and officers must notify the State's attorney of all violations of the law, under penalty of fine and forfeiture of office.

Sections 9-12 contained instructions for the prosecution of cases by the State's attorney and penalties for dereliction of duty.

Section 13 was one of the strongest of the Act. It contained the following effective clause:

"Any person violating the terms of any injunction granted in such proceeding shall be punished for contempt, for the first offense by a fine of not less than $200 nor more than $1,000 and by imprisonment in the county jail not less than 90 days nor more than one year, and for the second and every successive offense of contempt be punished by imprisonment in the State's prison for a period not exceeding two years and not less than one, in the discretion of the Court or the Judge thereof."

Sections 14 and 15 provided for civil action to recover damages from those selling liquor to persons who became intoxicated and thereby inflicted damages on others.

Section 16 stated that "any person directly or indirectly keeping a club-room or associated with others in keeping a club-room where intoxicating liquors are dispensed shall be fined $300 to $1,000 and imprisoned in the county jail 90 days to one year for the first offense, and imprisoned in the State Prison one to two years for each subsequent offense."

Section 17 provided against the giving away of intoxicating liquor through any devices to evade the provisions of the act, and Section 18 provided for a lien upon the real estate of persons convicted under the Act.

Section 22 contained various provisions facilitating prosecutions, including one which declared that if any person, persons, or corporation held a United States special liquor-tax receipt such possession should be deemed *prima facie* evidence that liquors were being kept for sale contrary to law. The finding of intoxicating liquors in the possession of an accused person, in any place excepting his private dwelling or its dependencies, should also be *prima facie* evidence.

Habitual drunkards were protected by Section 24, and section 25 provided a punishment for unlawfully giving liquor to minors.

Section 26 prohibited officers, agents, and employees of railroad and express companies from receiving, transporting, or delivering contraband liquors.

Section 29 defined "State's attorney" as the legal prosecuting officer of the county.

Section 31 provided that the law should take effect July 1, 1890.

Section 32 repealed all laws in conflict with the Act.

A resubmission bill was defeated in the North

NORTH DAKOTA

Dakota Legislature in 1903 by a vote of 62 to 31. Governor Frank White signed the bill amending the Druggists' Law, requiring the signatures of 80 per cent of the freeholders and 70 per cent of the women of a ward or village before druggists could obtain a permit to sell liquor. Later, druggists were permitted to secure pure grain alcohol for medicinal and other legitimate purposes, and to sell the same after it had been denatured.

Resubmission Bill Defeated

In 1909 the Legislature passed a number of measures making enforcement much more stringent. One of these defined intoxicating liquors; another prohibited the publication of liquor advertisements in the newspapers of the State; while still others prohibited the solicitation of orders for intoxicating liquors and strengthened the druggists' permit act. By the last-named measure druggists were prohibited from selling intoxicating liquors even for medicinal purposes. The act was well enforced.

The Legislature permitted the people of the State to express their opinion on a very drastic bootlegging law in 1916, and the law was approved by a large majortiy.

The Legislature of 1917 passed a bone-dry law which was signed by the governor on March 9, and became effective July 1 following. It provided that it should be unlawful for any person, firm, or corporation to deliver, receive, or have in possession for delivery in the State of North Dakota any intoxicating liquors for any purpose whatever except to registered pharmacists for medicinal, mechanical, sacramental, or scientific purposes.

North Dakota was the first State in the Union to call a special session of the Legislature for the purpose of ratifying the Eighteenth Amendment to the Federal Constitution. The resolution for ratification was adopted by a vote of 96 to 10 in the House of Representatives on Jan. 25, 1918, and by one of 43 to 2 in the Senate on the same day.

The State Legislature in 1919 enacted an inspection law which provided three officers, with police powers, appointed by the attorney-general to enforce the law.

The 1921 Legislature passed House Bill No. 5, which brought the State Prohibition law into accord with the Volstead Act. This measure was passed in the House by a vote of 100 to 11 (2 not voting), and in the Senate by 43 to 3 (3 not voting). It was a very drastic law, carrying a maximum penalty of five years imprisonment, and providing for a State police force well equipped to stop whisky-running.

The 1921 and 1923 Legislatures also amended the law, providing a State constabulary under the direction of the attorney-general.

The 1923 session of the Legislature made a thorough revision of the prohibitory legislation of the State, and incorporated into the statute-books practically all the provisions of the Federal Prohibition enforcement laws, thereby rendering it possible for North Dakota to prosecute liquor law violators without calling in Federal assistance. At this session, also, legislation was enacted permitting each physician in the State to have five gallons of alcohol annually for prescription purposes.

State Adopts Federal Enforcement Laws

An unsuccessful attempt was made in 1923 to place the Legislature on record as being in favor of legislation modifying the Eighteenth Amendment. On Jan. 4 of that year the Senate without a dissenting vote, and the House by a vote of 102 to 7, adopted a concurrent resolution urging the Congress of the United States to make no changes in national legislation which would tend to weaken the Volstead Act. There was no legislative session in 1924.

On March 5, 1926, a society of wets was organized at Bismarck under the name "The Better Citizenship Association of North Dakota." In January, 1927, this body introduced three bills in the House of Representatives, all of which were defeated by a vote of 92 to 18.

In the following year the Association by petition called for a vote of the people on a proposal to repeal the Prohibition clause in the State Constitution. This vote was taken on June 27, 1928 (Primary Election day) and resulted in a rejection of the proposal by 103,696 votes to 96,837.

Temperance Movement. In order to acquire a complete knowledge of the temperance situation in North Dakota, it is first necessary to study the histories of the various Territories of which Dakota was a part prior to 1891.

At the November, 1887, election the question of the division of the Territory into two States was submitted to popular vote and carried at the polls. An Enabling Act was signed by President Grover Cleveland on Feb. 22, 1889. Immediately temperance advocates in the Territory realized the possibility of admitting the new States into the Union with Prohibition written into their respective Constitutions.

The first move of the Prohibitionists was to hold a great non-partizan Constitutional Prohibition convention at Huron, then the capital of South Dakota, on March 12-14, 1889. About 800 delegates attended this gathering, and all parties and denominations in the Territory were represented. It was there proposed to adopt the Sioux Falls Constitution on May 14, which would enable the people of North Dakota to vote on the question of incorporating a Prohibition clause in their new Constitution at an election to be held in the following October.

At another convention, held at Grand Forks, N. D., about a month later (April 16-17), and attended by about 100 delegates, a permanent organization was effected and plans were perfected for a vigorous campaign for Constitutional Prohibition. The first step toward this goal was the securing of delegates to the Constitutional Convention who were willing to pledge themselves to an attempt to secure the incorporation of the Prohibition clause. The earnestness of these delegates to the convention at Grand Forks was fittingly expressed in the following ringing resolution, which was adopted during the convention:

Campaign for Constitutional Prohibition

> We recommend and insist that the men presented as candidates for the Constitutional Convention shall be men of known temperance habits, who will also vote, support, and work for such measures as will give the people the chance to exercise their undoubted right of saying by ballot whether we shall or shall not have constitutional prohibition.

At the close of the convention it was announced that $3,000 had been raised among those present for the purpose of financing the coming campaign.

Party Prohibitionists of North and South Da-

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kota united with Prohibition Republicans, Democrats, the Farmers' Alliance, and the W. C. T. U. in a non-partizan campaign. The liquor interests also rallied, with the *Liberty Bell*, published at Aberdeen, S. D., as their official organ.

Non-partizan Temperance Alliance

At the time of the adoption of the Constitution there was in the State an organization known as the "North Dakota Non-partizan Temperance Alliance." This body appointed a committee to frame laws for the purpose of carrying into effect the Constitutional Prohibition provision. The members of this committee were Charles A. Polloek, of Fargo, R. M. Pollock, of Casselton, and George F. Goodman, of Lisbon. They were responsible for drafting the Prohibition Law of North Dakota, which was strengthened from time to time up to the enactment of the Eighteenth Amendment.

North Dakota was somewhat slower than South Dakota in getting into the campaign for Constitutional Prohibition; but the State made up for its tardiness by holding an enthusiastic temperance convention at Jamestown on May 28. This was the second State Prohibition convention, and thereat a complete organization of the temperance forces of the State was effected. The president and general agent of this new organization was the Rev. M. Barker, who had resigned his pastorate at Fargo to take up this work.

At another Prohibition convention, held at Bismarek, four delegates submitted proposed additional artieles to the Dakota Constitution, prohibiting the manufacture and sale of alcoholic liquors. The liquor men were greatly stirred by this early presentation of the subject, and held caucuses of both Republican and Democratic delegates to devise means to defeat Prohibition.

In July, 1889, the Committee on Temperance of the North Dakota Convention reported in favor of submitting Prohibition to the vote of the people of the State at the same time that the Constitution was submitted to them. After considerable acrimonious discussion the report was adopted.

One of the most energetic organizations in the campaign for Constitutional Prohibition in the State was the North Dakota Prohibition Alliance. The Alliance, through its recording secretary, Mrs. S. C. White, of Casselton, made an appeal in August, 1889, to the friends of temperance in the United States to supply the Prohibition interests of North Dakota with temperance literature, funds, and gifted campaign speakers. The *Union Signal*, the *Voice*, and the South Dakota *Appeal* cooperated in broadcasting this appeal throughout the country.

North Dakota Prohibition Alliance

One of the strongest factors in the temperance movement in North Dakota was the Scandinavian element of the population, which worked unitedly and unceasingly for the enactment of Constitutional Prohibition. During the two months immediately preceding the vote on the new Constitution the Executive Committee of the Territorial W. C. T. U., also, was especially active in directing the campaign for Prohibition.

In an analysis of the vote cast in North Dakota when the people of the State placed a Prohibition clause in their new Constitution, the *Union Signal* for Oct. 10, 1889, stated that, as a rule, the towns had been against Prohibition, but that the Scandinavian and other foreign-born voters in the rural districts generally voted to save the State for Constitutional Prohibition.

The liquor men of North Dakota underestimated the seriousness of the Prohibitionists, and were caught napping on election day. When the returns commenced coming in, however, they were thoroughly awakened, and they immediately made preparations to contest the constitutionality of the Prohibition enactment on the grounds that the votes cast for it were not equal to a majority of those cast for the Constitution. The Dakota W. C. T. U. held that the claims of the liquor interests were not justifiable, in that Prohibition had been submitted in a separate clause in order to free the Constitution from all embarrassments and to secure an unhindered expression of the will of the people of the State on the question of Constitutional Prohibition.

The Prohibitionists were especially fortunate during this trying period in securing the services of numerous able campaign speakers. The work of Captain J. C. White and his wife, Mrs. Sophia Chapin White, both of whom labored in the State for more than six months without compensation, was highly commendable.

The State prohibitory law of North Dakota is very similar to the Volstead Act. In fact, its provisions are now more drastic than are those of the National Prohibition Enforcement Act, due perhaps to the fact that Constitutional Prohibition has been in effect in the State ever since 1889, and has been constantly improved and strengthened throughout the intervening years.

Punishments for contravention of the law were extremely heavy, with fines ranging from $200 to $1,000 and imprisonment for from 90 days to one year for the first offense, and for subsequent offenses imprisonment ranging from one to two years. The liquor interests made desperate efforts during the next ten years to bring about the resubmission of the prohibitory provision, but without success. In 1890 the liquor advocates in both the Republican and Democratic parties quietly worked every county and legislative district in the State, which resulted in the election of a pro-liquor Legislature in the fall. In this work they were aided by the National Protective Association, which in the latter part of October flooded the State with liquor propaganda. According to a special correspondent of the *Voice* (Dec. 4, 1890), many of the resubmission workers, some of whom were from outside the State, boasted of unlimited financial resources in the local banks.

But in February, 1891, it was seen that resubmission had been killed in the Legislature by a combination of the Prohibitionists in both parties with those against the removal of the capital. By means of this coalition the principle of Prohibition was saved in North Dakota for at least two years. After the decision of the United States Supreme Court, upholding the Wilson Act, the prohibitory law was strictly enforced in North Dakota. That the residents of the State, especially those in the rural sections, were favorable to Prohibition was evinced by the fact that the State convention of the Farmers' Alliance in June, 1891, passed a strong Prohibition resolution.

Resubmission Defeated

The State Legislature convened at Bismarck on Jan. 7, 1891. Governor John Miller, the retiring

official, who had won for himself the esteem of all right-thinking people for his stand on the lottery question, commended the North Dakota prohibitory law. The incoming governor, Andrew H. Burke, a man of pronounced high-license opinions, but who believed in the enforcement of the law, came out strongly for the enforcement of the prohibitory law in the following statement (as reported in the *Union Signal* of Feb. 19, 1891):

> We cannot close our eyes to the fact that our people have, by constitutional enactment, designated a method for the control of the liquor traffic within our state. This is a matter of great importance . . let us not forget that, by the voice of the people, prohibition had been adopted as a settled policy in North Dakota. The last legislature passed an enactment prescribing regulations for the enforcement of this provision of the organic law. . . We. . . find ourselves in the embarrassing position of having no control whatever of the sale of liquors as a beverage within our state. I am credibly informed that the Supreme Court of this state will be called upon, some time during the present month, to render a decision as to the legality of this penalty enactment. After such decision has been rendered, should it be adverse, it would appear to me as our immediate duty to take such action in the premises as may be warranted for the full enforcement of the constitutional provision, in order that a fair test may be given this method of controlling the disposition of intoxicating liquors in North Dakota. While, on the other hand, should the Supreme Court decide this law as operative, then there is but one course for your executive and every other official in the state to pursue, and that is to enforce the law.

Resubmission of Prohibition was the outstanding issue in the second legislative session of 1891. A measure to that purpose was passed by both houses, but was finally defeated, as previously stated, by the capital removal proposition, and the records were expunged.

All of the Prohibitionists of North Dakota were aroused by the fight for resubmission at this session and held a convention at Jamestown Aug. 21, 1891, at which the North Dakota Enforcement League was organized. A. D. Gray beeame the first president and E. E. Saunders was ehosen the first seeretary. By adding the name of C. H. Honey of Park River the Executive Committee was constituted. According to the constitution of the new organization, the aim of the League was as follows:

Enforcement League Organized

> The object for which this organization is made is to give effect to the will of the people of North Dakota, as expressed at the polls, by securing adequate statutory provisions for the enforcement of the prohibitory principle, now a part of our state constitution and by providing the necessary help, financial and otherwise, to aid the proper officials in a wise and vigorous enforcement of the law.

Throughout the intervening years the League has kept close to the primary idea as expressed in the Constitution. Most of the temperance work in the State, previously conducted by the North Dakota Non-partizan Temperance Alliance, was taken over by the League. At this time the western half of the State was very sparsely settled, and real enforcement existed in but few places.

In the third legislative assembly in 1893 a resubmission proposal passed the House and was defeated in the Senate by but a single vote.

The fight by the liquor interests for the resubmission of Prohibition was renewed in the fourth legislative assembly in 1895. In January Senator Haggert introduced a resubmission resolution in the State Senate. Meanwhile a large Prohibition mass meeting was held at Fargo and addressed by the Hon. Charles A. Pollock, father of the State prohibitory law.

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The Republican and Populist parties in the State were in favor of Prohibition, while the Democrats demanded resubmission. The entire Republican State ticket was elected, and there were but two Democrats in the State Senate; but the resubmissionists made a strong canvass and claimed to have gathered sufficient votes to pass their joint resolution. An attempt to organize the House on a resubmission basis failed, largely due to the efforts of the Speaker, J. C. Gill, of Cass County, who was elected from a strong Prohibition district and was personally pledged against resubmission. The Haggert resolution in the Senate was referred to the Committee on Temperance, where it was reported favorably. The Senate then passed the resubmission bill by a vote of 16 to 15, but, when the Senate sent it to the House, Representative Cooper moved indefinite postponement on first reading. This was carried by a vote of 34 to 22. A motion to reconsider and lay on table carried by the same vote. This prevented the subject from coming up again during that session, as it would require two thirds of the members to take it up again. The North Dakota Enforeement League was greatly encouraged and renewed its work vigorously. Charles A. Pollock secured the services of A. C. Rankin, the "Moulder Orator," who held a series of temperance meetings in Fargo after the Convention.

The officers of the North Dakota Enforcement League in 1895 were: president. Hon. J. K. Walker; secretary, R. B. Griffith, of Grand Forks; treasurer, R. P. Adams, of Lisbon; and an executive eommittee composed of Adams, John Carmody, and Frank Lynch.

At the 1896 convention of the League, held at Grand Forks late in March, it was announced that more than $2,000 had been expended in 1895 in bringing violators of the prohibitory law to justice. Two hundred illegal liquor-shops had been closed, many of them by injunction. Public sentiment was declared to be stronger than ever in favor of Prohibition and its proper enforcement. Among the resolutions adopted by the 200 delegates was the following: "No candidate for any office who is opposed to our law will have the votes of this league, no matter what party he belongs to."

Prohibition Sentiment Grows

At the annual State convention of the Prohibition party of North Dakota in 1896, R. B. Richardson, of Drayton, was nominated for the governorship. The Hon. C. A. Pollock was nominated by the Republican party for distriet judge and strongly endorsed by the judicial delegates to the convention. The only Prohibition party paper in the State at this time was the *Benson County News*, edited by a Mr. Garver, then a candidate for Congress. In October, 1896, the Prohibitionists of the State were alarmed by a report that the Republican party intended to call another Constitutional convention to raise the debt limit, to arrange for railroad taxation, and for other purposes. Some of the temperance advocates in the State declared that there was no reason for holding such a convention unless it would be to attempt to bring about the repeal or change of the prohibitory law, and for that reason they strenuously opposed the suggestion of holding another convention. Other Prohibitionists feared that the penalty clause in the prohibitory law would be

repealed by the next Legislature. This clause provided imprisonment for 90 days for the first offense of liquor-selling, and it was this penalty which made the law feared by would-be violators. Were the imprisonment clause repealed, the illegal sale of intoxicating liquor for beverage purposes would have been a comparatively safe venture within the State.

In February, 1897, the North Dakota Legislature appointed a committee to investigate the cause of the open violation of the prohibitory law in Bismarck and its vicinity, with instructions to ascertain whether the enforcement officers were interested in the violation.

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eries or distilleries within our borders; that permanent laws with sufficient penalties will at once drive out the so-called "respectable" saloon-keeper, leaving only thugs and blacklegs to do the business: that the selling of liquor is looked upon as a crime; that saloon-drinking is unmanly; that our children grow up imbued with an impulse against the traffic; that we find public sentiment gradually gaining ground for the better; that politics is not so much under the domination of the rum power as before; that our cities and villages are cleaner and better governed, that the farmers are not so constantly met with the "rainy-day proposition," which in saloon times was their terror, because their farm hands would pass the day in the saloons, requiring days sometimes before getting over their debauch; that crimes growing out of the drink evil have very materially decreased, with consequent lessening of court and prison expenses; that many former saloon-keepers have been given an opportunity



NORTH DAKOTA: STATE CAPITOL (LEFT) AND MEMORIAL BUILDING (RIGHT)

In March, 1903, the Prohibitionists of North Dakota were jubilant over the defeat in the Legislature of a proposal to resubmit the State prohibitory law to the electors. The vote in the Legislature was 66 to 31, and indicated that the people of the State were fully determined to stand by Prohibition. In that same month the liquor element in the State received another setback. Governor White signed bills passed by the Legislature making it difficult for druggists to sell liquor. Under the new law a petition signed by 80 per cent of the freeholders and 70 per cent of the women in a town or ward was necessary before a liquor permit could be obtained by a druggist. This measure closed half of the drug-stores in the State.

Resubmission Proposal Defeated

In describing some of the results of Prohibition in North Dakota in 1903, Charles A. Pollock, in a letter to the *New Voice*, said:

What, then, does this law mean to this people? It means in a word: That the state is not a partner in an unholy traffic; that difficulties must be encountered in passing from one system to another, and a knowledge that changes of law can not be easily made, is almost an indispensable prerequisite for a fair test; that penalties must be adequate; that we have no brew-

to change their business, and become a positive force for the good of their families and the communities in which they live (I could give many instances of this class, if time permitted); that cities, like Fargo, which used to have forty or fifty saloons, now have none, and our wives and daughters are safe in passing along the streets day or night, without being compelled to submit to the indignity of meeting drunken men; that many men needed only to have the temptation of the saloon removed to cause them to be sober men, capable of supporting their families and educating their children.

In a letter to the *Union Signal* in 1905 Mrs. Elizabeth Preston Anderson, president of the North Dakota W. C. T. U., thus referred to the enforcement of the State prohibitory law, and to the increase of Prohibition sentiment:

North Dakota holds on to its prohibition law, notwithstanding the biennial efforts of the enemy to overthrow it. Prohibition sentiment seems to be gaining strength by the better enforcement of the law. The resubmission resolution was defeated in the House of Representatives by a vote of 67 to 28.

At the last session the Shiels law was enacted, which regulates the druggists' sale of intoxicating liquors for medicinal purposes, and makes it more difficult for druggists to secure a permit to sell for such purposes. The effect of this law was to close up a large number of drug-stores which were doing business contrary to the restrictions of the prohibition law. The druggists have introduced a bill to repeal the Shiels law and are making a hard fight for its passage.

There is no difficulty in enforcing the prohibition law where the officers do their duty. . . The saloou is outlawed in North Dakota, and law-breakers learu by experience that the way of the transgressor is hard.

Many of the temperance people of the State were supporting John Burke, Democratic candidate for governor, who was personally a temperance man and who had defeated in the State convention a proposed plank declaring for resubmission. In a letter written about this time Burke said: "If I am elected Governor, I will be the Governor, and all my influence will be used not only to maintain the prohibition law, but to enforce it."

In 1910 it was stated in the "Anti-Saloon League Year Book" that the prohibitory clause in the Constitution of North Dakota was in greater favor and was being better enforced than ever before in the history of the State. Awakened to the economic benefits of sobriety, the business men were demanding that nothing be done to impair in any way the effectiveness of the law. Throughout this period a number of laws were enacted by the Legislature which rendered the enforcement of Prohibition much easier than it had formerly been. The courts of the State, as well as the Federal courts, handed down several decisions which gave the people better opportunities of prosecuting and securing the conviction of violators of the prohibitory laws.

Not a single bill intended to weaken or break down the Prohibition law has ever passed the Legislature and been signed by the governor since Statehood. Legislature after Legislature has strengthened the law, and there has been a marked change for the better in the attitude of district judges. State attorneys and sheriffs who will not enforce the law are rapidly passing. Evidence is easily obtained, and it is the rule that juries find violators guilty. An article favorable to the liquor business in any way seldom appears in a paper in North Dakota, and no newspaper of any consequence in the State opposes Prohibition or the enforcement of the law. The people have by observation and experience become convinced of the physical, social, economic, and political benefits of the Prohibition principle. North Dakota, with no saloons, in 1910 had one bank for every 749 inhabitants.

Thirty-five per cent of the population of the State are of Scandinavian descent, and about 15 per cent are German. The former, together with American-born citizens, constitute the bulwark of the Prohibition sentiment.

Judge Charles A. Pollock, of the Third Judicial District of North Dakota, declared in 1911 that the prohibitory law had been one of the most useful instruments in bringing to the people of the State great prosperity and happiness. The wholesome effect of years of Constitutional Prohibition on the morals of the people of North Dakota was shown in the passage by the Legislature of 1913 of drastic measures placing the ban of the law upon the red-light districts, gambling of all kinds, cigarets, and snuff, and in writing into the law the highest modern ideals as to eugenics and marriage; also in giving authority to the governor to investigate and remove all officials failing to perform their duty in enforcing these laws.

Testimonies for Prohibition

In commenting upon the value of Prohibition to the State of North Dakota in the Kansas *Issue* for August, 1912, F. O. Hellstrom, warden of the State penitentiary of North Dakota, and Democratic candidate for governor at the primaries in that year, said:

Prohibition means temperance aud measures the differeuce betweeu success and failure of human effort. . . Its value to the state of North Dakota lies in the fact that it has raised the general level of human intelligence, built up the morals and elevated the ideals of the people, has clothed the naked, and fed the huugry.

It has converted the drunken brute into a cheerful, hopeful and useful citizen; it has added to the store of brain power; it has nurtured and restored a dissipated body; it has contributed to the wealth of our state, by promoting order and industry; and last, but not least, it has contributed in untold measure, to the love and happiness of our people.

There is no valid argument that can be advanced in favor of the saloon. The most self-seeking and degenerate saloou man will uot permit his wife and family to frequent his place of business, fearing that they might be coutaminated thereby.

If the effects of the saloon are evil let the ax be applied to the root of the evil, debauching traffic. If filth aud refuse are found where unsanitary conditions are produced. we renovate by removing the dangerous matter aud destroying it. The saloon is moral filth and refuse, and it is spreading its deadly poison continuously. Remove it and destroy it.

In the samc edition of the Kansas *Issue* appeared a statement by the Hon. L. B. Hanna, a member of Congress from North Dakota and chosen Republican candidate for governor at the 1912 primaries, which read as follows:

North Dakota has had constitutional Prohibition since statehood, and year by year the law has beeu better and better enforced all over the state. There is no question as to its beneficial effect, and neither is there any question, in my mind, that temperance is making a gigantic stride forward all over the nation.

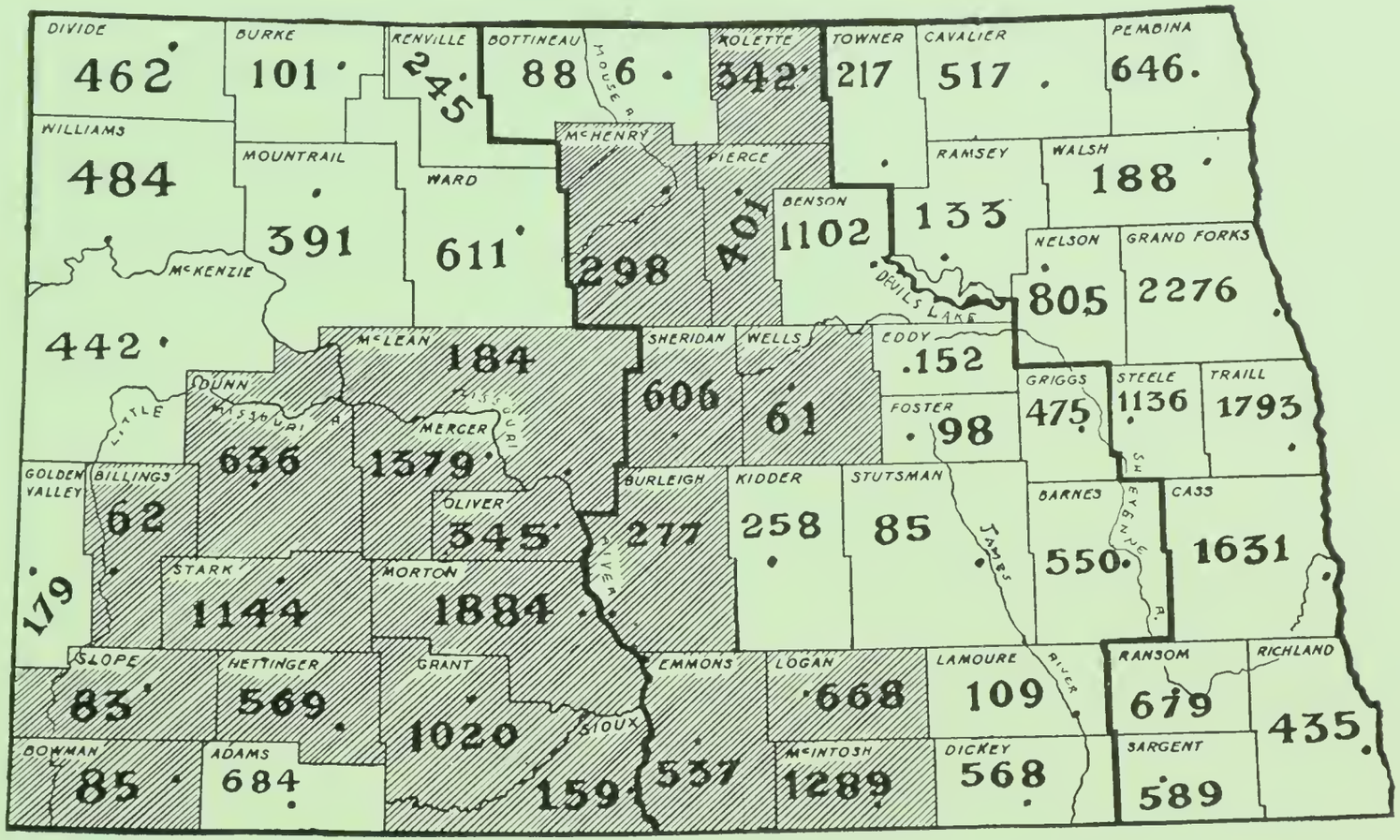
Many factors are contributing to the financial as well as to the moral side of the question. Railroad companies, insurance companies, bankers, men in business generally, are insisting that their employees and their business associates shall be temperate.

I never expect to see license in North Dakota, but I do believe that as the years go by, prohibition will become stronger and that the majority in favor will increase each and every year.

By far the largest number of our farmers are in favor of prohibition, as the fact that liquor is kept out of the state has a good, moral effect upon the men employed by our farmers. May the sentiment for temperance continue to increase in North Dakota and throughout the land.

In 1914 there was every indication that the Prohibition Law was being well enforced and that it was being upheld increasingly by public sentiment. The pure beverage inspector reported in that year that there was not more than half as much intoxicating liquor coming into the State since the passage of the Webb Bill, and the revenue officials admitted great difficulty in finding violators who would pay the tax. State attorneys said that convictions were more easily obtained in liquor cases than in those of any other kind, and that there seemed to be an intense desire to send bootleggers to the penitentiary under the new law, which made bootlegging a felony punishable with six months imprisonment in the penitentiary as the minimum sentence. Business men were increasingly becoming supporters of temperance organizations and complainants against law violators.

The passage of the Webb-Kenyon Act permitted North Dakota to defend herself from the importation of intoxicating liquor into the State. Until 1913 interstate commerce law made unconstitutional any defensive legislation stopping intoxicating liquors at the borders of the State. In 1915 injunctions were placed on the four railroads operating in the State, restraining them from delivering any liquor to be used in violation of the laws of North Dakota.



NORTH DAKOTA: CHART SHOWING VOTES OF COUNTIES IN REFERENDUM (JUNE 27, 1928) ON REPEAL OF ARTICLE 20, SECTION 217, OF THE STATE CONSTITUTION

WET COUNTIES, SHADED; DRY COUNTIES, WHITE. FIGURES INDICATE MAJORITIES.
TOTAL DRY VOTE, 103,696. TOTAL WET VOTE, 96,837

NORTH DAKOTA

During 38 years of Prohibition North Dakota has built up a thorough and even drastic set of laws to deal with the illegal liquor traffic. But a situation arose in 1920 which for a time threatened the very existence of the structure so carefully builded. Geographical position, proximity to Saskatchewan, Canada, and good roads made North Dakota the main highway for the whisky-runners. With Canada open for the exportation of whisky at a very high retail price, whisky-running developed to a considerable extent during the summer of 1920. The wholesale houses were just across the line in Canada. The traffic assumed the most wild and lawless condition, and outlaws from many States were attracted to the border. Not much of the liquor stopped in North Dakota, however. Automobiles in large numbers carried liquor through the State into perhaps thirteen other States, according to F. L. Watkins, superintendent of the North Dakota Enforcement League. The State Legislature had not been in session since the enactment of the Eighteenth Amendment, and North Dakota was not armed with proper legislation or enforcement methods to cope with the situation. The whisky-runners had things their own way for several months because of these facts.

Whisky-running

But with the enactment of a drastic State Prohibition law in 1921, carrying a five-year maximum penitentiary penalty for violation, and providing for an efficient police force, conditions commenced to change. Within a period of twelve months after its passage the power of the whisky-runners and outlaw gangs in the State was broken and it has since remained in that condition. Very little liquor is being run across North Dakota at the present time. Investigation indicated that during 1921 there was a decrease of about one third in illicit distilling in the State. Public sentiment and experience with poison moonshine, together with efficient work by both Federal agents and local enforcement officers, were gradually and certainly putting the Prohibition law into effect.

There was a steady growth of sentiment during 1922 and 1923, with the imposition of heavier penalties by the Federal Courts and by district judges, together with fewer suspended sentences.

Prohibition enforcement was gradually improved during 1924. Whisky-running had been almost entirely eradicated. Federal and State officials cooperated in driving whisky-runners off the roads of the State, and the traffic became no longer profitable. The lawless traffic was reduced to a minimum, despite recent changes in the Canadian laws having a tendency to foster the bringing of small quantities of intoxicants across the international border. Treaties between the United States and Canada had been made which, also, were breaking up this practise.

Three bills were presented in the 1927 Legislature by the wet interests: one for the repeal of all the laws relating to Prohibition; one for the repeal of the article in the Constitution providing for State Prohibition; and a third to petition Congress for the repeal of the Eighteenth Amendment. The vote on all of these bills, on roll call, stood 92 dry, 18 wet. As stated above (see page 2009), the wets had organized on March 5, 1926, at Bismarck, the Better Citizenship Association (with C. P. Stone as president on salary), for the repeal of Prohibition, and to "bring back wine and beer under Government control." Their program included a petition for a referendum vote. This vote was taken on June 27, 1928, and the wets were decisively defeated (see accompanying chart).

After many years of effective service, the North Dakota State Enforcement League was disbanded in 1925. Early in February, 1926, the Anti-Saloon League of America sent the Rev. Thomas W. Gales to North Dakota to make a survey, with a view to the organization of the State on the lines of the Anti-Saloon League; and on June 1 following mass-meetings were held in Grand Forks, Fargo, and Bismarck. By unanimous votes at these three meetings the Anti-Saloon League of North Dakota was organized at Bismarck. The following officers were chosen: President, the Rev. J. Edward Snyder, of Grand Forks, secretary, the Rev. Thomas W. Gales, of Fargo; Headquarters Committee, the Revs. J. Edward Snyder, David Stoeve, Fargo, R. Best, Fargo, Mrs. Elizabeth Preston Anderson, Fargo, Mrs. Julia D. Nelson, Fargo, F. E. McCurdy, Bismarck, Paul B. Griffith, Grand Forks, Bishop J. Poyntz Tyler, Fargo. Later the Rev. Thomas W. Gales was appointed State superintendent, with headquarters at Fargo, and he still (1929) holds the office.

Anti-Saloon League Formed

The Woman's Christian Temperance Union was organized in Dakota in 1882, and was an important factor in the campaign which resulted in making North Dakota the first State to enter the Union as a Prohibition State. In January, 1889, it announced that it favored giving the women of the Territory the right to say that the new Constitution should forbid the traffic in alcoholic liquors for beverage purposes. About this time the organ of the Prohibition party in Dakota, the *Appeal*, became also the official mouthpiece of the Dakota W. C. T. U., with Mrs. E. F. Selleck as first editor of the Union columns; and it contributed largely to the ultimate success of the temperance cause in the State.

W. C. T. U.

The Territorial W. C. T. U. held a convention at Yankton on Sept. 12, 1889, and two days later the organization was divided into the State Unions of North and South Dakota. Miss Frances E. Willard and Miss Anna A. Gordon were present on this occasion, as was Mrs. Helen M. Barker, for four years president of the Territorial Union, and later head of the South Dakota W. C. T. U. Eighteen delegates were present from North Dakota. The report of Corresponding Secretary Miss Adelaide M. Kinnear for the year 1927 showed the total number of local organizations in the Territory to be 309, with a total membership of 3,094. There had been 150 new Unions organized during the year.

Miss Adelaide M. Kinnear, of Fargo, was elected first president of the North Dakota Union, and continued in that office for four years. She was succeeded in 1893 by Miss Elizabeth Preston, who in 1901 became Mrs. Anderson and who, after 36 years of faithful service, is still (1929) the incumbent of that position. Mrs. Abbie W. H. Best, of Fargo, served as first vice-president at large of the North Dakota W. C. T. U. and is still connected with the work as superintendent of the Bible in the public schools.

Following the State convention of the North Dakota Union in the closing days of September,

the organization commenced an extensive organizing campaign and in less than four months had instituted nine new local branches. One of the most active workers in this campaign was Miss Elizabeth Preston.

A bill introduced early in 1891 in the Lower House of the North Dakota Legislature, asking for an amendment to the State prohibitory law, aroused the North Dakota Union to vigorous protest. The organization sent out petition blanks to all of the local branches throughout the State, and these societies worked hard to secure signatures against the adoption of such a measure.

The second annual State convention of the Union was held at Grand Forks Sept. 16, 1891, with Miss Adelaide M. Kinnear presiding.

There were more than 100 delegates present when the fifth annual State convention of the North Dakota W. C. T. U. was held at Wahpeton in October, 1894. At this convention a small paper, *Western Womanhood*, published at New Buffalo by Mrs. May H. Tousley, was adopted as the official organ of the State Union.

Miss Preston, the president of the State W. C. T. U., made a hard fight against resubmission in 1895, and it was largely due to her good management that the liquor-interest lobbyists were defeated. On Feb. 27 of that same year she sent out a call for a grand rally of the temperance forces of the State which was held at Fargo on March 27-28 and was highly successful.

It is impossible to tabulate the work done by the North Dakota W. C. T. U. during its 38 years of existence. Without its steady work of creating public sentiment and bringing it to bear upon officials and legislative bodies, it is doubtful if the prohibitory law could have been retained, strengthened, and enforced as it has been up to the time and since the Eighteenth Amendment to the Federal Constitution has been in effect. The State Union has maintained a State publication, the *White Ribbon Bulletin*, for nearly 31 years, and Mrs. R. M. Pollock has edited it for the past 23 years.

Useful Work of W. C. T. U.

The Legislative Department of the North Dakota W. C. T. U. obtained thousands of signatures against resubmission, and also against the lottery, during the memorable fight which sounded the death-knell of the latter evil in the United States.

Petitions, letters, and telegrams have been sent to Congress anent moral measures before that body and special work done for national Constitutional Prohibition. A worker has been kept at the State capital during legislative sessions. In 1890 the Union began to work against the cigaret. The history of the long fight is interesting and involves the names of men ranking high in political circles. It was not until an agent of the American Tobacco Company was tried and convicted of trying to bribe three members to vote against the Snuff Bill that the tactics of the cigaret interests were brought to light. Then the Anticigaret Law was passed which, despite great opposition, has been maintained up to the present.

The North Dakota W. C. T. U. worked from the beginning for equal suffrage and formed a very important factor in securing Presidential and municipal suffrage, before the passage of the Nineteenth Amendment to the Federal Constitution.

Other laws which have been secured through the efforts and cooperation of the W. C. T. U. of North Dakota are: Prohibition of the sale of impure literature; repeal of the Ninety Days Divorce Law; prohibiting newspapers within the State from advertising intoxicating liquors; prohibition of Sunday theaters and moving-picture shows; prohibition of bawdy-houses; the Antigambling Law; making bootlegging a penitentiary offense; law harmonizing the State Prohibition Law with the Volstead Act; and the law providing for State inspection of pool-halls and for State enforcement of Prohibition.

The State W. C. T. U. has (1928) a membership exceeding 3,000. Its headquarters are maintained at Fargo. The officers are (1928): President, Mrs. Elizabeth Preston Anderson, Park River; vice-president at large, Mrs. F. M. Wanner, Jamestown; corresponding secretary, Mrs. Barbara H. Wylie, Fargo; recording secretary, Mrs. Frank Beasley, Fairdale; treasurer, Mrs. E. C. Watkins, Fargo; Y. P. B. secretary, Mrs. F. M. Wanner; L. T. L. secretary, Mrs. E. S. Bordwell, Jamestown; editor *White Ribbon Bulletin*, Mrs. Barbara H. Wylie.

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NORTH DAKOTA LAW ENFORCEMENT LEAGUE. See NORTH DAKOTA.

NORTH DAKOTA TOTAL ABSTINENCE ASSOCIATION (Norwegian, *Nord Dakota Avholds-Selskab)*. A North-American temperance society of Norwegians, founded at Fargo, N. D., in 1896. It started as a purely social organization, but after ten years of existence it began to take part in politics. It was instrumental in the election of the Hon. John Burke as governor of North Dakota in 1906, and during several years it held the balance of power in many of the State elections.

It was mainly on the initiative of the Association that impeachment proceedings were instituted against Judge Cowan of the Second Judicial District. In this district violators of the prohibitory statutes had been allowed by the Judge to go unpunished, and the lawless element was in the ascendent. The Association, while failing to secure the impeachment of Judge Cowan, succeeded in ridding the district of much of its political corruption. The Association numbers some 8,000 members. Its headquarters are at Maddock, N. D., and the officers are: H. T. Quandbeck, of McVille, president, and B. Olson, of Maddock, secretary.

NORTHEN, WILLIAM JONATHAN. American educator, ex-governor, and Prohibition advocate; born in Jones County, Georgia, July 9, 1835; died at Atlanta, Ga., March 25, 1913. He was educated in the public schools and at Mercer University, Penfield, Ga. (B. A. 1853).

After teaching in Georgian schools for four years he married Mattie M. Neel, of Mt. Zion, Ga., Dec. 19, 1860. During the Civil War (1861-65) he served as a private in a company commanded by his father, Peter Northen, in the Confederate States Army. He was again principal of the Mt. Zion High School in 1865-74, and then spent sixteen years on a farm near Sparta, Ga. Northen served as president of the Georgia Agricultural Society during 1886-88. He received the honorary degree

of LL.D. from his alma mater, Richmond (Va.) College, and Bayler University.

His political career began in 1877, when he was elected a member of the Georgia Legislature, serving in 1877-78 and 1880-81. He was a State Senator in 1884-85 and governor in 1890-94. At the expiration of his gubernatorial term, he became manager of the Georgia Immigration and Investment Bureau.

Northen was also well known in religious circles of the South, having served as president of the National Baptist Congress,

It was in the Georgia Legislature that Northen rendered his greatest assistance to the temperance cause. On July 16, 1881, as the accredited representative of Hancock County, he introduced in the House of Representatives the petition of the Atlanta Woman's Christian Temperance Union, requesting the enactment of a general local-option law for Georgia. The members of the Atlanta Union had worked for five months in securing signatures to their memorial, which had reached a length of 600 feet and which contained nearly 60,000 names. On this day Northen moved in a stirring speech that the rules be suspended in order to permit the women to unroll their petition in the House. Permission was granted and the memorial was stretched through the aisle of the chamber amid great applause. On the following day it was unfolded in the Senate, where the desired measure passed, but the vote of the Lower House of the Legislature was unfavorable. The bill failed of passage again the following session, but in 1885—with Northen championing the petition in the Senate and Pringle defending it in the House—a law was enacted granting local option to Georgia.

NORTHERN DISTRICTS LEAGUE OF BEER AND WINE AND SPIRIT TRADES DEFENCE ASSOCIATIONS. A British organization, established in 1869, to protect the interests of the liquor trade, chiefly in Lancashire, Cheshire, and Yorkshire. It embraces about 20 local organizations. The headquarters of its general secretary are at Burnley, Lancashire.

NORTHERN TEMPERANCE ALLIANCE. An Australian temperance organization, formed at Maitland, New South Wales, in 1878, for the purpose of securing full local option. The Alliance conducted a vigorous campaign in order to arouse public sentiment in this portion of the colony in favor of local-option legislation.

NORTHERN TEMPERANCE ASSOCIATION. A British organization mentioned by Winskill in his "Temperance History" (i. 186; ii. 187) as being "in active operation and instrumental in diffusing much light and doing great good" in 1843-44. It embraced parts of Durham, Northumberland, Cumberland, etc., and its official organ, the *Northern Temperance Journal*, was published by James Rewcastle, of Newcastle-on-Tyne. The district agent was Joseph Bormond, who "did valiant service for the cause." In 1848 and later he was agent for the British Temperance League and for the North of England Temperance League.

NORTHERN TEMPERANCE CONGRESSES. Same as Scandinavian Temperance Congresses. See NORDISKE AFHOLDSKONGRESSER.

NORTH OF ENGLAND TEMPERANCE LEAGUE, THE. An English organization, established Sept. 15, 1858, at Newcastle-on-Tyne, to unite the temperance societies and workers of the northern counties of England for more aggressive work for total abstinence and Prohibition. The first officers were: Sir Walter Trevelyan, Bart., president; George Charlton (afterward mayor of Gateshead), leading advocate; James Newcastle, poet and writer, secretary; and Septimus Davis, traveling agent.

The operations of the League have always been directed along the well-defined lines of total abstinence for the individual, and the complete liberation of the nation from the thraldom of the liquor traffic.

Beginning with 23 affiliated societies, within five years this number increased to 130; and in 1904 the League included 300 temperance organizations and about 1,100 individual subscribers. In recent years the membership has declined. At present 114 societies are affiliated with the League, and there are about 780 individual contributors.

The League cooperates with other organizations, both local and national, in the promotion of large temperance gatherings, such as the World's Temperance Congress (London, 1900) and the International Congress on Alcoholism (London, 1909).

In 1899 the League inaugurated a special fund from which was defrayed the cost of the erection at Newcastle-on-Tyne of the Temperance Institute. The site covers an area of 780 square yards, and the building contains an auditorium capable of seating 1,000 persons, in addition to shops and offices. Here are located the League's headquarters and its lantern and book depot, and the northern headquarters of various temperance organizations, such as the United Kingdom Alliance, Good Templars, and British Women's Temperance Association. A number of friendly societies, which formerly met in public houses, now use the Institute for their meetings.

The League may well be proud of the success of its operations. Each year under its auspices about 1,000 meetings are held, with an attendance aggregating more than 300,000. In 1908 and 1918 the League celebrated, with large gatherings, its Jubilee and Diamond Jubilee respectively. During ten years (1893-1903) fully 50,000 temperance pledges by adults were recorded.

Many of the leading English temperance advocates have been associated with the League. The present (1928) officers are: Chairman, County Alderman J. R. Hogg, M.P.; general secretary, Percy R. Lowdon. The League now includes about 114 local societies, 13 area organizations, and 1 national federation.

NORTH OF SCOTLAND TEMPERANCE UNION. An association formed at Kintore, Aberdeen, Aug. 4, 1859. Burns ("Temperance History," i. 431) merely mentions the fact of its foundation, and no other reference to it is found in the temperance histories.

NORTH WALES TEMPERANCE FEDERATION (Welsh, *Cymanfa Ddirwestol Gwynedd).* An organization founded at Denbigh, North Wales, in 1836. Its objects are to promote sobriety and purity. The territory covered by the Federation includes North Wales, Liverpool, and Manchester, and the number of constituent societies is 65. The president is Lord Clwyd; the secretary is the Rev. J. Glyn Davies; and the headquarters of the

Federation are at Llandudno. Two periodicals are issued by the Federation, namely: (1) *Murmur y Llanw* ("Murmur of the Tide"), for children, and *Y Dirwestydd* ("Teetotaler"), for adults.

NORTHWESTERN NATIONAL TEMPLE, THE. See AMERICAN NATIONAL TEMPLE OF TRUE TEMPLARS.

NORTHWEST TERRITORIES. That part of the Dominion of Canada west of Hudson Bay, exclusive of Manitoba, Saskatchewan, Alberta, British Columbia, and Yukon, and inclusive of all islands adjacent to Canada not included within any province (excepting Newfoundland and dependencies). The name was formerly applied to all the districts of British North America lying northwest of the St. Lawrence Basin, including Rupert's Land. The Territories were acquired by settlement in 1670. Their area is 1,309,682 sq. mi., and the population in 1921 was 7,988, of whom a large percentage was Indian. The Chippewas are found in the south, and the Eskimos to the north. The Northwest Territories are governed by a commissioner and six councilors, appointed by the governor general in council. The seat of government is at Ottawa.

The inhabitants of the Canadian Northwest have had on their statute-books a clearly worded enactment protecting them from the liquor traffic ever since they have been under the control of the Dominion Parliament, or at least prior to 1892. The first law on this subject was as follows:

> No intoxicating liquor or intoxicant shall be manufactured, compounded, or made in the territories except by the special permission of the Governor in Council; nor shall any intoxicating liquor or intoxicant be imported or sold, exchanged, traded, bartered, or had in possession therein except by special permission, in writing, of the Lieutenant-Governor.

The result of this law was that there was little drunkenness among the Indians of the Territory. About the only exceptions to the prohibition of liquor were importations for medicinal, sacramental, and scientific purposes. In the eighties the issue of permits became more frequent, and police officials complained of increasing difficulty in enforcing the law. Another difficulty arose through the ruling of a judge that liquor, once admitted under a permit, could be held by any one, whether he was the party to whom the permit was originally issued or not. Out of this situation was developed the desire to abolish entirely the permit system as it was then constituted. An attempt in 1887 to rescind Prohibition failed. It was then proposed to make no change in the law until the people of the country had had a chance to express themselves on the question. The Legislature in 1888 declared in favor of a plebiscite by a vote of 14 to 6. A proposal by Lieutenant-Governor Joseph Royal in that year to issue permits for bringing in and selling liquor and to provide for the sale of 4-per-cent beer raised a storm of indignation, protest, and alarm. Newspapers objected, and temperance gatherings were held in various localities protesting against the plan. Royal, however, persisted in his course, although the Legislature rejected a measure favoring license and declared for a plebiscite.

In 1888 there were 56,388 gallons of liquor imported, as compared with 21,636 gallons in 1887. The following year the quantity increased to 151,628 gallons, while strong ale and spirits were freely imported and sold.

In 1890 the liquor question was still in a very unsatisfactory condition, with the importation of beer lowering somewhat the demand for stronger liquor. It was declared impossible to enforce Prohibition under the existing administration. Evidence was given before the Royal Commission showing that sometimes, when the mounted police seized contraband liquor, permits were issued to protect it, and that this was done even subsequent to the seizure.

A new constitution was given the Territories in 1891, and on Nov. 7 of that year a general election was held. The number of Prohibitionists elected was small; therefore the new Legislature proposed at the earliest opportunity to change the prohibitory law. At the first session there was enacted a rigid system of license with local-option provisions, thus permitting the entrance of the liquor traffic into the Territories. The license system became effective May 1, 1892.

At the present time (1928) the liquor traffic in the Territories is regulated by the Northwest Territories Act (R. S. 1927, chap. 142), part III of which relates to "Intoxicants." Section 86 of this measure reads:

> 86. No intoxicating liquor or intoxicant shall be manufactured, compounded or made in the Territories, except by special permission of the Governor in Council; nor shall any intoxicating liquor or intoxicant be imported or brought into the Territories from any province of Canada, or elsewhere, or be sold, exchanged, traded or bartered, or had in possession therein, except by special permission in writing of the Commissioner.

Liquor manufactured without the requisite permission may be forfeited, as well as all stills, machinery, barrels, etc., used in illicit production. Also any vehicle, ship, or boat on which intoxicating liquor is illegally imported or conveyed into or through or over any portion whatsoever of the Territories shall be forfeited to the King. (Secs. 89, 91, 93.)

In 1927, under section 91 of the Act, 266 permits for 534 gals. of intoxicating liquors were issued by the Commissioner to missionaries, explorers, scientists, etc. Included therein was a considerable quantity of alcohol for hospital requirements.

Penalties for violation of the law range from $50 to $200.

NORVILLE, HARDYNIA KATHERINE. An American educator, lecturer, and missionary; born at Livingston, Sumter County, Ala., Oct. 1, 1864; educated at the Alabama Normal College, Livingston, and took special courses at the Quincy Schools, Boston, at Chicago University, and at Dr. Wilbur W. White's Bible Teachers' Training School, New York city. For eleven years (1880-91) she was an instructor in mathematics at Alabama Normal College, and then (1891) went as a missionary for the Methodist Church South to Mexico, where she taught for fourteen years. While there she founded the Mary Keener Institute, a high school for girls in Mexico City.

Returning to America in 1905, because of ill health, she spent the following four years as a student at the Bible Teachers' Training School, New York, at the same time devoting herself to city mission work under the United Charities organization of the metropolis. In 1909 she returned to Mexico and taught in the Methodist Mission School for five years, returning again to America in December, 1913.

In the month and year just named, Miss Nor-

ville proceeded to South America as representative of the World's Woman's Christian Temperance Union. She has since made two tours of the southern continent, lecturing and organizing branches of the Union in the principal cities. The greater part of her time, however, has been spent in the republics of Uruguay and Argentina. Miss Norville has established her headquarters at Calle Bogota, 2376, Buenos Aires, Argentina.

Miss Norville takes pardonable pride in the fact that she became a member of the Loyal Temperance Legion at the age of eight, and that, as a schoolgirl, she accompanied the principal of the schools when he endeavored to obtain signatures to a petition to close the saloons in Livingston, her native town. Later she had a conspicuous part in a successful campaign to banish them from the county: this was twenty years before the State of



MISS HARDYNIA K. NORVILLE

Alabama adopted Prohibition. As a missionary teacher in Mexico she proved her interest in the temperance cause by organizing a Loyal Temperance Legion branch in each of the schools in which she was privileged to work. To her goes the distinction of having first organized (1898) in Mexico City the Loyal Temperance Legion.

Miss Norville has often attended temperance conventions in the United States as the representative of South-American organizations.

NORWAY. A kingdom of northern Europe, occupying the western part of the Scandinavian Peninsula; bounded on the north by the Arctic Ocean, on the east by Lapland, Finland, and Sweden, on the south by the Norwegian Sea and the Skaggerrack, and on the west by the Atlantic Ocean; area, about 125,000 sq. mi.; population (1927), 2,788,893. The capital is Oslo (formerly Christiania) (pop. 251,300), and the other important cities are: Bergen (96,486), Trondhjem (55,132), and Stavanger (46,586). Norway is a mountainous country with many glaciers, and 70 per cent of its area

is uninhabitable. The soil and climate are not adapted to agriculture and only 3,500 sq. mi. are devoted to that industry, the principal crops being oats, barley, rye, hay, and potatoes. Dairy farming is important, and butter and tinned milk are exported. The leading industry is fishing, and the products of the cod fishery are the most important, great quantities being exported yearly.

Norway is a constitutional hereditary monarchy, the legislative power being vested in a national assembly, the *Storting*, of 150 members, one fourth of whom belong to the *Lagting* (Senate), and three fourths to the *Odelsting* (House of Commons), who are chosen by universal suffrage. The present ruler is King Haakon VII (b. Aug. 3, 1872), who was crowned June 22, 1906.

The original inhabitants of Norway are believed to have been of the Finnish race, but the date of their arrival in the country is uncertain, although there are archeological evidences that a fishing and hunting people lived there as far back as 6000 B. C. This race was finally overcome by a Teutonic invasion, which probably occurred about 1700 B. C. When authentic history began the country was peopled by a Teutonic race and the land was divided into about 29 districts, each governed by its own king. At times one king would succeed in gaining control over all the districts, but the character of the country hindered permanent association. In this period the race of roving pirates known as "Vikings" developed, who ravaged the coasts of Europe from the eighth to the eleventh century. The districts of the south were finally united (868) by Harald Haarfager, who succeeded in gaining control over the whole country in 872. He gained possession of the Orkney and Shetland islands, also, at a later date. At his death the country was divided among his sons, and for many years thereafter it was disrupted by the intrigues and wars for supremacy among them.

Historical Summary

In 995 Olaf, great-grandson of Harald, gained the throne, and had a short but brilliant reign during which he brought about the enforced conversion of the people to Christianity. He was killed (1000) in fighting a combined Danish and Swedish fleet and the allies then divided the country between them. Wars of succession followed, and anarchy reigned at periods, and it was not until 1240 that peace was restored to the country. Meanwhile Norway acquired Iceland, but lost the English islands.

Norway was united to Sweden under Erik of Sweden in 1319, and in 1397 the union was extended by the Kalmar Agreement to include Denmark, Erik being crowned king of the three countries at Kalmar. In 1448 Norway was separated from Sweden and taken over by the Danes under Christian I, and thereafter its position was reduced almost to the level of a Danish province, its language gradually giving way to Danish, and Danish nobles filling the leading offices in the Government. Lutheranism was forced on the country in 1539. Danish influence continued until the eighteenth century when, as a result of the defeat of Denmark in the Napoleonic wars, Norway was restored to Sweden. By the Treaty of Kiel (1814) the Danish king ceded Norway to Sweden, without consulting the people. The Norwegians at first refused to acknowledge the Treaty as contrary to international law, and determined on in-

dependence. A national convention was held at Eidsvold which on May 14 of that year adopted a constitution framed on the lines of those of the United States, France, and Spain. Later (Aug. 14, 1914), however, an agreement was made to accept King Charles XIII of Sweden as king of Norway, but the constitution remained in force, each country retaining its own government, parliament, army, navy, and customs.

Norway and Sweden

The Union of Norway and Sweden remained in force until 1905, when, as a result of differences between the Swedish king and the Storting over certain questions, Norway dissolved it (June 7), and on Oct. 26 following a repeal of the union was mutually agreed upon. A plebiscite was taken, as the result of which Prince Carl of Denmark was elected king of Norway and crowned as King Haakon VII (see above).

Norway granted parliamentary suffrage to women in 1907, being the first European country to do so.

The country remained neutral during the World War, but her shipping suffered greatly as a result of the submarine warfare. The name of the Norwegian capital was changed on Jan. 1, 1925, from "Christiania" to "Oslo," the ancient designation of the city.

Norway holds jurisdiction, also, over Spitzbergen, a mountainous group of islands in the Arctic Ocean, lying 370 miles from the mainland, her ancient claim to them having been confirmed by the Treaty of Versailles (1918), subject to guarantees that no naval base be established there and that the ships of all the signatories to the Treaty be given equal hunting and fishing privileges. Its area is about 25,000 sq. mi., and its population in 1921 was 1,503 in summer and 908 in winter.

It has been said that intoxication has ever been a "vice of the chilly north," and the Norwegians have been addicted to it from the earliest times. The cold and damp climate seems to have induced intemperate habits, which were encouraged by the wild life spent in hunting and fishing. Scandinavian tradition affords ample evidence of this proneness to intoxication, and Afzelius in his early history of Sweden shows the vicious extent to which drinking customs were carried by these northern nations. He says:

> Dangerous rivals were treacherously got rid of by supplying them with liquors till they were reduced to insensibility, when the hall, usually a wooden edifice, in which they were entertained, was set on fire, or they were otherwise slaughtered. Willful self-destruction was perpetrated by first getting drunk, and then committing suicide. To appoint a marriage was to fix the day on which the "wedding was to be drunk"; to enter upon an inheritance was to drink the heritage ale; and to drink the burial ale was but another way of naming the ceremony of burial. (Daniel Dorchester, "The Liquor Problem in All Ages," p. 61.)

Early Scandinavian Inebriety

The religious ceremonies of the Scandinavians, also, were associated with drinking, and the people seemed to have the belief that drinking great quantities of ale "constituted one of the chief felicities of the Hall of Odin." *(id.)* When their sacrifices had been finished they were accustomed to end the ceremonies in drunken orgies, drinking toasts in honor of the gods until they could drink no more. Although these customs had their origin in pagan ceremonies, they did not change with the conversion of the people to Christianity, but acquired a new character. Moreover, they were encouraged by the clergy, who, realizing that they could not be stopped, allowed the people to drink at the close of religious services as before, but required them in their toasting, to substitute the names of the true God and His saints for their false deities. The Chronicles of Snorro Sturleson record that at the drinking of the heirship ale of King Sveinn

> the first bowl was drained by the king and his guests to the memory of his father; the second, to Christ, and the third, to St. Michael. For all these and for other pledges the strongest cups were given to the "Jonsburg Vikings," who were thus induced, under the influence of liquor, to offer vows of extraordinary and ruthless service to the monarch; to find, however, on the following morning, when the fumes of the intoxication were dissipated, that they had "pledged themselves to more than enough."

Although excessive drinking was universal in all ranks and among both sexes in social life, there is no lack of evidence that a decent social appearance was appreciated by the Norwegians. As such evidence may be mentioned the rules for the medieval gilds, which were organized in Norway in the latter half of the eleventh century, a short time after the introduction of Christianity. As in England and other countries, the gilds were both social and mutual-aid organizations, and were institutions of great interest and importance. They were usually established in honor of certain saints, by whose names they were designated, and among them drinking practises were often the leading characteristics. In such assemblies whole days and nights were occupied in games of chance and drunken revels, that saint being the most honored whose votaries lowered themselves to the uttermost depths of intoxication. (Dr. C. Wilson, "Pathology of Drunkenness," cited by Dorchester.)

According to the Sagas, in the days of King Olaf Kyrre ("the Tranquil"), 1066-93, when the country enjoyed peace and prosperity, drinking and subscription parties took place more often than formerly. Even before that time a kind of club had been established, the members of which alternated in having subscription parties in their own homes, which custom had been handed down from heathen ages and prescribed by the laws. The gilds established during King Olaf's reign had their special club-houses, and were more under public control. They were supervised by the clergy, and through their religious ceremonies they fostered the sense of religion; and the presence of women and children, who were admitted as members, promoted a more decent social fashion. Kings and officials were also gild members. In the most important towns such as Bergen, Nidaros (Trondhjem), and Oslo (Christiania), there were at least two or three gilds, and each populous country district probably had one.

The Gilds

The by-laws of the gilds, some of which are still preserved, prescribed a decent behavior at gild festivals; no weapon might be carried; and if any one did not rise when the clergyman gave the toast of the Holy Virgin or Christ, or if he let more drink fall on the table than he could cover with his hand, he was compelled to pay a fine.

The Reformation in the sixteenth century brought about the dissolution of the gilds, which at that time, at least according to the antagonists of Catholicism, had degenerated into wild drinking parties.

Earlier rules of behavior for merchants and

courtiers are given in a remarkable work on Norwegian customs in the thirteenth century, called the "King's Mirror" (*Kongespeilet*, "Speculum Regaled"), and cited by the historian P. A. Munch. A courtier must show decent behavior and is warned among other things against drinking-parties, except in the king's house and decent gilds.

In the last decade of the twelfth century there were complaints of inebriety in Norway, especially in the towns. The intoxication of these times was found especially in social life. The gild was an attempt to better things, but with little success. Drunken revels often led to murder, such a disorder in Bergen in 1186 being the occasion of a strong speech by King Sverre against the importation of wine and beer from Germany and against intoxication.

It is somewhat difficult to draw a true picture of the state of sobriety in ancient Norway, as the sources available give little definite information before the nineteenth century.

The exact time when spirits came into use in Norway is unknown, but they are mentioned for the first time in Norwegian history in 1531, and then as a special medicine, a remedy for all internal diseases, some being sent as a gift from a bishop to the archbishop of Norway. As an ordinance of 1586 forbade the retailing of spirits during divine service, the use of brandy must have been known at that time; but not until the latter part of the seventeenth century did brandy-drinking become common.

Early Prohibition of Spirits

A royal ordinance of 1757 against the abuse of brandy (*braenderin*) prohibited until further orders all distillation of spirits in the northern country districts: it had been prohibited in the southern districts the previous year. The ordinance contained other provisions, aiming partly to prevent drunkenness and partly to monopolize the imports of spirits from Denmark, Holstein, etc.

In 1811 another royal ordinance announced (Art. 1) that distillation of spirits in the country districts was prohibited to everybody without exception, and that no new distilleries might be established in the towns until further orders, the existing distilleries (some old, small ones) being allowed to continue their business.

Other restrictions, prohibiting the bar trade in the towns to the peasants and the sale of spirits by traveling merchants in country districts, were removed by the Act of 1816, which permitted every owner or tenant to distil brandy from his own agricultural products in stills of any size, and citizens in towns to distil brandy, in stills containing at least 200 *potter* (193 liters). At the same time the importation of brandy distilled from grain was prohibited. The sale of beer, wine, and brandy was allowed to any one who could sell ordinary wares as a merchant or trader; and tavern licenses, to sell spirituous liquors for consumption on the premises, were made obtainable by almost any one in the towns and by a large number of persons in the country.

As a result of the removal of these restrictions, combined with the current belief in the warming and strengthening power of brandy and with the special drinking habits, the consumption of that liquor increased alarmingly—from 8 liters per capita in 1816 to 16 liters about 1830. In the towns many people, especially among the working classes, drank brandy daily and at different periods of the day, considering it to be an excellent "strengthener." In social life inebriety was so little considered as disgraceful that it was the common opinion that a host was inhospitable when none of his guests got drunk. At weddings and funeral feasts in the country, which commonly lasted at least three days, brandy was often drunk in absolutely dangerous quantities; and it was a custom to welcome every stranger with a glass of brandy and to take one on waking in the morning.

About 1815 the annual imports of brandy were estimated at 6,000,000 *potter* (5,800,000 liters), or 6.6 liters per capita. In 1835 the total annual production of brandy in Norway was estimated at 20,000,000 *potter* (19,300,000 liters) of common strength (about 46.25 per cent of alcohol). As the imports of brandy in the same year amounted to 75,000,000 liters, and the exports were practically *nil*, the total consumption was about 20,000,000 liters, or more than 16 liters per capita.

Conditions as regards inebriety had gradually attracted general attention, and about 1830 a social movement for temperance and sobriety had begun in Norway, especially among the educated classes. Antispirit-drinking associations were formed which called themselves "abstinence societies," although their members were pledged only to abstinence from brandy. Permission to drink wine and beer was accorded them; but wine was rarely used, and the production of beer in breweries was unknown before 1856. Home-brewed beer, however, was in common use everywhere.

Temperance Movement of 1830

According to Dawson Burns ("Temperance History," i. 208, 266), in 1841 there were 22 anti-brandy-drinking societies which formed themselves into a union (Norske Forening mod Braendevinsdrik) on Aug. 8 of that year at Christiania (see Andresen, Kjeld Nicolay Gotthard). In 1845 the societies, numbering 68, formed a new association with the same title at Christiania under the leadership of Bishop Arup.

The sentiment which had led to the formation of the abstinence societies led also to the initiation of legislative restrictions against brandy. In its turn legislation on the question caused the decline of the societies, as the feeling existed that the laws worked well and that, therefore, the efforts of the societies were superfluous. About 1850 the temperance organizations began to decline, and by 1880 they had all disappeared.

After 1830 Norway attempted to check the growing abuse of spirituous liquor by legislative restrictions and higher taxation, and finally a measure prohibiting the production and sale of brandy was passed by the Storting in 1842, to take effect in 1850. The act did not obtain the approval of the king, who feared the economic consequences which would follow; and at its next session the Storting discarded Prohibition.

First Legislative Period

Two measures were adopted later which introduced important reforms relating to the manufacture and sale of brandy in Norway. The first, in 1845, prohibited the home distillation of brandy, prescribed a minimum limit for all stills, and thus permitted production only in factories under State

control. The second, in 1848, laid the manufacturer's tax, which had formerly been imposed on the stills, directly on the output. Since that time Government officials have kept strict supervision over the distilleries. The production tax, which in 1849 was 13 1/3 *ore* (1 *ore*= about 3½ cents U. S.) per liter (50 per cent alcohol), was often raised between 1850 and 1890; in 1894 from 80 to 95 *ore;* and in 1895 to 120 *ore* per liter. From 1900 it has been somewhat reduced (114 *ore).* The aim of this increase in the tax was to make the price of brandy higher and thereby to reduce its consumption. The revenue from the brandy tax has provided about one tenth of the State revenues from taxes of all kinds, including customs.

These measures resulted in the reduction in the number of stills from 9,727 in 1833 to 1,387 in 1840, and to 40 in 1850. The production of brandy was reduced from about 13,000,000 liters in 1843 to between 6,000,000 and 8,000,000 in 1860.

A law of 1845, also, regulated the sale of spirits and the bar trade, which before that time had been permitted to any merchant, wholesale or retail. The new law provided that retail sales should be limited to special licenses granted to persons not dealing in general merchandise; and in towns the municipal councils were to determine the number of retail and bar-trade licenses to be granted. In the country no licenses of this kind were to be permitted, unless the local governing body (elected by the people) should recommend the establishment of such places. Merchants established before 1845, however, were permitted to retain their rights, and the wholesale trade (sales in quantities of 40 liters and over) was not affected by the law.

Law of 1845

Concerning the effects of the law of 1845 during the ensuing 24 years, a Parliamentary Committee in a report dated March 27, 1871, gave the following information:

> In the country districts the brandy trade has ceased, while in the towns and boroughs (*Ladestedcr*) a remarkable decline has taken place in the number of persons entitled to carry on the bar and retail trade in brandies. Whereas in 1847 there were 1,128 persons having the right to retail spirits, in 1869 there were only 489, a reduction of 639.

By an act of 1866 the power to grant licenses was given to the municipal board, elected by popular vote, the license being for five years or less and not, as formerly, for an unlimited period.

The entire retail-licensing system was changed in 1871 by the introduction of the GOTHENBURG (or company) SYSTEM, which provided that licenses to sell spirits might be issued not only to private traders, but to companies, the shareholders of which were to receive only the ordinary interest on their shares, the remainder of the net profits to be given to the promotion of public utilities and charitable objects. Such a company was called a "samlag."

This system had been introduced in the city of Gothenburg in 1865, being recommended by a committee appointed to inquire into the causes of pauperism. There were some differences between the Swedish and Norwegian systems, as in Sweden the bar trade in brandy was carried on partly in connection with eating-houses for workmen, and the profits of the companies were divided between the city and other districts, the public treasury, and the agricultural societies.

The Gothenburg System

The first Norwegian brandy company *(Brandevins-samlag)* was established in 1871 in Christianssand, a town in southern Norway with 11,500 inhabitants (now 15,000). In the following year companies were established in four other towns, Fredrikshald, Larvik, Tonsberg, and Porsgremd, and in the next five years in 27 towns, of which the larger were Bergen, Stavanger, and Drammen. By 1889, companies were operating in 51 towns. In five towns of western Norway the laws establishing their governments, between 1854 and 1856, forbade all brandy traffic unless permitted by royal license recommended by the local authorities, and such license had not been granted in any of these towns.

In most of the towns the companies had at the time of their establishment, or at any rate a few years after, a monopoly of the bar and retail trade in spirits; and by 1894 the companies in all cities, with the exception of Christiania and Drammen, had such a monopoly. In the former city two licenses for the retail trade in spirits, founded on legislation prior to 1845, were in existence. In Drammen the company obtained the monopoly in 1896. On the other hand, the company at Skien was discontinued after 1896 and two former licensees (widows) reopened their shops and carried on a joint retail sale of brandy, devoting part of their profits to the public benefit. In Sarpsborg, where the company was discontinued after 1898, a retail sale of spirits was reestablished according to an old privilege.

Legislation regulating the sale of wine and beer began in 1851, and a number of relative laws were passed up to 1884. From 1842 a distinction had been made between wholesale and retail selling. The sale was termed either *salg*, consumption off the premises, or *skjenking,* tavorning, or consumption on the premises. *Salg* was free to registered merchants, and *skjenking* was free to any one.

Wine and Beer Regulation

The leading principle of the new laws was the delegation to the municipal board, elected for three years by popular vote, of the power to regulate the trade, especially making it dependent on license. Laws of 1882 gave the board full power in towns, cities, and landed communes to prohibit the sale without license, and to issue licenses for on and off consumption and to *samlags.* The importation of alcoholic drinks was free to any one.

The results of the legislation of this period were apparent. By 1851 the consumption of brandy had decreased to 6 liters per capita, of wine to 0.63 liter, and beer to 8.5 liters, a total consumption of pure alcohol of 3.55 liters per capita. By 1895 the corresponding figures were: Brandy, 3.44; wine, 1.44; beer, 20; and pure alcohol, 2.84. This increase in the consumption of beer and wine is believed to have been due to the improved economic condition of the country, the development of trade and production, and especially of steamship and railway communication.

Up to 1890 the initiative of antialcohol legislation had been taken by the politicians, especially by the members of the conservative parties and persons of the educated classes. In the debates on the bills in the Storting the members did not vote on any special political lines, but after 1894 the respective political parties took a special stand on the question of temperance.

The first real temperance society in Norway was founded in 1859 at Stavanger by Asbjorn Kloster. Others followed, and in 1862 all of them were united in **The Norwegian Total-abstinence Society** (see Norske Totalavholdsselskap, Det).

Kloster began in 1860 the publication of *Avholdsbladet* ("Abstinence Journal") the title of which was changed in the following year to *Menneskevennen* ("The Philanthropist"). Kloster was succeeded as temperance leader by Oskar E. G. E. Nissen, who took a lively interest in the work and practically inaugurated a new era in Norwegian temperance history. He assumed the editorship of *Menneskevennen*, and worked earnestly for the temperance cause both by his pen and on the lecture-platform. Nissen was president of the Norwegian Total Abstinence Society for eight years. During this period the number of temperance associations increased rapidly. By 1875 there were 59 societies. These held a general meeting in Christiansand (July 9, 1875). In 1879 there were 52 societies with about 7,000 members and in 1887 there were 643 societies with an aggregate of about 83,000 members. A colossal advance was made in 1885. In this year alone 184 new temperance associations were formed, and the total membership was increased by about 20,000.

Nissen's work was taken up by Sven Aarrestad, who was elected president of the Norwegian Total-abstinence Society in 1893, and two years later was chosen leader of the National Temperance party. He was active in furthering the interests of temperance in Parliament during the period extending from 1892 to 1918.

For some years thereafter membership in the Total-abstinence Society increased steadily: in 1890 there were 843 societies affiliated, with 98,000 members; in 1900 there were 1,009 societies, with 119,000 members; and in 1910 there were 1,400 societies, with 133,000 members. After 1910 there was a decline in membership, and in 1920 the number of societies had decreased to 1,202 and the membership to 110,000. In 1926 the membership was about 97,000. The present officers are (1927): President, Sven Aarrestad; secretary, Nils Högevold.

First Temperance Society

The **International Order of Good Templars** was introduced into Norway in 1877, after which it progressed rapidly. The first temple of the Norwegian Grand Lodge *(Norges Storlosje avdl. I. O. G. T.)* was established on Feb. 3, 1884. For some years there was a division of the Order, but in 1887 the two branches, the Hickmanites and the Malinsites, were again united, at which time there were 189 lodges with 7,248 adult members. The Order was again divided into two branches in 1888, one of which took the name **Norwegian Order of Good Templars** *(Den Norske Godtemplarorden)* while the other retained the old name. In 1900 there were 756 lodges with over 40,000 members, and in 1920 the number had increased to 934 lodges with over 60,000 members. In 1908 a third branch, the **Liberal Order of Good Templars** *(Den Frisindede Godtemplarorden)* was organized. At the present time (1927) it has a membership of 2,021, and its officers are: President, A. Bay; secretary, Olaf Guldbrandsen. Its official organ is *Den Frisindede Godtemplar*. The officers of the International Order are: Johan Hvidsten, Chief Templar; L. J. Jordfald, secretary; it has a membership of 88,472, and its official organ is *Godtemplarbladet*. The Norwegian Order has a membership of 6,961, and its officers are: President, K. O. A. Krogdahl; secretary, Mrs. Jensen.

Most of the Norwegian temperance societies demand that their members sign a pledge of total abstinence from all alcoholic drinks. There are two exceptions, however. The Norwegian Order of Good Templars permits its members to drink beer containing not more than 2½ per cent of alcohol, and the Norwegian Total-abstinence Society permits its local branches to decide for themselves the question of the use of such beer. All of the societies, with the exception of the High-school Pupils' Abstinence Society, the Students' Total-abstinence Society, the Society of Abstaining Physicians, and the Society of Abstaining Priests, have declared their aim to be the total prohibition of all alcoholic beverages.

The total number of organized abstainers in Norway is probably about 190,000.

Other Norwegian temperance societies are enumerated in the accompanying list, which gives membership statistics for 1927.

Among the organized abstainers should also be included members of certain church denominations, such as Methodists, Baptists, Congregationalists, Norwegian Inner Mission League, Adventists, and the Salvation Army, whose members are not included in the accompanying list.

The first political result of the temperance movement was the appointment of Sven Aarrestad, leader of the *Norske Totalavholdsselskap*, as a member of the Royal Commission to investigate the effectiveness of legislative measures against the sale of brandy and to draft a new law regarding its sale. Mr. Aarrestad took an important part in its work (1889-91) and his proposals were largely featured in the law of July 24, 1894. This law provided that: (1) Brandy producers might sell quantities of 250 or more liters to any one; smaller quantities might be sold only to *samlags* and to persons holding tavern licenses; (2) persons in cities and towns registered as merchants before the enactment of this law could sell brandy in quantities of 250 or more liters to any one; (3) the two classes of sellers pay a heavy special tax; (4) the right of selling brandy to consumers not belonging to the classes mentioned above could be given only to a *samlag*, either as a selling license or tavern license, with the following three exceptions: (a) Persons in towns holding tavern licenses under the law of 1845 could retain their right to sell, but only in quantities less than 0.35 liter; (b) persons in the country having the right to sell could continue their trade; (c) stewards on steamships might by royal license obtain a tavern license to sell to travelers; (5) licenses to *samlags* were to be issued by municipal boards of cities and towns.

Sven Aarrestad's Work

Other regulations concerning *samlags* were the following: Before the municipal board could approve the establishment of a *samlag* a local-option vote was to be taken on the proposal, every man and woman above 25 years residing in the commune being entitled to vote; to vote out an existing company, or to create one in a town where none existed, more than one half of the total votes of the electorate was necessary.

When a *samlag* was established in a town the

municipal board could decide the number of places and the buildings in which the selling should be carried on.

Under the above provisions the first local-option polls were held in 1895, 1896, and 1897, as a result of which many *samlags* were abolished. However, this movement against them greatly excited the people, and the daily press took the side of the companies, declaring that drinking habits had grown worse on account of the discontinuance of the *samlags*. Their contentions appeared the more justified as the drinking habit generally in Norway actually showed an increase at this time, but this was doubtless due to the rapidly grow-

Norwegian Temperance Societies

Name	Place and Date of Foundation	No. of Members in 1927	Headquarters	Official Organ
Avholdsfolkets Landsnevnd (Nat. Tem. Com.)	Hamar, 1905	11 Organizations	Prinsensg. 21, Oslo	*Folket* (The People)
Det Blaa Kors (Blue Cross)	Oslo, 1906	9,000	Storgaten 38, Oslo	*Blaa Korsbladet* (Blue Cross)
Den Frisindede Godtemplarorden (Liberal Good Templar Order)	Oslo, 1908	2,021	Holtsgate 8, Oslo	*Distriktsgodtemplaren* (District Good Templar)
Landskomiteen for Avholdsundervisning (National Committee for Temperance Instruction)	Oslo, 1902	10 Orgs.	Möllerg. 20, Oslo	None
Norges Kristelige Ungdomsforbunds Avholdsgruppe (Temperance Group of Norwegian Christian Young Men's Societies)	Oslo, 1913		Pastor Iversen, Töienk, Oslo	None
Norges Laereres Avholdslag (Norwegian Society of Abstaining Teachers)	Larvik, 1907	458	H. N. Osnes Strinda, near Trondhjem	*Blad for Norges Laereres Avholdslag* (Teachers' Temperance Society's Paper)
Norges Storlosje avdl. I.O.G.T. (Norwegian Grand Lodge, I.O.G.T.)	Porsgrund, June 14, 1878	83,599	Ullevoldsv. 97, Oslo	*Godtemplarbladet* (Good Templar Paper)
Norges Studerende Ungdoms Avholdsforbund (Norwegian Students' Temperance Society)	Nov. 14, 1904	932	Universitetsg. 20, Oslo	*Symra* (Miscellaneous)
Den Norske Godtemplarorden (Norwegian Good Templar Order)	Oslo, June 24, 1888	6,281	St. Olavs gt. 23, Oslo	*Den Norske Good Templar* (Norwegian Good Templar)
Norsk Jernbane-Avholdsforbund (Norwegian League of Abstaining Railwaymen)	Oslo, 1893	638	Oslo Östbanest Stasjon	*Norsk Jernbane-Avholdsblad* (Norwegian Railwaymen's Paper)
Norske Kvinders Totalavholdsselskap (Norwegian Women's Total-abstinence Society)	Oslo, Nov. 1, 1892	2,323	Mrs. I. Zappfe Tönsberg	*Det Hvite Baand* (White Ribbon)
Norske Presters Avholdslag (Norwegian Society of Abstaining Priests)	Oslo, 1909	88	Oslogate 21, Oslo	None
Det Norske Totalavholdsselskap	Bergen, Dec. 7, 1862	83,029	Möllergaten 20, Oslo	*Menneskevennen* (Philanthropist)
Stortingets Avholdsgruppe I (Abstinent Group of the Storting, No. 1)	Oslo	ca. 20	K. Markhus, Oslo	None
Stortingets Avholdsgruppe II (Abstinent Group of the Storting, No. II)	1925	ca. 20	C. Castberg Oslo	None
Kristenfolkets Aedrueligheds rad (Anti-Saloon League of Norway)	Oslo, Nov. 6, 1925	15 Orgs.	Keysersg. 1, Oslo	*Vardevakt* (Watchman)
International Order of Good Templars, Consolidated	Oslo, Dec. 26, 1925	250	Herman Foss g. 10, Oslo	None

ing increase in wages and earnings of every sort.

During 1895-99 the abolition of *samlags* was voted in 26 towns, with a total of 150,000 inhabitants; and their retention, in 25 towns, with a total population of 460,000.

This popular voting was interesting in that it showed the strength of the abstinence movement and the active interest in the promotion of sobriety and the struggle against drunkenness. This interest was evinced not the least among women, so many of whom had suffered from the inebriety of their husbands or other relatives. Of 263,000 inhabitants of 25 years and over in the voting towns, 95,000, or 36.2 per cent (Christiania excepted, where 78,000 of the 160,000 population, or nearly one half), met in the voting places for the purpose of banishing spirits from the towns.

Strength of the Abstinence Movement

Non-voters in these cases have been considered as voting for the existing condition. The interest and excitement at such plebiscites is said to have been greater than at political elections. In 1895, out of 14,100 Prohibition votes about 9,000 were cast by women, or two thirds of all the women above 25 years of age in the towns voting that year. In 1899, out of 18,600 Prohibition votes in Christiania about 12,000 were cast by women. Women also cast a large vote in Stavanger in 1896, when 64 per cent of the whole electorate voted against the *samlags*.

It was noticeable, however, that the number of votes against the companies in most towns where votings took place in 1897-99 was considerably less than in the towns which had voted in 1895-96. One important reason for this change was that the partial replacing of companies by Prohibition did not seem to have been attended entirely with good consequences. In some Prohibition towns, indeed, the condition of sobriety was said to have been improved, but in others it was considered worse. In most of the towns, however, whether under Prohibition or with a company, in 1896, probably in consequence of the strict limitations on the brandy traffic, the sale of bad, cheap, wine *(laddevin)* became general, at the same time that the consumption of spirits, calculated on the basis of production, decreased considerably. This decrease was mainly due to the unusually large export of spirits during 1896-98, at the same time that the wine imports increased. Later both the exports of spirits and the imports of wine decreased.

The political reaction against the law of 1894, as well as against the rapidly extending practise of the municipal boards throughout the country communes to deny licenses to sell wine and beer within the borders, ended in the appointment of a Royal Commission to revise the existing laws relating to the trade in all intoxicating liquors. The Commission drafted a bill with the retrogressive action of making the sale and purchase of liquor easier, and would, perhaps, have abolished the local-option voting. One member of the Commission, however, Mr. Aarrestad, stood firm for the principles of the former laws, which in some details he proposed to strengthen. The Government at last accepted most of Mr. Aarrestad's proposals and, after considerable debate in the Storting, the law of May 17, 1904 (Intoxicating Liquor Selling Act) was passed. This law prohibited the sale of brandy between

Intoxicating Liquor Selling Act

the hours of 10 P. M. and 8 A. M., and on Sundays and holidays, and after 1 P. M. on Saturdays and on days immediately preceding holidays.

In the period (1900-05) local-option votes were held in 17 towns, in 15 of which existing *samlags* were retained, while in 2 towns they were abolished. At the end of the period there were 32 *samlags* in the country which were reduced to 27 by the local-option elections in 1907, when 19 towns voted. The last series of votings took place in 1913, when 26 towns decided the question. In 9 of these towns permission was given to erect or continue *samlags* and in 17 permission was refused. As a result of these votes in 1914, there were but 13 *samlags* with the right to sell brandy in Norway.

In 1876 it had been officially estimated that the *samlags* sold only 7.5 per cent of the total amount of brandy to consumers, but in 1880 the percentage had reached 20. During 1895-1913 the consumption of spirits diminished slightly, as compared with the previous years, especially in certain communes where communication with *samlag* towns was difficult. On the other hand, consumption increased in the three largest cities and in some other towns where *samlags* were continued. The consumption of wine increased generally until 1904 when the Government laid a higher duty on strong wines, which reduced the import in that year to about half the quantity of the previous year.

During this period a reaction in sentiment against the *samlag* appeared, due to the fact that much brandy-drinking still continued, people in dry towns going to other towns where *samlags* existed to procure brandy, or purchasing it in some manner by evading the law. Further, the existence of a *samlag* in a town was considered by the trading class to be an opportunity to divert the customers from the land-districts to those towns; and the *samlags* were also good taxpayers. Considerations of this kind led to the reestablishment of *samlags* in some places, but these as well as some other new ones declined in the ensuing years, the people having learned that the evils of trading in liquor exceeded the imagined good. As the number of *samlags* decreased, the interests of those who desired to retain them became more and more closely united, the agitation in the press (which was at their command) constantly increasing.

Reaction Against the Samlag

Statistics as to the number of persons entitled to sell wine and beer for consumption off the premises are unreliable before the year 1911. In 1896 the commission for revising the laws concerning liquor estimated that there were more than 3,000 merchants entitled to sell wine and beer without a municipal license, although only about 800 of them used such a right that year. In 1900 almost all the communes (60 towns and 600 land-communes) determined that sale without a license should not be permitted; and in that year there were 3,550 licensees in the towns and 206 in the land-communes. By 1911 this number had decreased to 2,441 in towns and 134 in the land-communes. In this year there were no selling licenses in 21 towns and no licenses in 551 of the 600 land-communes.

These figures do not include licenses to *samlags* to sell wine and beer, of which there were only a few. In 1914 there were no selling licenses issued to private persons or to *samlags* in 19 of

62 towns and in 500 of the 612 land-communes.

More ample statistics are available concerning the number of tavern licenses. In 1896 there were 59 towns, in 6 of which no ordinary tavern licenses existed; in 15 there were no modified licenses to sell wine and the two stronger classes of beer.

Tavern licenses in the land-communes were comparatively few, ordinary licenses in the year 1896 numbering 101, and in 1914, 33; modified licenses, in 1896, 555 and in 1914, 139; modified licenses for light beer, in 1896, 101 and in 1914, 327. The greatest number of these licenses existed in the communes surrounding Christiania and Bergen.

In 1905 efforts were renewed by the temperance forces to secure the amendment of the Intoxicating Liquors Selling Act. In December of that year the larger temperance societies and the Methodists formed a federation to promote the common interest and unity of political work. Representatives of the local organizations were to meet in congress every three years to agree upon a program of political work and to place their demands before the national candidates. A joint number of directors were elected by the organizations, and the members were known generally as "Abstainers." Sometimes the Abstainers had their own candidates for the Storting, but ordinarily they supported the candidates of the party which endorsed their program. In local elections for communal purposes the Abstainers often had their own candidates and their own program on the question of liquor license or the denial of licensing generally. The especial aim of the federation has been agitation against the *samlags*, the first substantial result of their efforts being the appointment of a Royal Commission to investigate the extent of alcoholism in the country, the effectiveness of the laws relating to the liquor traffic, and the desirability of amending them, and to ascertain whether Prohibition or some other system was desirable.

The "Abstainers"

The reports of the Commission were delivered in 1915 and later. It is noticeable that no member of it recommended total Prohibition.

At the Congress of Federated Temperance Societies, held in January, 1915, two members of the Commission, one of whom was Mr. Aarrestad, recommended that the federation should adopt for its program (1) the abolition (if necessary by the payment of concessions by the State) of any right to sell liquor without license given by the communes; (2) the prohibition of private importation; (3) amendments regulating the trade in spirituous liquors, so that a *samlag* license could not be renewed without a plebiscite in which more than half of the electorate voted for its continuance. This program was accordingly adopted by the Congress and worked out in the draft of new legislation set up by the minority of the Commission. The elections to the Storting in that year resulted in the return of a majority of members who had accepted the program of the Abstainers.

The provision mentioned in clause (1) was enacted by statute of June 7, 1917; that mentioned in (2) was effected by royal edict of June 7, 1916, according to a statute of Aug. 20, 1915; while the means indicated in (3), which were embodied in the latter statute, never went into operation as far as the provisions of the sale of brandy were concerned.

The chief argument of the Abstainers in their demand for new legislation was the fact that the per capita consumption of alcoholic drinks (computed in pure alcohol) had practically not decreased since 1889, in spite of the increasing number of abstainers and of the restrictive measures providing for the municipal licensing system and for a reduction of the number of selling-places. All the members of the Commission, even the representatives of the liquor interests, agreed that the state of sobriety in Norway was not as good as it ought to be. Taking the entire period from 1851 to 1915 the yearly decrease in the per capita consumption of pure alcohol was 0.02 liter, this decrease being comparatively much greater before 1882. The consumption of alcoholic drinks has varied in accordance with the periods during which persons earned good wages ("good times") and those when they earned but little ("bad times"). The decrease in consumption in later years during good times may be justly ascribed to the work of the Abstainers.

In the period 1882-1915 a very material change took place in the habits of the people concerning alcoholic drinks. The peasantry, the forestry workers, fishermen, municipal and State officials, and industrial workers in some of the land districts had been accustomed to a very low alcoholic consumption, while in the cities and among the industrial workers in certain smaller country districts the consumption had been decreasing. Among the inhabitants of the cities and larger towns, however, the use of alcoholic drinks had become more and more a daily habit.

Change in Drinking Habits

After the World War, with its increased incomes for the workers, the consumption of alcohol increased greatly. At the end of 1916 several proposals were advanced to arrest the general inebriety, and while these were under consideration the royal edict of Dec. 16 was issued, prohibiting the sale of spirits from Dec. 18, 1916, to Jan. 8, 1917. At the request of the Government the police magistrates prohibited the sale of strong wines, also, during the same period. These regulations were intended for the holidays only.

The results of the sudden prohibition were so astonishingly good that there was a unanimous call throughout the country for the provisional prolongation of the prohibitory regulations. As the legality of this measure was doubtful, the prohibition against wine declined, but that against spirits was renewed. On May 25, 1917, a statute was enacted authorizing the King to prohibit trade in alcoholic drinks of any kind in war times. Later the prohibition against spirits was again renewed and the sale of wine containing more than 15 per cent of alcohol was prohibited, the statute being amended on June 28 to apply to pure wines containing more than 12 per cent of alcohol. During the same period the prohibition of the sale of beer containing more than 2.5 per cent of alcohol was enforced.

In January, 1918, the Congress of Abstainers demanded the enactment of permanent prohibition of alcoholic beverages containing more than 12 per cent of alcohol, and adopted a report containing a declaration that it was understood that as soon as the War should be ended, Norway's treaties with other countries would be remodeled in such a way that the right of the Norwegians to

regulate the liquor traffic as they thought proper would not be disputed.

These demands of the Abstainers were accepted by the Liberal and Socialist parties, but the two Conservative parties opposed the plan to make Prohibition permanent, advocating instead the Swedish system of individual control of the retail of spirituous liquors and of communal licensing of the sale of wine and beer. In the Storting elections of 1918 the Conservative parties secured nearly one half of the seats, and, the intentions of some Liberal and Socialist members being doubtful, the Anti-Prohibitionists claimed a majority of the voters against the plan. Accordingly a proposal for a popular vote on the question was suggested, which was approved by the Abstainers.

The plebiscite plan was adopted by the Government, and a bill introduced in the Storting providing for a vote on the question of making the provisional Prohibition permanent. It was unanimously carried. The result of the vote, which was held Oct. 5-6, 1919, was 489,017 for and 304,673 against the measure, showing a total of 62 per cent of all those voting to be in favor of partial Prohibition. In the whole country the number entitled to vote was 560,516 men and 638,006 women, of which number 406,821 men and 390,653 women took part, or 66.5 per cent of all entitled to vote, participation in the voting proving greater than was general in the elections to the Storting.

Plebiscite of 1919

The total population at that time was 2,658,394, of which number 45 per cent had the right to vote and 30 per cent actually voted. The majority was so great that all the political leaders declared the vote decisive and final, but later many of them declared their intention of legislating without consideration of the vote.

In the spring of 1920 a bill (the Monopoly Bill) was drafted by the chief of the Department of Social Affairs to regulate the importation and sale of lighter wines and beer, which provided for State control of the importation and wholesaling of wines, and for issuing communal licenses for the retailing of wines and beer containing more than 2.5 per cent of alcohol to *samlags* only. It was understood that the temporary Prohibition was to be made permanent, but the Government delayed proposing this until the new treaties with France, Spain, and Portugal should have been secured. Before the bill could be introduced in the Storting, however, the Liberal Government fell, and the new Government was formed by the Conservatives. The bill was then introduced as a private one by agreement with the Federation of Abstainers, but it failed to pass.

Immediately afterward a delegation was appointed to negotiate new treaties with Spain, France, and Portugal; and as a result a provisionary agreement was secured with Portugal, but no agreement was reached with Spain. Negotiations with France resulted in a treaty, which was signed on April 21, 1921, by which Norway was bound not to prohibit the importation of French wines containing not more than 14 per cent of alcohol, and to import annually 400,000 liters of French spirituous liquors for technical, medical, and scientific uses, the treaty being terminable after a notice of three months from either side. In accordance with this treaty the prohibition against strong wines was removed (June 18, 1921).

NORWAY

The former treaty with Spain terminated in March, 1921, and as no new agreement had been obtained, a commercial war arose between the two countries. In the following month the provisional agreement with Portugal expired, and a commercial war with that country, also, resulted.

In January, 1921, the Congress of Abstainers adopted a program demanding State control of the production, importation, and sale of spirits and strong wines and of the importation of lighter wines; that license to retail light wines and beer of more than 2.5 per cent alcohol be given only to *samlags*, whose creation should be subject to local option, and whose profits should be paid to the State; effective police control to enforce the laws against home distilling and smuggling; and enactments governing the right of physicians to prescribe alcoholic medicines.

These demands were accepted in the main by the Liberal, Socialist, and new Communist parties, the new Farmers' party taking no decided stand on the question. The two Conservative parties declared against the continuance of temporary Prohibition and against laws making it permanent, and advocated instead a system of "individual control."

In the summer of 1921 the Conservative Government fell and a Liberal one came into power. The Liberal platform was based on securing treaties with Spain and Portugal without giving up any prohibitory measure. Its first achievement was the enactment of prohibition against the importation, sale, and production of spirituous liquors and wines of more than 14 per cent alcohol, except for medical and technical purposes. At the same time the Monopoly Law was enacted, but without the local-option provision, and the King was given power to decide which kinds of beer were to be retailed by *samlags* only. As a result of the latter act, beer of less than 4.75 per cent alcohol was permitted to be sold by licensed merchants. The enforcing provisions of these laws were very imperfect, and the bill regulating physicians' rights to prescribe alcohol was defeated.

Spain and Portugal

At the Storting elections in October, 1921, the Conservatives and Farmers secured 74 of the 150 seats, while those favorable to the Abstainers' program secured 76. Some of the Farmers' party, also, had declared favorably toward Prohibition.

Negotiations with Spain began on Dec. 1, 1921, with an exchange of diplomatic notes seeking to end the commercial war. The terms included the provision that Norway should, until March 1, 1923, import 150,000 liters of spirits or of wine of more than 14 per cent alcohol, to be used for medical and technical purposes only.

Negotiations with Portugal extended over a long time. At last a preliminary agreement was made according to which Portugal was to make no further objection to the Prohibition Law if Norway should bind herself to import 850,000 liters of heavy wines for medical and technical purposes.

A very strong feeling against these treaties was aroused in Norway because of the obligation to import a fixed quantity of goods of which it was probable no legal use could be made, and as a result the Storting refused its confirmation. Besides this, animosity was growing against the Government because broken intercourse with Spain and

Portugal had caused losses to those who were interested in exporting fish products to those countries. These factors brought about the fall of the Liberal Government.

The Conservative Government which succeeded brought in a bill in the Storting to repeal the Prohibition law as far as related to the importation of wines containing more than 14 per cent of alcohol, such wines to be imported and sold on the same conditions as lighter wines. The bill carried March 23, 1923, and on April 11 a new treaty was signed by Norway and Portugal for re-establishing commercial intercourse.

These negotiations were considered necessary because a large part of northern Norway is dependent on the cod-fisheries, which are important, also, to western sections of the country. The products of these fisheries had formerly been sold to Russia, Italy, and central Europe, as well as to Spain and Portugal; but such trade was stopped by the World War and, as a consequence, the Spanish and Portuguese markets had attained a high value, especially after the financial depression of 1920. In the following years it was necessary for Norway to find markets for her fishery products, and in this connection Spain and Portugal were indispensable. The governments of those countries realized this fact and the export of wines being equally necessary to them, they were not disposed to accept terms of commercial intercourse with a country, whose trade depended on them, without securing their own exporting interests at the same time.

These circumstances explain the motives which led the Norwegian Government and the Storting to repeal the prohibition against the importation of strong wines, and they also show why it will be difficult to enact total Prohibition in Norway in the future.

NORWAY

Even before the prohibitory enactments of 1916 there had been violations of the laws relating to the sale of spirits, wine, and beer; and there has always been smuggling in Norway. Attempts at smuggling were made when any steamers engaged in ordinary trade arrived from foreign countries. The quantities smuggled ashore were small, but the cases were not few. The duty of detection lay entirely with the customs authorities. Illegal sale of alcoholic beverages was carried on either in hotels, inns, cafés, and similar places the owners of which had no license or by licensed dealers at illegal hours. An illegal trade in liquors in small quantities was also observed at times on the street, but this was insignificant and had no material influence on the sobriety of the people. It was little noticed by either press or public. After the enactment of the Prohibition Law, however, the press took note of such cases and published accounts of each infraction of the law, in an effort to give the impression that the liquor restrictions could not be maintained, that the sentiment of the people was against Prohibition, and that the violations were so numerous that the unlawful traffic exceeded what the lawful trade would have been without the restrictions.



NORWAY: PERSONS WAITING TO GET IN AT THE WINE MONOPOLY

When the Prohibition Law was passed it was recognized by its sponsors that it would create some opposition among the liquor interests, who would fight it and attempt to violate it, and that the opposition press would continue to attack it for a long period. It was also recognized that enforcement measures would be needed if the law was to be made a success, and that legislation should be enacted to provide penalties for violations of its provisions, to prevent physicians from prescribing the prohibited beverages as medicines, to regulate the trade in wine and beer, etc.

But in respect of securing enforcing legislation

Norway was disappointed. There were many reasons for this, one of which was that popular votings were not authorized by the Constitution. The plebiscite of 1919 was the first experience of such a vote in Norway, and it was planned by the Storting in order to glean some knowledge of the popular opinion, being thus advisory and not decisive; and that body was not bound to take notice of the vote of the majority on that special question. At the Storting session of 1920 all the political leaders declared themselves loyal to the "will of the people," as manifested through the vote, but as time went on these assertions proved unreliable. The difficulties with France, Spain, and Portugal postponed enforcement legislation and aroused in some parts of the country animosity against Prohibition as a whole. The wet press and the members of the Conservative parties agitated continuously against the Law, and succeeded in organizing those personally interested in opposition to its provisions.

The Prohibition Law contained no provisions for preventing illegal trade in liquor, the Abstainers being unable to secure the addition of such provisions to the law. However, there were some changes needed, and a few days after the promulgation of the Law the Government introduced a bill containing amendments to the Customs Law. The bill carried (Sept. 30, 1921), but the new provisions were practically of no avail. While it was before the Storting the Abstainers declared the bill unsatisfactory, and shortly after it went into operation the Government Customs Department acknowledged the failure of the amendments and proposed new ones. The new draft, also, was defective, but the reporting committee in the Storting amended it materially and it was passed and approved (Law of July 14, 1922). One of its provisions was that customs officers had a right to inspect vessels at any distance not exceeding 10 nautical miles from shore.

Law of July 14, 1922

The provisions intended to stop smuggling were not so effective as they might have been, and in 1923 some of the Government departments cooperated in electing a committee of experts in law and police administration to draft a new law. This committee revised all the provisions in the Prohibition and customs laws, in so far as they related to penal procedure, seizure, and sequestration, and drafted a new bill. The Government in March, 1924, offered a bill in the Storting to repeal Prohibition, legalize the sale of spirits, and codify the existing laws on the sale of wine and beer, the principal features of the draft of the committee being included in the bill. Repeal of Prohibition was not successful and the Government fell. The Storting, however, accepted the codifying of the beer and wine laws and the draft of the committee, and the King, in accordance with the advice of the new Government, approved the bill on Aug. 1, 1924. The law took effect on Oct. 1 of that year. It contained the essential points demanded by the Abstainers and provided legal means for Prohibition enforcement.

Another abuse which grew out of the Prohibition Law, which provided for obtaining alcohol for medical purposes on prescription of a physician, was the use of such prescriptions for obtaining alcohol for beverage purposes. Former legislation governing the rights of physicians did not recognize this evil, such legislation dating originally from 1672 when the right to trade as a chemist was made dependent on Governmental license. A new law regulating the rights and duties of chemists was passed in 1909, but it did not in any way take account of prescriptions of alcohol.

Under the old law chemists were obliged to accept any prescription offered by a physician, and this law was still valid in 1919. In an enactment of 1918 the King was empowered to regulate the importation and sale of spirituous liquors for medical use. In accordance with these provisions royal directions were given as to the quantities which a physician could prescribe, but it was later settled in the courts that such directions were not valid. The Supreme Court decided that if a physician prescribed alcohol with the knowledge that it would be used as a beverage, such prescription would amount to false testimony for which he could be severely punished. However, it was almost impossible to get a jury to decide against the physician in such cases.

Abuse of Physicians' Prescriptions

That every physician could not be trusted was recognized by the Abstainers, and demands were made for a new law regarding prescriptions. A bill to this effect was introduced in the Storting in 1921, but failed of passage. The following year the bill in an altered shape was laid before the Legislature, but did not come to a reading; and a new bill, offered in 1923, also failed. A bill, passed in October, 1923, contained a provision to the effect that the King, on the advice of a permanent committee of experts, might deprive a physician of his right to prescribe alcohol as a medicine if there was reason to believe that such right was abused. Under this rule seven physicians have been deprived of this right, and 40 others have been disciplined.

The effect of the law furnished the best test of how badly it was needed. In the years 1921, 1922, and 1923 the so-called "legal use" of pure spirit and spirituous liquors in preparing medicines or sold by chemists was as follows (in liters):

	1921	1922	1923
Pure Spirits	873,902	829,873	896,737
Spirituous liquors	689,816	864,161	1,360,265

Since 1920 the smuggling of liquor into Norway has been an organized trade of somewhat extensive character. Early in that year an attempt was made by the departments concerned with the enforcement of the law to stop the illicit trade, and an appeal was made to the customs officers to decide on the measures necessary. One difficulty was that these officers did not have the experience necessary for this police task, so it was decided to continue the fight on the basis of the old laws while working out a new system. The appropriations for this service were, however, small, and this also hindered the work; but during 1922-23 more liberal appropriations were made to check smuggling, which was then being carried on openly and extensively. By the spring of 1923 inspection-boats had been provided for the officers, and the inspection service had been reorganized for the work. The need of a special police force also became apparent, as the local police were found to be insufficient. Appropriations were secured by the Department of Justice for this purpose, and later State policemen were engaged to help the police officers in special districts.

Extensive Smuggling

Unfortunately, the fight against smuggling was unorganized, and there was little cooperation between the State officers and the local police, and among the various departments concerned. Furthermore, the Governmental administration directing their activities was divided among three departments, and this, also, caused lack of harmony in the work. During 1922 and 1923 the Abstainers carried on a fight to secure amendments to the Law, and the matter was under consideration when the Government, in 1924, laid before the Storting its bill to repeal Prohibition. At the end of 1924 the legal, as well as all other, enforcement measures to combat efforts at breaking down Prohibition had been made satisfactory, but the delay had done much harm to the country and to the confidence in Prohibition principles.

The extent of the smuggling is shown in the following statistics of cases handled by the Customs Department during the years 1918-23: 41 in 1918; 180 in 1919; 852 in 1920; 909 in 1921; 977 in 1922; and 946 in 1923. Many cases handled by the police as ordinary criminal cases are not included in the foregoing figures. The total quantity of spirits forfeited to the Customs Department during the same years was: 121 liters in 1918; 1,412 in 1919; 8,866 in 1920; 16,989 in 1921; 93,090 in 1922; and 203,390 in 1923. When such large quantities of alcohol were seized in the latter year it was generally supposed that smuggling had greatly increased, but such seizures should rather be ascribed to the fact that from March, 1923, the fight against the illegal traffic had been taken up in a more satisfactory way. According to the London *Times* of Oct. 21, 1926, in the spring of 1924, "when the Conservatives were again in office, a Government Report stated that during the past year 607,000 litres of spirit had been seized." The same authority states that "with the decay of smuggling private distillation grew, and the seizures for this offence in the first quarter of this year [1926] are far larger than those in the whole year of 1925." In the latter part of 1924 it was generally acknowledged that smuggling was decreasing, the best evidence of which is that the price, in illegal sale, of a tankard containing 10 liters of spirit was about 200 kroner, while in 1923 it had been as low as 20 kroner. Ordinarily the price was 60 to 80 kroner. There is no doubt that the quantity consumed from 1920 to 1924 was much less than it would have been under legal sale as in 1904-14.

According to the Statistical Bureau, at the end of 1923 about 6,000 persons had been fined or sentenced to prison as producers, sellers, or buyers of illegally manufactured or imported liquors.

It may be mentioned, also, that the attitude of the people with regard to smuggling is widely different in various parts of the country, the largest market for smugglers being in the vicinity of Oslo, Bergen, and Trondhjem. The smaller farmers and fishermen in the west and north also buy smuggled liquor to some extent.

Illicit Distilling

Before Prohibition was adopted the opposition forces had foretold the danger of illicit distilling, should such a system go into effect, but later events proved that the danger had been exaggerated. The official statistics give the number of persons sentenced for illegal distilling as follows: 46 in 1918; 311 in 1919; 644 in 1920; and 244 in 1923.

There are no complete statistics for 1921 and 1922. In view of the small number of cases of illegal distilling, the anti-Prohibitionists contend that the people could buy freely smuggled liquors, and so had no reason for distilling. It was feared by many that if smuggling should be stopped illicit distilling would be attempted; but the problem of home distilling has several times confronted the Government, which has always succeeded in stopping it; and there is no reason to believe that it could not be controlled again.

Before the enactment of the law of 1917 it had been evident that the prohibition of distilled liquor might to a large extent be counteracted by the sale of strong wines, to remedy which the temporary prohibition of such wines was included in the law of May 25 of that year. There is no doubt that general sobriety can not be upheld so well when strong wines may be bought as when they are forbidden. The relations of Norway with Spain and Portugal, however, in the opinion of the politicians, made it impossible to prohibit wines, and the restrictions on heavy wines were consequently removed, as mentioned above.

In the campaign to make the temporary prohibition of strong wines permanent, the Prohibitionists demanded that the power of municipal boards to give liquor licenses be made subject to local option, but they were unable to secure such a provision. Indeed it has often happened that the municipal boards, in the belief that legal trade in wine and beer would counteract the illegal trade, have given licenses where none existed before and in such circumstances that if a vote had been taken in the community no license would have been given. This extension of the number of licenses also worked harm to the general sobriety.

Beer Regulations

For fiscal purposes, in Norway, beer is divided into three classes: (1) light beer, containing as much as 2.5 per cent alcohol; (2) middle strong beer, from 2.5 to 4.75 per cent alcohol; and (3) strong beer, from 4.75 to 7 per cent alcohol (by volume). In 1919 the Prohibitionists demanded that trade in classes 2 and 3 be made subject to license of specially chartered companies, the net profit of which—7 per cent interest to shareholders excepted—should fall to the State *(samlags)*. The aim was to deprive breweries of the right to sell strong beer directly to the consumer and to diminish the number of licenses; also, to make persons engaged in the sale uninterested in the profits. The political parties that were in favor of Prohibition accepted these demands. According to the Monopoly law of Sept. 16, 1921, the King was to decide which kinds of beer should be sold by *samlags*; and his decision placed only class 3 under license of *samlag* or of the chartered company *Aktieselskapet Vinmonopolet*.

Thus it is seen that, in considering the state of sobriety of the Norwegians under Prohibition, the extent to which the prohibition of spirituous liquors is violated can not alone be regarded, but the ways in which beer and wine can be legally sold must be taken into account. The Prohibitionists believe that when spirits can not be legally sold the people drink more strong wine and beer, and that such prohibition makes necessary more restrictions regarding the sale of wine and beer than before. Further, they contend that most of the inebriety of the three years following the

prohibition of spirits was due to the sale of legal drinks, and not to illegally sold liquors, as the anti-Prohibitionists claim; but it is difficult to distinguish between drunkenness caused by legal beverages and that caused by illegal ones.

Drunkenness was made a punishable offense by a law of May 31, 1900, which was amended in some particulars by the law of Sept. 3, 1918. The new law provided that:

> Everyone who wilfully or inadvertently brings himself in an evident state of intoxication in which he is observed at a place that is open for traffic of the public and that is destined for traffic of the public, shall be fined.
>
> If he previously in the last year has been fined three times pursuant to this section or to Sections 17 and 19, he can be put in jail up to 3 months. (Section 16.)
>
> Everyone who wilfully or inadvertently brings himself in a state of intoxication in which he disturbs the general peace and order or the public traffic or annoys or causes danger to others, shall be fined or put in jail up to 3 months. (Section 17.)

The changes made by the new law were of no material moment, but were designed to make it easier for the police to enforce its provisions, and to make it clearer that public drunkenness constituted a public offense. Besides this action of the lawmakers, since about 1860 there has been a steadily increasing feeling among all classes that it is blameworthy to get drunk in private as well as in public; and this has caused the police to be stricter in enforcing the law, especially since 1919.

Statistics of the number of persons arrested in accordance with the above provisions have been kept since 1860, and since 1913 of the number of persons fined without being arrested. The figures have always been high, compared with corresponding figures in other countries. Since 1917 anti-Prohibitionists have contended that the number of arrests in Copenhagen, where spirits can be bought legally, and in Stockholm, where the sale of spirits is restricted, have been less than in Oslo. From this they draw the conclusion that if Norway restricts the sale inebriety will increase, and that Prohibition will increase it still more. The Prohibitionists consider that if this contention were true there should be no drunkenness and no alcoholism in Berlin and other cities of Germany, or in Italy, Spain, etc. But such is not the case. If it were true, inebriety would have been far worse in Norway from 1880 to 1914 than in Sweden and Denmark. But even fanatical anti-Prohibitionists admit that the sobriety of Norway was far better in that period than in the countries mentioned, and far better than in any other country with the exception of Finland.

Liquor Arrests

An examination of the drink statistics of Norway shows that the persons who reside in the place where they were fined or arrested belong to the working classes only. But the personal experiences of students of social conditions show that the working classes as a whole do not drink more than the other classes of the population. Statistics show, also, that a great number of the cases of drunkenness are caused by persons who come from a distance to the drink-shops. They come to town in order to amuse themselves, or to look for work, to sell their products, or for other business; they are not accustomed to drink, and become intoxicated by drinking small quantities; and do not behave as those who are daily users. No special care is given to prevent them from wandering on the streets, and so they are arrested. Residents who become drunk are more likely to be cared for at home and are not seen by the police.

The number of licenses to trade in strong beer and wine increased from the middle of 1922. When granting new licenses or more licenses than before, the municipal boards in some, perhaps in many, places held the opinion that the legal sale should diminish the illegal buying of drink. Such an effect, however, was not observable. On the contrary, the extended sale of wine and beer caused much illegal consumption.

There is no doubt that the population as a whole drank much less during Prohibition than during the legal sale of spirits in 1904-14; but even the Abstainers admit that conditions under Prohibition were not good in 1922-24.

The Berge cabinet in March, 1924, discussed a proposal for repeal of the Prohibition Law. Some contended that effective enforcement was impossible without such infringement of personal liberty as to make conditions intolerable. The conclusion arrived at was that the best, if not the only way, to deal with the problem was, first, to repeal the Prohibition Law and then to "take up the fight against the drink evil on the same lines as those followed before the World War; to work for voluntary temperance and public control of the sale of alcoholic liquors."

On Aug. 1, 1924, an amending law was passed by the Storting which left the main position unchanged. With some minor amendments (1925 and 1926) it remained in force until 1926. Early in the latter year the Norwegian Government decided to submit the entire question of Prohibition to a popular vote. In May an act was passed authorizing a referendum, and on Oct. 18, following, the voting took place. The poll, as officially reported, was as follows:

For continuance of Prohibition	423,031
For repeal of Prohibition	531,084
Majority for repeal	108,053

This result was naturally very disappointing to the temperance reformers. It should be remembered, however, that Prohibition concerned spirits only: beer and light wines were legally sold.

It has been said that the Prohibition Law was defeated by the wets in Oslo. This statement is inaccurate. An analysis of the polling shows that in the country districts as a whole a majority of 21,068 in a total poll of 625,900 votes was cast for the continuation of the Prohibition Law, whereas in the towns where the votes cast for and against Prohibition totaled 328,194, no fewer than 228,657 votes, or 70 per cent, were cast for repeal.

After the Referendum of October, 1926, the Government appointed a commission to consider and report upon a new liquor law. This law, enacted by the Storting April 4, 1927, limits the sale of spirits to 13 cities, non-Prohibitionist in 1916. From 1928 the sale of spirits in cities of fewer than 4,000 inhabitants is forbidden; consequently in four of the thirteen cities Prohibition will be introduced automatically in 1929. Transportation of distilled liquor by the mails is forbidden. Receipts from the sale of spirits are to be paid into the sick-insurance fund and the special fund devoted to the fight against alcoholism.

The new law went into operation (May 2, 1927) very quietly according to press reports from Norway. In Oslo 13 stores were opened at 11 o'clock A. M., and remained open till 5 o'clock P. M. Bran-

dy and whisky were most in demand. The age limit for purchasers was fixed at 21 years.

On Dec. 10-17, 1928, a vote was taken in eighteen towns to determine the right of selling spirits during the ensuing six years. Three of these towns had possessed such right since May 2, 1927; in the other fifteen towns no such rights had existed. In nine of the towns, namely: Christiansund, Halden, Larvik, Lillehammer, Narvik, Notodden, Porsgrund, Sandefjord, and Skien, with a total population of 89,200, the sale of spirits during the next six years was prohibited by a majority of 4,933. In the following six towns, namely; Christiansand, Drammen, Fredriksstad, Horten, Kongsberg, and Moss, with a total population of 89,000, the right to sell spirits was accorded by a majority of 6,159. It is expected, however, that the voting in Christiansand will be declared illegal. As there is no provision for the taking of another vote the town will consequently lose its right to sell spirits.

Three other towns, namely: Arendal, Bodö, and Tromsö, retained their right (dating from May 2, 1897) to sell spirits.

In the opinion of the Rev. David Ostlund, representative of the World League Against Alcoholism in Norway and Sweden, the outlook for Prohibition in Norway has decidedly improved. He states that in October the General Council of the Norwegian State Church met in Oslo, and that, on the motion of the Rev. Johs. Wisloff, president of the Anti-Saloon League of Norway, it was unanimously resolved that the Council urge the Christian people in all the eighteen towns to do their utmost to prevent the establishment of the sale of spirits in those towns.

A wireless dispatch to the *Christian Science Monitor*, under date of Feb. 8, 1929, states that an amendment to the criminal law, whereby drunkenness ceases to be a sufficient ground for acquittal, was passed by both houses of the Storting. The new provisions, however, permit punishment to be reduced if the act "be committed in a state of unconsciousness induced by self-inflicted intoxication."

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NORWEGIAN MERCHANTS' TOTAL-ABSTINENCE LEAGUE. See NORGES HANDELSSTANDS TOTALAVHOLDSFORBUND.

NORWEGIAN RAILWAYMEN'S TEMPERANCE SOCIETY. See NORSKE JERNBANE-AVHOLDSFORBUND.

NORWEGIAN TOTAL-ABSTINENCE SOCIETY. See NORSKE TOTALAVHOLDSSELSKAP, DET.

NORWEGIAN UNION AGAINST BRANDY-DRINKING. See NORSKE FORENING MOD BRAENDEVINSDRIK.

NORWEGIAN WOMEN'S TOTAL-ABSTINENCE SOCIETY, THE WHITE RIBBON. See NORSKE KVINDERS TOTALAVHOLDSSELSKAP (DET HVITE BAAND).

NOTT, ELIPHALET. American Presbyterian clergyman, educator, and temperance advocate; born at Ashford, Conn., June 25, 1773; died at Schenectady, N. Y., Jan. 29, 1866. Left an orphan at an early age, he was reared in the family of a brother. He taught school, to obtain the means to support himself at college, and graduated from Brown University in 1796. He then studied theology, was licensed to preach by the New London Congregational Association, and was sent as a missionary into Central New York. Soon afterward he accepted a call to the Presbyterian Church, Cherry Valley, N. Y., where, in addition to his ministerial work, he established an academy and became its principal. From 1798 to 1804 he had charge of the First Presbyterian Church, Albany, N. Y., preaching, in the last year of his pastorate, the funeral sermon of Alexander Hamilton, which was published in several editions. During the same year (1804) he was chosen president of Union College, Schenectady, and he held this position until his death, an uninterrupted term of 62 years.

Nott's investigations in physical science, and especially concerning the nature of heat, were of a practical nature and resulted in many inventions, for about 30 of which he obtained patents. The first stove devised for burning anthracite coal was his invention, and bore his name. As a college president he stands in the front rank.

Nott was a tower of strength to the temperance reform movement of his day. "One Hundred Years of Temperance" (page 147) says of him:

> The shrewdest man in the State of New York—according to popular estimation—fifty years ago, was Dr. Eliphalet Nott, the president of Union College. The students all knew him as "Old Prex," and the stereotype pun was "Why is 'Old Prex' like a *dead* man? Because he was and is *Nott.*" Such statesmen as Marcy and Seward were accustomed to consult him as a sort of supreme court when they were in doubt about the wisdom of a measure of public policy. Dr. Nott—like his neighbors, Dr. Hopkins of Williams, and Dr. Humphrey of Amherst College—gave in an early adhesion to the temperance movement. He published "Ten Lectures on Temperance," which went to the root of the matter, and had an immense influence on the public mind. He grappled with the sophistries drawn from science and Scripture, and "squelched them (in Carlyle's phrase) like a rotten egg." He lived to a great age, almost a century, and was a fine example of the virtue of teetotalism in preserving the health of body and mind.

Nott was the first to advance seriously the claim that the Bible recognizes both a fermented and an unfermented wine, sanctioning the use of the latter only; and from his advocacy of this opinion dates the Bible Wine controversy.

The following passage occurs in his address to venders (see Marsh, "Temperance Recollections," p. 169, N. Y., 1866):

> Brethren, innkeepers, grocers: those whose business it has been to sell to drinkers the drunkard's drink, has it never occurred to your mind, that the liquors dispensed were destined, though unseen by you, to blanch some glow of health—to wither some blossom of hope—to disturb some asylum of peace? . . . Have you never in imagination followed the wretched inebriate, whose glass you have poured out, or whose jug or bottle you have filled—have you never, in imagination, followed him to his unblessed and comfortless abode? Have you never mentally witnessed the faded cheek and tearful eye of his broken-hearted wife—never witnessed the wistful look and stifled cry of his terror-stricken children, waiting at nightfall his dreaded return. . . ?
>
> And ye, men of fortune, manufacturers, importers, wholesale dealers, will you not, for the sake of the young and the old, the rich, the poor, the happy, the miserable, in one word, for the sake of our common humanity, in all the states and forms in which it is presented, will you not shut up your distilleries, countermand your orders, and announce the heaven-approved resolution, never hereafter to do aught to swell the issue of these waters of woe and death, with which this young Republic is already flooded?

NOTT, PHILIP. British architect and temper-

ance official; born at Gorron, near St. Austell, Cornwall, England, Oct. 8, 1839; died at South Brisbane, Queensland, Australia, June 3, 1921. He was educated in the Church school at Gorron. In 1866 he married Jean Wright of Norwich. A few years later he emigrated to Australia and settled in South Brisbane, Queensland. There, in 1874, he joined the Independent Order of Rechabites. He was one of the members who instituted the David Livingston Tent, No. 5 (1874), and in 1878 was chosen District Chief Ruler. Thenceforward he was continuously in office in various positions.

From 1880 to 1886 Nott was chairman of the South Brisbane Local Option League, and he successfully fought all applications for liquor licenses in the district.

His services were not confined to temperance work. From 1888 to 1903 he was an alderman of the city of South Brisbane, retiring in the latter year, and in 1899 he was chosen mayor by his fellow aldermen.

NOVA SCOTIA. A maritime province of eastern Canada; it is a peninsula connected with New Brunswick by an isthmus about fourteen miles wide; area, 21,428 sq. miles; population (1921) 523,837; capital, Halifax (pop. 58,372).

Nova Scotia was discovered in 1497 by John Cabot, was colonized in 1598 by the French, and was taken by the English in 1621. In 1632 it was restored to France, with Quebec, by the Treaty of St. Germain-en-Laye, but was again ceded to England at the Peace of Utrecht (1714). Following the Peace of Aix-la-Chapelle (1748) a settlement of disbanded troops was formed there by Lord Halifax, and the city which now bears his name was founded. Cape Breton was not finally taken from the French until 1758. From 1784 to 1819 it formed a separate colony.

Nova Scotia is represented in the Dominion Parliament by 10 members in the Senate and by 14 members in the House of Commons. Local government is administered by a lieutenant-governor, assisted by an Executive Council of 9 members, responsible to the Legislature, consisting of a Legislative Council of 21 members, appointed by the governor for life, and a House of Assembly of 43 Representatives, elected every five years.

The Province has extensive iron- and steel-works, valuable fisheries, and a number of important shipyards.

Temperance sentiment showed itself early in Nova Scotia. A temperance convention was held at Halifax in 1834, and another at Annapolis in 1835. A resolution was adopted at the Halifax meeting to the effect that the Legislature be requested to renounce the raising of revenue by taxing ardent spirits. A sort of local option had existed since early times. Justices of the peace were permitted to grant licenses in 1773, and in 1799 it was provided that the grand jury should nominate and recommend to said justices "as many fit and proper persons of good fame and sober life and conversation as they judged necessary to be licensed."

One of the active temperance associations in Nova Scotia was the order of the Sons of Temperance, the first division of which, Acadia Division, was formed in what is now the town of Yarmouth on Nov. 17, 1847. The Grand Division was organized in 1848. At one time it had as many as 15,000 members as well as 100 Bands of Hope with 5,700 members. The Order, in 1851, committed itself to the principle of legislative Prohibition; and in that year active propaganda to secure a prohibitory law for the province was begun.

In 1851 ten counties of Nova Scotia refused to grant any licenses. A bill to regulate the manufacture, importation, and sale of intoxicating liquors was killed in committee March 15. Petitions urging the House to adopt measures effecting the total abolition of the liquor traffic were presented to the Assembly by fourteen counties during this year.

On March 12, 1855, a similar temperance bill was killed after having been sent to the Legislative Council. At a temperance convention held at Halifax Feb. 20-21, 1856, a resolution was adopted to petition the Legislature for a law prohibiting the sale of intoxicating liquors, except strictly for purposes of medicine and useful manufactures. The Legislature rejected a Prohibition bill later in the year, on the ground that Nova Scotia should see how the New Brunswick law of 1855 operated, before committing itself. A new liquor-license law was enacted in 1858, effecting very slight changes in the existing law. Only minor changes were made in it until 1886. In that year a new and very stringent act was passed, which formed the basis of liquor legislation until the enactment of the Nova Scotia Temperance Act of 1910, which became operative throughout the province with the exception of the city of Halifax.

A stronghold of temperance sentiment, Nova Scotia claims the first temperance organization in Canada, the Beaver River Total Abstinence Society, of Beaver River, Yarmouth County.

About February, 1828, Josiah Porter became deeply impressed with the evils of intemperance, and came out alone as an advocate of total abstinence. His first convert was Daniel B. Corning. At a meeting held April 28, 1828, the following pledge was drawn up and adopted:

> We the undersigned, firmly believing and most assuredly gathering that the use of Spiritous Liquor is prejudicial to the Body and Soul of Mankind in General both Spiritual and Temporal and to remedy this great and Spreading evil.
>
> We therefore whose names are hereunto annexed do forever renounce the use of Ardant or distilled Spiritous Liquors of any Kind except what may be taken as a Medicine in case of Sickness. And we pray Almighty God to establish our Hearts and Strengthen our Serious Resolutions.
>
> (Signed) JOSIAH PORTER, JONATHAN RAYMOND, DANIEL B. CORNING, WILLIAM PERRY, DAVID CORNING, EBENEZER CORNING, JOSEPH CORNING, DAVID CORNING, Jr.

Josiah Porter was appointed president, and he held office for twenty-two years.

The Society still functions (1928), and meets monthly in Memorial Temperance Hall, erected in 1880, in honor of the founders of the Society, on the spot where the above-quoted pledge was first signed. The president is the Rev. H. T. Wright, of Port Maitland, and the secretary is Mrs. Charles Wyman, of Beaver River.

On Sunday, Aug. 26, 1928, the Society celebrated the one-hundredth anniversary of its foundation with an afternoon out-door service and an evening service held in Beaver River Church.

The province has counties from which the legalized liquor traffic has been excluded for more than three quarters of a century. Its license law was exceedingly stringent, making it difficult for the traffic to retain a foothold. The law provided that, except in Halifax, no license should be granted

unless the applicant secured the consent in writing of two thirds of the ratepayers in the polling subdivision in which the license was to take effect. In Halifax the proportion was three fifths. These petitions, verified on oath, had to be obtained annually; otherwise renewal of the licenses would not be permitted. The city of Halifax has been the center of degrading influences for years, and has made the enforcement of Prohibition difficult throughout the province.

The Nova Scotia Prohibition party was organized at Moncton Nov. 13, 1889, at a convention

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ganized in the towns and county districts. The Association strengthened the sentiment already existing against the saloon, and fostered a more virile public spirit on the whole temperance question. The Rev. H. R. Grant was appointed its secretary. In 1904 there were as many open drinking-places and barrooms in the county as there were churches, and in a little over two years the Association had closed every one of them. Liquor was still sold, but not openly, and arrests for drunkenness were reduced over 50 per cent. The Association did not claim credit for all this progress,



NOVA SCOTIA: MEMORIAL TEMPERANCE HALL, BEAVER RIVER (SEE PAGE 2033)

representing the churches, Sons of Temperance, Good Templars, Woman's Christian Temperance Union, Reform and Prohibition clubs. The first officers were: J. T. Bulmer, Halifax, president; Rev. A. S. Thompson, Petit-Codiac, secretary; and B. D. Rogers, Stellarton, treasurer.

A plebiscite was taken in 1894 on the question of Prohibition, the vote being as follows: for, 43,756; against, 12,355; majority for Prohibition, 31,401. At another, taken in 1898, the result was: for Prohibition, 34,678; against, 5,370.

The Scott Act, like every other law that conflicts with the cupidity of a wealthy interest, is violated in Nova Scotia; but its value is proved by a comparison of the quantity of alcohol consumed after its passage with that consumed before its enactment, which showed a considerable reduction.

In 1904 the Temperance Association of Pictou County, N. S., undertook organization, law enforcement, and campaign work on a comprehensive basis. A total-abstinence pledge-signing campaign was inaugurated; temperance literature was distributed; and temperance committees were organized in the towns and county districts. The Association strengthened the sentiment already existing against the saloon, and fostered a more virile public spirit on the whole temperance question. The Rev. H. R. Grant was appointed its secretary. In 1904 there were as many open drinking-places and barrooms in the county as there were churches, and in a little over two years the Association had closed every one of them. Liquor was still sold, but not openly, and arrests for drunkenness were reduced over 50 per cent. The Association did not claim credit for all this progress, but by cooperating with local committees it was of great assistance in bringing it about.

Temperance legislation was an outstanding feature of the 1907 session of the Nova Scotia Legislature. Two bills were passed, both of which were sponsored by members of the Government. The first was introduced by S. McPherson, and provided for a reduction in the number of licenses in Halifax (city), for an increase in the license fees, and for the withdrawal of the measure of local option then enjoyed by the license districts. Considerable discussion arose over the reduction of licenses, which then numbered 114. The bill called for 90 until the census of 1911, when the number was to be 1 to every 500 inhabitants. There was a strong disposition in the House of Assembly to reduce the number to 60, with 1 to every 800 of population after 1911, and it was only with great difficulty that the liquor forces in the House held the number to 90, with the ratio of 1 to 600 after 1911.

The other bill was introduced by the attorney-general. It passed the Lower House with only slight alterations and went through the Legisla-

tive Council without amendment. This act made certain changes in procedure which simplified some matters and forbade licensees and other persons in Halifax to send liquor to any one other than a properly qualified vender in Scott Act and No-license counties. It also provided for the proper labeling of packages containing liquor, and forbade any carrier to receive packages of liquor improperly marked, or consigned to any one other than a licensed vender. Power was given inspectors to open suspected packages for the purpose of ascertaining whether they contained liquor. Stipendiary magistrates were empowered to inquire of prisoners charged with being drunk and incapable as to the places where they procured the liquor that caused their intoxication. Commercial travelers and agents were forbidden to solicit orders for liquor in Scott Act and No-license counties.

The Nova Scotia Temperance Alliance (commonly cited as the N. S. T. A.) at its convention at Truro, Jan. 21, 1908, announced that the Rev. H. R. Grant, D.D., formerly of the Pictou County Temperance Association, had been secured as secretary. This convention recommended that the N. S. T. A. press the Government for provincial Prohibition, and invited the Lord's Day Alliance and the Moral and Social Reform Council of Nova Scotia to cooperate with the Alliance in securing the enforcement of all prohibitory laws. The N. S. T. A. is composed of delegates from various denominational and temperance bodies of the province, and is the central factor in all matters connected with temperance reform and legislation.

Another temperance society which rendered invaluable assistance to the N. S. T. A. in its work was the League of the Cross, a Catholic organization. The Sons of Temperance, the Good Templars, and the W. C. T. U. also cooperated.

In 1908 the Halifax Temperance Alliance appealed to its members to refuse to sign petitions continuing barrooms in the city, the annual renewal of a license in Nova Scotia being dependent upon the applicant securing a petition signed by a majority of the ratepayers in the polling subdivision in which the barroom was situated.

On March 30, 1910, a motion was introduced in the Nova Scotia Legislature by C. A. Campbell, which read as follows:

Resolved, That in the opinion of this House, the Government should accede to the request of the Nova Scotia Temperance Alliance and place upon the statute-books and enforce a provincial prohibitory act respecting intoxicating liquors, and seek to obtain from the Federal Government and Parliament the enactment of such legislation as may be required to prohibit the manufacture and sale within, and the importation of liquors into, the province.

The motion was seconded by R. M. McKay. In reply the Premier declined to discuss the resolution immediately because of legislation soon to be introduced, and the debate was adjourned.

On April 13 Attorney-General McLean introduced into the Legislature a Prohibition measure, the Nova Scotia Temperance Act, which was hailed by temperance workers throughout Canada as another step toward the ultimate abolition of the liquor traffic in the Dominion. Its terms made possible the total outlawry of the sale of intoxicants, but it was so framed that further action by Prohibitionists would be required first.

The measure provided for the total prohibition of the sale, or keeping for sale, of intoxicating liquor in every part of the province, excepting Halifax, Richmond County, and counties then under the Canada Temperance Act. Prohibition would come into force in Richmond County upon the expiration of existing licenses, and in Halifax upon the securing of a majority vote to that effect. Should the Scott Act be repealed, the counties under its jurisdiction at the time of the passage of the Nova Scotia Temperance Act would be under Prohibition. Liquor might still be sold by venders appointed by the Government, by chemists and druggists, and for medicinal, scientific, and sacramental purposes. The Act was passed April 22, 1910. It became operative throughout the province, with the exception of the city of Halifax. At that time there were 46 licensed bars and 5 wholesale liquor-houses in Halifax.

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At the 1911 convention of the N. S. T. A., held at Halifax, the Government was commended for enacting the Nova Scotia Temperance Act, but regret was expressed that the prohibitive features did not apply to the whole province.

The N. S. T. A. urged the nomination and election of candidates, irrespective of party, who would support legislation favorable to Prohibition. The Dominion Government was urged to exclude the serving of liquor from the canteens of the Canadian army and navy.

In 1911 the Alliance secured six amendments to the provincial Temperance Act, which defined "liquor," strengthened the clause regarding the finding of contraband liquor, and increased the powers of liquor inspectors. Meanwhile, the organization engaged in a comprehensive educational campaign.

The Nova Scotia Government was repeatedly asked in 1912, 1913, and 1914 to place Halifax under Prohibition. Each time the request was refused, but with each succeeding year the demand grew more insistent. In 1915 a bill was introduced for that purpose and was defeated only by the casting vote of the Speaker. Prohibition sentiment continued to grow, and on April 29, 1916, a measure was enacted making Halifax a Prohibition city and thus enacting total Prohibition for the entire province of Nova Scotia. It became effective June 30, 1916.

In 1920 a number of amendments were added to the Temperance Act by the Legislature. They related to the sale of liquor for medical purposes, and to the consumption and possession of liquor.

On Oct. 25, 1920, a vote was taken on the importation of intoxicating liquor for beverage purposes into Nova Scotia: the result was a majority of nearly 60,000 against importation. One of the chief factors contributing to this majority was the stand taken by all the churches. The Roman Catholic archbishop and the bishops strongly favored Prohibition. Every county gave a majority, and several towns, large majorities, for Prohibition, thus showing that the people believed that the dry law had been beneficial and that they were prepared to stand by it in increasing numbers. The ex-Premier, the Hon. E. A. Armstrong, has long been a pronounced Prohibitionist.

As regards the results of Prohibition in Nova Scotia, the Rev. H. R. Grant, D.D., general secretary of the Social Service Council of Nova Scotia, reported to the All-Canada Conference of Prohibitionists, held at Winnipeg, March 5-6, 1925, as follows:

To support our claim that prohibition is meeting with success note the following:

1. The closing of the bar-room, and the consequent difficulty of obtaining drink has been one of the contributing factors in the general improvement of public health in the last few years. The chairman of the Health Board of the city of Halifax stated publicly, 23rd August, 1923, "The health of the city was never better."

2. Leading business men, employers of labor, workmen in different occupations, have given it as their opinion that prohibition has been of material benefit.

3. Clergymen of all denominations, physicians, social workers, and others who visit the homes of the people bear testimony to the moral and material benefit.

4. Police records show that since 1916 there has been a marked decrease in convictions for drunkenness, and in convictions for all offences throughout the Province. . .

The leading daily papers, the "Halifax Herald," and the "Morning Chronicle," and the press of the province in general are in sympathy with prohibition, and frequently comment on the improved conditions. For instance, the Halifax Herald of December 26th, 1924, said:

"Recalling past Christmases in Halifax, officials of the department declared last night that not more than seventeen years ago in Halifax, it was customary to have between 35 and 40 "guests of the city" locked up over the holiday on charges of over-celebrating. Only one lonely drunk found his way into the police station during the period extending from Christmas Eve to Christmas night."

On March 1, 1927, the House of Assembly rejected a proposal for Government control.

NOYAU or **NOYEAU.** A liqueur compounded of brandy or other spirit, flavored with macerated orange-peel and the kernels of peaches, apricots, or other fruits, and sweetened. There are two main sorts, pink and white.

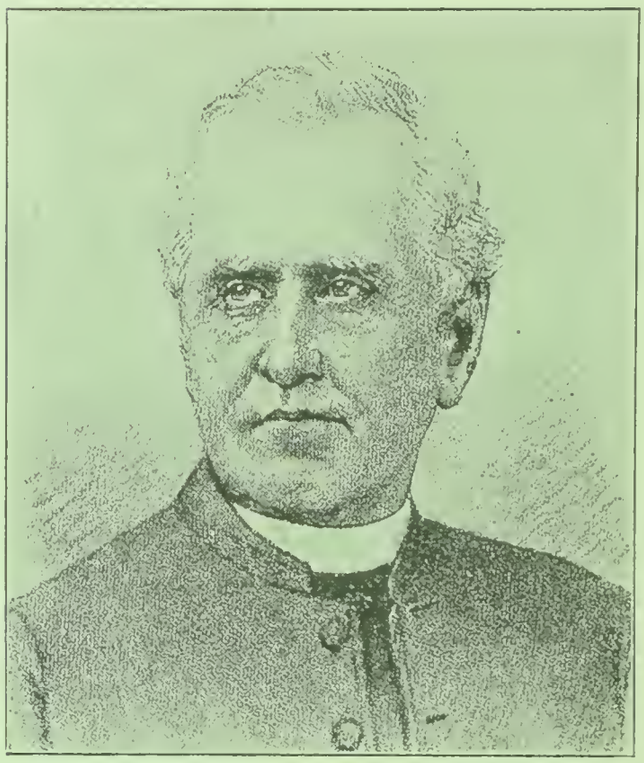
NUBEEZ. An intoxicating drink prepared from dates and raisins by the ancient Persians. In the first century after the establishment of Mohammedanism this drink was still allowed by certain sectarians, who did not consider it as coming within the Prophet's prohibition against the use of intoxicants.

NUGENT, JAMES. English Roman Catholic priest and temperance advocate; born at Liverpool March 3, 1822; died there (date of death unknown). He was educated at Ushaw College, Esh, Durham, and at the English College, Rome, Italy. Ordained to the priesthood, he was appointed assistant priest at Copperas Hill, in the slums of Liverpool. Shortly afterward he assumed the position of director of St. Nicholas' Boys' Guild, which aimed at the protection of the morals of the young after they had finished school. With the aid of Canon Carr and a Mrs. Holmes he succeeded in establishing a school at Spitalfields, a locality abounding in vice and wretchedness. Later he instituted the Catholic Middle School, in Rodney Street, which was succeeded by the Catholic Institute in Hope Street. In this last-named undertaking he was ably assisted by Canon Worthy, of Euxton, Chorley. For 22 years he was chaplain of the Walton House of Correction, the Liverpool borough jail, where he witnessed daily the evil results of alcoholism. He became interested in the Association of Providence, an organization which provided shelter for homeless and friendless boys of Liverpool. This Association opened a boys' home, which later became known as the Soho Street Boys' Refuge.

A liberal-minded and generous-hearted philanthropist, it was natural that Father Nugent should become associated with the temperance movement. Upon being urged to institute a Catholic total-

abstinence society by Joseph Thomas, Father Nugent formed (Feb. 29, 1872) the Father Mathew Total Abstinence Association, which a short time later became one of the most powerful branches of the LEAGUE OF THE CROSS (founded by Nugent and Cardinal Manning).

Nugent was one of those examined in 1877 by the Lords' Select Committee on Intemperance.



REV. JAMES NUGENT

NUISANCE. A source of annoyance, harm, or trouble. As long ago as 1832 the traffic in alcoholic beverages was declared a public nuisance. In that year America was visited by cholera, and the city of Washington, D. C., was threatened. Attorney-general Wirt gave his official opinion to the Washington Board of Health that the selling of ardent spirits was a nuisance during the prevalence of the plague. Thereupon the Board issued the following order:

Resolved: That the vending of ardent spirits, in whatever quantity, is considered a nuisance, and as such is hereby directed to be discontinued for a period of 90 days from this date.

By order of the Board of Health
(Signed) JAMES LARNARD, Sec'y.

In pre-Prohibition days in many of the States the most valuable instrument for enforcing prohibitory measures was the Injunction Law.

By the injunction process a trial by jury was not necessary, but upon satisfactory evidence that liquor was sold or kept in violation of law the selling-place might be adjudged a nuisance and summarily closed, the contraband goods being seized.

The Kansas Injunction Act (1885) was reviewed by the United States Supreme Court and pronounced both sound and salutary. The opening paragraph of the Thirteenth Section of the Act read as follows:

All places where intoxicating liquors are manufactured, sold, bartered, or given away in violation of any of the provisions of this act . . . are hereby declared to be common nuisances, and upon the judgment of any court having jurisdiction, finding such places to be a nuisance, under this Section, the Sheriff, his Deputy,

or Under-Sheriff, or any Constable of the proper county, or Marshal of any city where the same is located, shall be directed to shut up and abate such place by taking possession thereof and destroying all intoxicating liquors found therein, together with all signs, screens, bars, bottles, glasses, and other property used in keeping and maintaining said nuisance....

In 1887 in the cases of Mugler *vs.* Kansas and Kansas *vs.* Ziebold, both were brewers whose business had been destroyed by the operations of the Prohibitory laws. The contention was that the Legislature could not destroy a man's property without due compensation. In the decision of the United States Supreme Court, rendered Dec. 5, 1887, Justice Harlan said:

There is no justification for holding that the state, under the guise of merely police regulations, is here aiming to deprive the citizen of his constitutional rights.. The exercise of the police power by the destruction of property which is itself a public nuisance, or the prohibition of its use in a particular way, whereby its value becomes depreciated, is very different from taking property for public use, or from depriving a person of property without due process of law. In the one case, a nuisance only is abated; in the other, an unoffending property is taken away from an innocent owner.

NURSES' NATIONAL TOTAL ABSTINENCE LEAGUE. An association formed in England Feb. 24, 1897, for the purpose of uniting in one body all nurses who were total abstainers and of encouraging them to enlist others in the temperance crusade. The president was the HON. MRS. ELIOT YORKE, of Netley, and the honorary secretary was Miss Hilda Dillon of Chelsea. More than 200 nurses were in active membership. The League is federated to the WOMEN'S TOTAL ABSTINENCE UNION.

Impressed with the usefulness of the League, Mrs. Graham, of Stockholm, Sweden, started a similar League in that city.

NYASALAND PROTECTORATE. A British protectorate in east-central Africa; bounded north by Tanganyika Territory, west by Northern Rhodesia, south and east by Portuguese East Africa; area, about 39,956 sq. mi. (land, 37,890); population (1926) 1,293,391, including 1,656 Europeans and 850 Asiatics. The capital is Zomba.

Dr. David Livingstone explored the region in September, 1859, and his expedition led to the founding (1874-81) of various missions, among which were the Universities, Livingstonia, and Church of Scotland missions. For a time the district was administered by the African Lakes Corporation. In 1883 Captain Foote, R. N., became first British consul for the territories north of the Zambezi, with residence at Blantyre, the chief town. A British protectorate was proclaimed over the Shiré districts Sept. 21, 1889, following the adjustment of differences between Arab slavers and the British settlers by Mr. (later Sir) Harry Johnston. An Anglo-Portuguese convention in 1891 ratified the work of Mr. Johnston and Mr. (afterward Sir) A. Sharpe in the territory, and in the following year a British protectorate was proclaimed over the countries adjoining Nyasa. The Nyasaland Protectorate is confined to the Shiré and Lake Nyasa districts, while the remainder of the territory north of the Zambezi is administered by the British South Africa Company. The Protectorate is administered by a governor and commander-in-chief (Sir C. C. Bowring, K.C.M.G., K. B. E.), assisted by an Executive and a Legislative Council.

The Shiré Valley and Lake Nyasa region is extremely hot, while the Shiré Highlands have a pleasant climate. Principal products of Nyasaland are chillies, cotton, fiber, maize, rice, rubber, tea, tobacco, and wheat. Cotton and tobacco are the chief exports, and the principal imports are cotton, silk, and woolen goods, provisions, wines and spirits, and hardware. About 75 per cent of the imports in 1924 came from Great Britain and her colonies.

The name of the protectorate was changed to "The British Central Africa Protectorate" on Feb. 22, 1893; but in October, 1907, the old name, "Nyasaland Protectorate," was revived.

According to Guy Hayler, in his "Prohibition Advance In All Lands," every traveler, explorer, and missionary who has ever visited this section of East Africa returns with a story which credits the natives of the territory with a considerable degree of sobriety.

NYDAHL, JOHN LUDVIGSEN. American educator, author, and temperance advocate; born in Norway Feb. 20, 1863. Emigrating to America in early youth, he attended Augsburg Seminary, Minneapolis, Minn. (B.A. 1888; B.D. 1891). Since his graduation from the theological department of that institution, he has been a member of the faculty. Since 1919 he has been curator of the Museum and College Librarian at Augsburg. In 1896 he married Tabitha Rygh, of Goodhue County, Minn. Nydahl is a member of the Lutheran Free Church and has been officially connected for many years with the missionary, benevolent, and temperance organizations of that church.

As a member of the Augsburg Quartet Nydahl toured the Northwest in the interest of Prohibition during the period 1888-1894, and in the following year he accompanied the same organization in a temperance campaign in Norway. In 1892 he was elected president of the Minneapolis Total Abstinence Association. Since 1904 he has been editor of the *Child's Friend*, a Sunday-school paper. He has published several books, among them, "A History of Temperance" (1896) and "Sunbeams," containing stories and poems for children. He has been for a number of years a member of the Board of Trustees of Folkebladet Publishing Company and of the Free Church Book Concern.

NYE, JOSHUA. American railroad agent, customs official, and Prohibition advocate; born at Bucksport, Me., Dec. 25, 1819; died July 7, 1904. His education in the common schools was supplemented by courses in the academies at Benton and Winterville and at Maine Wesleyan Seminary. He was first employed as a clerk in a store at Groton, Mass., and then at Bucksport, Maine, and during the next ten years he was in business for himself at Fairfield and Waterville. In 1852 he represented Waterville in the Maine Legislature, and for the following seventeen years he was in railroad service, holding the positions of treasurer and financial agent. Under appointment of Governor Perham he served for three years as State Insurance Commissioner.

In 1868 Nye was appointed State Constable for enforcing the prohibitory law, and held that position until the law was repealed. He rendered this service gratuitously, declining to draw the legal salary of $2,000 per year. He had never taken any pay for temperance work, and he now refused to violate this rule, even in an official position.

Active for many years in various lines of temperance work in Maine, he was particularly interested in the juvenile department. For about 27 years he met almost weekly with the members of the Cold Water Temple which he had organized in Augusta. He was president of the Maine State Temperance Society for twelve years, and during the greater part of his career he was an active member of the Sons of Temperance and of the Independent Order of Good Templars. Besides filling other positions, he was twice elected Grand Chief Templar of Maine. Removing to Boston in 1890, he filled a position in the Custom House there up to the time of his death.

NYGAARD, OLE. Danish farmer and temperance apostle; born at Norre Nissum, Denmark, Dec. 19, 1828; died July 27, 1901. Becoming a total abstainer in 1880, he went forth as a lecturer and house-to-house visitor in many communities, pleading with the common people to renounce strong drink and sign the pledge. He came to be widely known as Denmark's wandering temperance apostle, and was successful in founding many local branches of the national temperance body. After his death, in 1901 a number of his fellow-workers erected a monument in the churchyard at Oerre as a memorial of his consecrated life.

NYKTERHETS-ORDEN VERDANDI (Verdandi Temperance Order). An organization founded in Stockholm, Sweden, Feb. 2, 1896, and popularly known by its abbreviated title "N. O. V." It originated in a secession from the I. O. G. T. of a number of members seeking religious freedom and political activity. The new Order spread rapidly. In 1897 it had 1,461 members and 40 lodges. By 1907 these had increased to 17,094, with 305 lodges, and in 1909 the membership reached 23,000. Active work among the young has been undertaken since 1901. The present membership is 9,175 adults and 4,854 children. The Order has been active also among students, of whom about 1,000, in 120 circles, are now members.

Cooperation is maintained with other temperance organizations through representative meetings and the Central Association for Instruction in Temperance. The Order seeks alliance also with labor movements to which, by its program and the nature of its membership, it stands near.

Verdandi, which is an international temperance organization, has as its object the abolition of the use of intoxicating beverages as a means of enjoyment and, in this connection, furthers a free economic system and the raising of healthy and capable families.

The Order issues two official organs: *Verdandisten* ("The Verdandist"), published twice a month, for adults, and *Gnista* ("Spark"), a monthly, for juveniles. Gustaf Elmgren edited *Verdandisten* until 1907, when he was succeeded by the present editor, J. Törnfelt.

On May 24, 1896, a representative gathering of the lodges of Verdandi formed the Swedish Grand Lodge of the Order *(Sveriges Riksloge av Nykterhets-Orden Verdandi)*. The executive council included Otto Elmgren, acting chairman; Ernst W. Strömberg, secretary; Job. Bohm, treasurer; Svante Lundvist, political agent; W. Lindblom, superintendent of Juvenile Work; together with Johannes Svensson, Ernst Andersson, Gustaf Elmgren, and A. Josefsson.

In 1899 N. O. V. spread into Norway, a Grand Lodge being formed in that country in 1902; in 1903 the Order was introduced into Denmark, and also into the United States of America, where a lodge named "Ljusbringaren" (The "Light-bringer") was founded.

The present president is J. S. Nyberg, and the secretary is the above-named J. Törnfelt. The headquarters of the Order are at Upplandsgatan 1, Stockholm.



SWEDEN: INTERIOR OF RETAIL LIQUOR-SHOP IN STOCKHOLM

O

OAFKA. A fermented beverage made from corn by the early Muskogee Indians. See ABORIGINES OF NORTH AMERICA, vol. i, p. 5.

OAHU TEMPERANCE SOCIETY. An organization formed in the Hawaiian Islands in 1846. See HAWAII.

OAR. A pole or paddle used for stirring mash in brewing.

OBARNE or **OBARNI.** A beverage in use in England in the sixteenth century. It seems to have been a variety of mead. Ben Jonson in "The Devil is an Ass," (i. 1) says:

> Carmen
> Are got into the yellow starch; and chimney-sweepers
> To their tobacco and strong waters, hum,
> Meath, and *obarni*.

OBBA. A drinking-vessel used by the monks of England in the eighth century. Freneh ("Nineteen Centuries of Drink in England," p. 30) says:

> Sometimes a large allowance of wine was granted; thus Ethelwold allowed his monastery a great bowl from which the *obbae* of the monks were filled twice a day for their dinner and supper.

OBERHOLTZER, SARA LOUISA (VICKERS). Amerieaan author, leeturer, and temperanee advocate; born at Uwehland, Chester County, Pennsylvania, May 20, 1841; educated at a Friends' boarding-school, at the Millersville (Pa.) State Normal School, and by private tutors. On Jan. 1, 1862, Miss Vickers married John Oberholtzer, of West Chester, Pa. The first years of their married life were spent near Chester Springs, Pa., and in 1883 they removed to Morristown, Pa.

In 1880 Mrs. Oberholtzer founded the American Anti-Tobacco Pledge Soeiety, and served as its president for eight years. About 1890 she eommeneed to work for the establishment of savings-banks in the publie sehools of the United States and Canada, and ultimately suceeeded in getting hundreds of sehools to adopt the system. Sinee 1890 she has been superintendent of the department of Thrift and Sehool Savings in the World's W. C. T. U. For 30 years (1890-1920) she was president of Montgomery County (Pa.) W. C. T. U. From 1907 to 1920 she edited *Thrift Tidings;* in 1903 she was a member of the World Congress of Women; and during 1902-05 she was president of the Pennsylvania Women's Press Assoeiation. She has attended many eonventions at home and abroad.

Mrs. Oberholtzer is the author of numerous stories, poems, hymns, ete. She resides at Germantown, Pa.

OBERLIN. A village of Lorain County, Ohio, situated about 34 miles southwest of Cleveland; population (1920), 4,236. It was founded in 1833 as the seat of the Oberlin Collegiate Institute, by the Rev. John J. Shipherd, pastor of a ehureh in Elyria, Ohio, and the Rev. Philo P. Stewart, a missionary to the Choetaw Indians of Mississippi, and was named for Jean Frédérie Oberlin, a German Protestant pastor and philanthropist. The village was ineorporated in 1846.

From its establishment Oberlin has been an edueational center, and Oberlin College has attraeted students from all parts of the eountry be-



MRS. SARA L. OBERHOLTZER

cause of its liberal policy, having been the first college in the United States to adopt eoeduеation, admitting women on the same terms as men, and one of the first to admit negroes, thus being a pioneer in the education of the white and the blaek raees. The village early beeame a eenter of anti-slavery sentiment and it served for some years as a station of the Underground Railway. One of the famous fugitive slave cases grew out of the capture by a United States marshal at Oberlin in September, 1858, of a fugitive slave named Littlejohn, who was rescued by abolition sympathizers of that community. As a result some of the rescuers, notably Prof. Henry E. Peck, of Oberlin College, were arrested and imprisoned for several months in Cleveland.

Oberlin is noteworthy as the birthplace of the Anti-Saloon League, which was formed in the old Spear Library, Oberlin College, May 24, 1893, as an outgrowth of the Oberlin Temperance Alliance, an organization which had been founded March 29, 1874, for the purpose of using "all lawful measures to suppress the traffic in and use of intoxicating liquors." (See ANTI-SALOON LEAGUE, vol. i, pp. 175-176.)

The thirty-fourth anniversary of the founding of the Anti-Saloon League was observed May 24, 1927, by a reunion of the survivors of the little group of founders: they met in the same room in the old Spear Library on the Oberlin College campus in which the first session had been held May 24, 1893. The five survivors were: Dr. Howard H. Russell, now associate general superintendent of the organization he helped to create; Azariah S. Root, librarian at Oberlin College; the Rev. Henry M. Tenney, retired pastor of Webster Grove, Mo.; Andrew G. Comings, bookseller of Oberlin; and J. T. Henderson, president of Oberlin Business College.

OBERLIN TEMPERANCE ALLIANCE. See ANTI-SALOON LEAGUE, vol. i, pp. 175-176.

OBSCURATION. A term applied to the effect produced by matter in solution in reducing the apparent alcoholic strength of a liquid as determined from its specific gravity.

OBUDI-URA. Arawak Indian term for the juice of the wild cashew (*Anacardium rhinocarpus*), especially after it has been allowed to ferment. It is used as a beverage.

O'CALLAGHAN, PETER JOSEPH. American Roman Catholic clergyman and temperance



REV. PETER J. O'CALLAGHAN
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advocate; born at Milford, Mass., Aug. 6, 1866; educated in the grammar and high schools of Salem, Mass., at Harvard University (A.B. 1888), St. Thomas College, Catholic University of America, and St. Mary's Seminary (D.D. 1919). He is

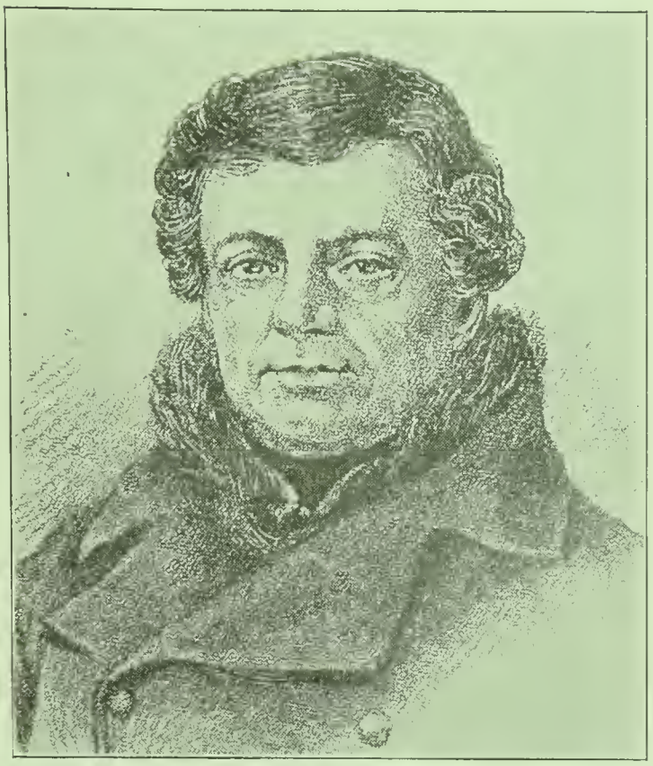
a Paulist Father, and spent one year as a novice master of the Paulist Community at St. Thomas College, Catholic University of America. He was ordained to the priesthood Sept. 8, 1893, and was immediately appointed assistant at the Church of St. Paul the Apostle, in New York city, serving there two years (1893-95). For eight years he was preacher of missions (1895-1903), after which he became treasurer of St. Mary's Church, Chicago (1903-04). From July, 1904, to August, 1915, he was pastor of St. Mary's Church and was also superior of the Paulist Fathers in Chicago. In 1915 he became rector of the Apostolic Mission House at the Catholic University, Washington, D. C., serving until 1918, when he became rector of the church of Our Lady of Angels, at San Diego, California. From 1915 to 1921 he was editor of the *Missionary Magazine*, a Catholic monthly published at Washington, D. C., with a circulation in 1915 of 65,000. He is the founder and president of the Catholic Home Mission Seminary and College, and also established the Community of Dominican Sisters of Sick Poor.

Father O'Callaghan has made his influence felt in the field of Catholic social and religious reform, and has done much to improve the condition of the working classes. He has, also, been especially active in the temperance field. In 1909 he was elected president of the CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA, which office he held until in 1916, and was reelected in 1924, 1925, and 1926. He was a delegate of the United States Government to the International Congresses Against Alcoholism at The Hague (1911), Milan (1913), Washington, D. C., (1920), and Copenhagen (1923). At the Fifteenth Congress, at Washington, he was appointed by the Secretary of State treasurer of the Congress and a member of the American Executive Committee. As representative of the Catholic Total Abstinence Union, he spoke twice before the Congress. He is a member of the Permanent Committee of the Congresses, and vice-president of the National Temperance Council. During the World War (1914-18), he served as Director of the United Committee on War Temperance Activities in the Army and Navy of the United States. He resides at Oakland, N. J.

O'CONNELL, DANIEL. Irish statesman; born near Cahirciveen, Kerry, Aug. 6, 1775; died at Genoa, Italy, May 15, 1847. He was educated in a Catholic school at Queenstown, and in the English Colleges of St. Omer and Douai in France. He studied law, and was admitted to the bar in 1798. He was very successful in the practise of his profession, attaining a position of prominence in a few years. He married his cousin, Mary O'Connell, in 1802. He was a Roman Catholic and having suffered from the disabilities under which the Catholics were held during this period, he took up their cause and became an advocate of Catholic Emancipation. For this purpose he formed the plan of uniting the Catholics of Ireland in a league under the leadership of the priests. The Catholic Association resulted from this plan, and within a few years almost every Catholic in Ireland was a member. O'Connell was elected to Parliament in 1828, and, as a result of the agitation of the Association led by him, Catholic Emancipation was granted in 1829. He was also active in the struggle of the Catholics against the support of the English established church, and as an

agitator for the repeal of the union. He was popularly known as "the Liberator."

In 1843 O'Connell and about a dozen of his asso-



DANIEL O'CONNELL

ciates were arrested and imprisoned, and in February, 1844, he was sentenced to a fine of £2,000 ($10,000) and twelve months' imprisonment. The sentence was reversed by the House of Lords, and O'Connell and his fellow prisoners were borne from the prison in a triumphal procession.

O'Connell was a strong advocate of total abstinence, and he addressed many meetings on temperance, both in England and in Ireland. He was a frequent speaker at the meetings of the Metropolitan Catholic Total Abstinence Association.

He was active in the relief of suffering during the great Irish famine in 1846, and in this work his health gave way. He attempted a trip to Rome to see the Pope and the holy shrines, but died on the way, at Genoa. His body was taken back to Dublin for burial.

OCTLI. Name given to PULQUE by the early Spaniards in Mexico.

OCTOBER. A popular British term for ale or cider brewed in October, and, therefore, considered to be of especially good quality. One of the characters in Addison's "The Drummer," says (Act v, Scene 1):

> Sir, if I was worthy to advise you, I would have a bottle of good October by me.

In Reginald de Koven's "Robin Hood" one of the numbers is a solo with chorus in praise of "brown October ale."

OCUCAJE. A table wine, of both red and white varieties, produced in the vicinity of Lima, Peru.

O'DONNELL, MARTHA (BARNUM) DICKINSON. American editor and temperance worker; born at Cortland, N. Y., Feb. 5, 1837; died in Minneapolis, Minn., March 24, 1925. She was educated at New York Central College. She united with the Independent Order of Good Templars in Olean, N. Y., in 1866, and during the following year became editor and publisher of the *Golden Rule*, a Good Templar magazine. She was G. W. V.T. of New York State for two years; was delegate to the International Lodge at London, England, in 1873; and at the Boston session in 1874 was elected World Superintendent of Juvenile Templary, which position she held for four years. For eight years she was vice-president of the New York State W. C. T. U., and at the same time was president of Lewis County Union.

In the discharge of her official duties as lecturer and organizer for the organizations just noted, Mrs. O'Donnell traveled extensively in Canada as well as in the United States, continuing her activities as long as her health permitted. In 1910 the I. O. G. T. Grand Lodge of the State of New York conferred upon her the honor of life membership in that body.

Mrs. O'Donnell, whose maiden name was Barnum, was twice married: (1) To Charles F. Dickinson, an active Good Templar, on Dec. 8, 1856 (d. 1871); (2) on Feb. 7, 1873, to the Hon. John O'Donnell, who, also, was an ardent temperance advocate (d. 1899).



MRS. MARTHA B. O'DONNELL

O'DONOGHUE, or **DONOHOE, PETER.** Irish tailor and cofounder of the Skibbereen Abstinence Society; born at Skibbereen, County Cork, Ireland; died in America about 1861. While working at his trade as a tailor in his native place, he was induced to join the little company of men who, in 1817, formed the Skibbereen Abstinence Society. He had been a heavy drinker; but after taking the pledge of the new society he was never known to indulge in any kind of intoxicating drink.

About a year after joining the society, O'Donoghue emigrated to the United States, where he located at Georgetown, now a part of Washington, D. C. In gratitude for his own rescue and to

extend the influence of the Skibbereen society, he continued to make an annual contribution to its funds as long as he lived. He was also active in establishing total-abstinence societies in Georgetown and vicinity.

ODRE. A Spanish leather bag, usually of goatskin, lined with pitch, used for storing wine. The word is jocularly applied to a drunkard. A small leather bottle of this sort is called an "odreeillo."

OELOST. A Swedish drink made by mixing warm milk with beer.

OENANTHIC ETHER. See ETHYL PELARGONATE.

OENOCHOE or **OINOCHOE.** A small Greek vase or pitcher, with a three-lobed rim, from the central lobe of which the contents were poured out. The handle reached high above the rim. The vessel was used in ancient Greece for dipping wine from the crater and filling drinking-cups.

OENOLIN. A coloring matter derived from red wine. When dry it is nearly black, but becomes a violet red when dissolved in alcohol. It is made chiefly in Italy.

OESTERREICHISCHE KATHOLISCHE KREUZBÜNDNIS GEGEN ALKOHOLISMUS. The same as KATHOLISCHE KREUZBÜNDNIS GEGEN ALKOHOLISMUS FÜR OESTERREICH.

OESTERREICHISCHER PRIESTERABSTINENTENBUND (Austrian Abstaining Priests' League). A society founded in Austria in 1902 by some Roman Catholic priests. One of its most active members was Father BERNHARD DÜR, of Eichenberg, Vorarlberg, who devoted his best energies to the propagation of total-abstinence principles among the Catholic clergy of Austria, and made the League a powerful factor in the promotion of temperance in Austria.

The League is affiliated with the Austrian Catholic League of the Cross (KATHOLISCHE KREUZBÜNDNIS GEGEN DEN ALKOHOLISMUS FÜR OESTERREICH).

OESTERREICHISCHER VEREIN GEGEN TRUNKSUCHT (Austrian Society Against Drunkenness). An organization founded in Austria in 1884. It is known in English temperance circles both by the above-mentioned title and as the "Austrian Society for Checking Inebriety." See AUSTRIA (vol. i, p. 236).

OESTERREICHISCHE VEREINIGUNG FÜR TRINKERFURSORGE (Austrian Society for the Care of Alcoholics). An Austrian society, organized in Vienna in 1908, for the care of inebriates. Prof. Anton Weichselbaum and Dr. Anton Daum were active in its work. At the first meeting after the World War ten institutions were reported under its supervision. The Society aims to provide institutions of this kind for the chief cities of German-speaking Austria.

OFF-LICENCE. A form of license for the sale of liquor for consumption off the premises only, used extensively in Great Britain and the British Dominions.

OGLETHORPE, JAMES EDWARD. British general and colonial governor; born in London Dec. 21, 1696; died at Cranham Hall, Essex, July 1, 1785. He entered Corpus Christi College, Oxford, in 1714, but in the same year joined the army of Prince Eugene. Through the recommendation of the Duke of Marlborough, he became aide-de-camp to the Prince and served with distinction in the campaign against the Turks (1716-17), and at the siege and capture of Belgrade. In 1745 he was commissioned major-general, and twenty years later was raised to the rank of general.

In 1722 Oglethorpe was elected to Parliament for Haslemere, where his genius for philanthropy inaugurated measures for the relief of poor debtors in London prisons. He exerted himself, also, to secure protection for persecuted Protestants on the Continent. To promote both these objects he projected a colony in America between Carolina and Florida, to be known as "Georgia." His action in regard to drunkenness among the colonists has been described as "the beginning of American Prohibition."

(See GEORGIA, vol. iii, pp. 1077-1078. A portrait of Oglethorpe appears on the latter page.)

O'HARA, HENRY. Irish-Canadian banker, broker, insurance agent, and temperance advocate; born in Ireland in 1833; died in Canada in 1918. When but a boy he accompanied his parents to Bowmanville, Ontario, where, later, his first business venture was the founding of the Dominion Organ and Piano Company. Afterward he was in the insurance business, becoming a district manager for the Sun Life Insurance Company. Then he organized the Temperance and General Life Insurance Company, of which he became the first general manager. Still later he established the firm of Henry O'Hara & Company, bankers, brokers, and insurance agents. In 1903-04 he was chairman of the Congregational Union of Canada. O'Hara was actively associated with the Irish Protestant Benevolent Society and the House of Industry.

O'Hara was a member of the Sons of Temperance, and held some of the highest offices in that order. In 1902 he was one of the ten men who united with F. S. Spence in establishing the *Pioneer*. Always a liberal, consistent, faithful, and active worker in the temperance movement, his advice and assistance were in constant demand and were willingly given.

OHIO. A north-central State of the United States; bounded on the north by Michigan and Lake Erie, on the east by Pennsylvania and West Virginia, on the south by West Virginia and Kentucky, and on the west by Indiana; area, 41,040 square miles; population (est. 1928), 6,826,000. The capital is Columbus (est. pop. 291,400), and other important cities are Cleveland (984,500), Cincinnati (412,200), and Toledo (305,400).

The chief interests are mining, manufacturing, and oil. The agricultural wealth of the State is also great and much high-bred live stock is raised.

The territory now included in Ohio was first visited by Europeans in the middle of the seventeenth century, at which time it was occupied by various Indian tribes. The French claimed the region by right of discovery and occupation, and in 1749 Céleron de Bienville took formal possession of the upper Ohio Valley by planting leaden plates at the mouths of the principal rivers. The territory was also claimed by the English by right of the Cabots' discovery, and the charters of the Virginia and other colonies extended westward to the Pacific. About 1730, English traders from Pennsylvania and Virginia entered the eastern and southern parts; and in 1749 George II chartered the Ohio Company, formed by Virginia and Lon-

don merchants, to colonize the west. The Company sent Christopher Gist down the Ohio River to explore the country as far as the mouth of the Scioto River, and four years later began the building of a fort at the forks of the Ohio. The French objected to this encroachment, however, and, driving the English away, completed the fort for themselves, calling it "Fort Duquesne." Seven years of hostilities, known as the "French and Indian War," followed, which gave the entire northwest to England. Revolting under English rule the Indian allies of the French united in the Conspiracy of Pontiac to drive out the English; but the revolt was ended by Col. Henry Bouquet, who brought the Indians to terms in the Muskingum Valley in 1764.

Early History

After driving out the French from the west Great Britain disregarded the claims of her colonies to the western lands and on June 22, 1764, passed the Quebec Act, by which the region was annexed to Quebec. This action helped to bring on the Revolutionary War, during which the northwest country was won for America by the explorer George Rogers Clark. When the Articles of Confederation were submitted to the colonies for ratification, several of them refused to ratify unless the western lands were ceded to the Union. The result was the cession of these lands to the Government (1780-87), with the exception of the Western Reserve, a strip of 120 miles along Lake Erie, containing 3,250,000 acres, exempted by Connecticut, but ceded in 1800 on condition that Congress guarantee the land titles already granted there, and the Military District, situated between the Little Miami and the Scioto rivers, reserved by Virginia for her Revolutionary soldiers.

Ohio was further colonized by the Second Ohio Company, formed at Boston (1786) by New England officers and soldiers for the purpose of founding a new State between Lake Erie and the Ohio River. Ohio was included in the Northwest Territory created by the Ordinance of 1787, which provided a temporary government, with the understanding that as soon as the population was sufficient the Territory should be divided into separate States, not less than three nor more than five. Slavery was forbidden by the sixth article of the Ordinance, and the foundation of Ohio's interest in matters of education was laid in the third article, which read: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Ohio was first a part of the unorganized Northwest Territory (1787-99) and then of the organized Northwest Territory (1799-1800), and finally became the organized Territory of Ohio (1800-03). The first Territorial Government was established at Marietta in October, 1787, with Gen. Arthur St. Clair as governor. His administration was mainly occupied by a final struggle with the Indians and by a conflict with the Legislature, which greatly influenced the constitutional history of the State. The Indian uprisings were finally put down by Gen. Anthony Wayne, who defeated the Ohio Indians in the decisive battle of Fallen Timbers, near the rapids of the Maumee River, on Aug. 20, 1794. By the Treaty of Greenville (Aug. 3, 1795) the Indians ceded all claims to practically the whole of the eastern and southern portions

Indian Uprisings

of Ohio. The British continued to hold posts on the Maumee and at Sandusky until the ratification of the Jay Treaty in 1796, when they finally withdrew from the whole region. By further cessions and purchases during 1804-18 Ohio secured all the lands of the Indians, which were exchanged for lands in the west, the last Indians removing from Ohio in 1841. Extensive immigration followed, especially of New Englanders, Quakers, and others from Virginia and Kentucky who wished to escape slavery, which led in a few years to the organization of the Territorial Government and to the admission of Ohio as a State in 1803, after the detachment of Indiana and Michigan. A boundary dispute in the northwest led to the "Toledo War," which was finally settled in 1837, when Michigan became a State.

The capital of Ohio was located successively at



OHIO: SEAT OF GOVERNMENT IN CHILLICOTHE IN 1800

Marietta, Cincinnati, Chillicothe, Zanesville, and Columbus, the last-named having remained the seat of government since 1816. The first State Legislature met March 1, 1803, and the first governor was Edward Tiffin (1803-07).

During the War of 1812 Ohio was the scene of conflict with the Indian allies of the British, led by Tecumseh; and one of the decisive battles was Commodore Oliver H. Perry's naval victory on Lake Erie. Ohio remained loyal during the Civil War, and furnished many thousands of soldiers to the Union cause, but no actual fighting took place within her borders.

The early settlers of Ohio brought along with them the custom of using intoxicating liquors, whisky and metheglin being the general beverages. Whenever the settlers gathered togther at the logging-bees, stump-pullings, cabin-buildings, cornhuskings, etc., whisky was circulated freely. These occasions were attended by all the families of the community and also by the rough element of frontiersmen, who came for the fun and free whisky. The quantity of logs piled at these meetings would appear almost incredible to any one who had never witnessed the operations. On arrival at

these affairs every man and boy had the "green glass quart whiskey bottle" handed to him and was expected to drink, and during the meeting the bottle circulated briskly. The evening usually closed with a supper, of which all that were sober enough partook, the sober individuals then escorting the drunken ones home. At the log-raisings whisky caused many fights and also some accidents. Whisky was the sovereign specific for all ailments, and the chills of the Ohio Valley were treated with "bitters" made of the bark of some tree soaked in that liquor. On other occasions, when there was no special work to be done, the settlers met in each other's cabins in the evenings to talk, dance, and take a social glass.

Settlers Bring Intoxicants

According to Henry Howe ("Historical Collections of Ohio," i. 983), after the town of Mount Vernon was laid out the settlers in that region were accustomed to come into town on Saturdays to clear the stumps out of the streets. Early in the afternoon they would quit work and gather round a large kettle of "stew," which was made as follows: First a large kettle was placed on some stones and a fire kindled under it; in it were placed two or three buckets of water, a few pounds of maple sugar, a few ounces of allspice, a pound of butter, and finally two or three gallons of whisky. When boiled, the stew was taken off, a circle formed round the kettle, and the men helped themselves liberally by means of tin cups, while they entertained themselves by telling stories, wrestling, running races, shooting at marks, and in other ways, the occasion frequently being enlivened by a fight.

Many of the social and business gatherings of the day were held in taverns, and even the sessions of the Supreme Court of the circuit were frequently held in such places.

The Indians constituted a substantial part of the population in early days in Ohio and trading with them was one of the chief industries. The articles of trade were blankets, cotton cloths, knives, guns, tomahawks, powder, trinkets, beads, wampum, saddles, etc.; and some dealers, especially the roving traders, sold them whisky. But, as a rule, the principal traders would not do so, as it destroyed their ability to hunt and so was adverse to the trader's interest. The medium of exchange was animal skins, a muskrat-skin being worth a quarter of a dollar; a raccoon skin, a third of a dollar; a doeskin, a half-dollar; and a buckskin a dollar. The Indian was cautious about trading while intoxicated and usually saved some of his skins to buy liquor, ending his visit to the post with a drunken frolic. Whisky was also used by white men to gain concessions from the Indians. According to the historian Jared Sparks ("Expansion of the American People"), the Indian claims to the eastern portion of the Western Reserve were given up in 1796 to Gen. Moses Cleaveland on the payment of £500, 2 head of cattle, and 100 gallons of whisky. Many Indian outrages were brought on by drink, and the murder of the great chief Logan is said to have occurred while he was sitting drunk before his fire.

Testimony of the early historians tends to contradict the old story about the "good whiskey" of pioneer days being harmless, and that its unrestricted use gave the society of that day no trouble. It also contradicts the theory that the legislators of the State took up the question of limiting personal liberty as to the use of intoxicating liquors only at the demand of temperance reformers. See the extracts from the "Reminiscences" of the Rev. J. Finley given in the article CHILLICOTHE.

The settlers of Ohio from the first tried to discourage the use of alcohol by the Indians, and early missionary efforts were attempted among them. C. S. Van Tassel, of Bowling Green, a writer on Ohio history, is authority for the statement that the first temperance lecture in northern Ohio, and perhaps in the State, was given on June 26, 1805, by the Rev. Joseph Badger, a Protestant missionary, at Fort Industry, which stood at the junction of Swan Creek and the Maumee River, near the present site of Toledo. Badger had been sent to work among the Indians, and while on his way to River Raisin, now Monroe, Mich., he traveled with two interpreters on horseback, skirting the south shore of Lake Erie and swimming the streams on the horses. When he arrived at Sandusky he learned that the Indian chiefs were gathering at Fort Industry to talk of the sale of their lands to the whites, so he hastened to that point to make use of the opportunity to speak directly to the chiefs. Early on June 26 the party reached the Fort and found the Indian agent, Mr. Jouet, with the agents of the Connecticut Fire Lands Company engaged in a conference with the chiefs of eight tribes. Given an audience, Badger spoke for more than an hour, explaining the evils of intoxicating drinks. At the close of the discussion the principal chief, Tarhe ("the Crane"), replied that the Indians would take counsel and later report their decision. A half-hour later he returned and told the missionary that the Indians had decided to use no more firewater, believing he had told them the truth about it. It is not known that any pledge of abstinence was required, but after remaining in that vicinity for more than four years Badger testified that he had heard of only one case of drunkenness among the Indians in all that time. This action of the Indians broke up the whisky traffic in that section so completely that the traders ceased to carry liquor in stock. (J. H. Galbraith, "Short Stories of the Buckeye State.")

Missionary Decries Liquor

Liquor Legislation. After the Territorial Government had been established, the sixth law enacted (1788) punished drunkenness by a fine of five dimes, and a second offense $1; on default in either case the penalty was one hour in the stocks. In 1790 the sale of liquor to Indians was made punishable by a fine of $5 for every quart, for less than a quart $4 (half to the informer). Selling liquor to United States soldiers without an order from an officer was fined $2. In 1792, Commissioners appointed by the governor in each county were given power to establish public inns and taverns, and also to grant licenses to retailers of spirituous liquors; and they might license such as the justices in general quarter sessions should recommend as personally qualified, and having premises suitable for the accommodation of travelers and citizens. The license fee was $16. The justices, upon complaint and hearing, might annul a license for neglect of duty to provide tavern accommodations or for allowing gaming, unless the licensee gave bond in $100 to obey the law and keep order. It was also provided that licensees



OHIO: STATE CAPITOL AT COLUMBUS

could not collect bills for over $2 for liquors retailed. Selling ardent spirits of any kind without license was fined $5 (half to the informer).

Legislation enacted from 1795 to 1839 included the following provisions:

Licenses were to be granted by the Governor on the same recommendation and conditions (as above), bond of $300 to be given to keep order and observe the law; and licensees were not to harbor minors or servants, or sell to slaves, upon penalty of $3 (1795); such licenses were to be granted only upon recommendation of 12 freeholders of the county to the Justices of Sessions; the penalty for selling without license was raised to $20; the provision for revocation for disorder was continued, and the license tax was to be $4, $8, or $12, according to advantages of location (1800); licenses were granted by the Associate Judges of the county, after advertisement 30 days, at prices to be fixed by them; the penalty for not complying with the act was a fine not exceeding $50; disorder and gaming were fined not exceeding $20, with forfeiture of license and disqualification one year (1804); tavern-keepers selling liquor to Indians were fined $5 to $100 and forfeited what they received for it, to be restored to the Indian; tavern-keepers permitting sporting, gaming, disorder, revelling, or drunkenness were fined not exceeding $20, forfeited their licenses and were disqualified to receive new licenses for a year; the retailing of cider and beer was made free; license was to be granted by the Court of Common Pleas, and the fine was to be fixed by the County Commissioners (1809).

Tavern licenses were to be granted upon recommendation of 12 landholders of the neighborhood, upon payment of $5 to $30, the penalty for selling without license being a fine not exceeding $20 and for allowing disorder and drunkenness, not exceeding $50, with suspension of license for four months; tavern-keepers could not collect bills for liquors retailed in excess of 50 cents (1818); the maximum penalty for selling without license was made $100, the other provision being reenacted (1819); neither recommendation nor advertisement was needed to secure a renewal of license, but both were necessary in applying for a new license (1822); the law was reenacted without material change (1823).

Selling liquor on Sunday was fined $5, and selling in other places than licensed houses within one mile of a religious gathering was fined $20; the recommendation of freeholders was dispensed with, but advertisement of application was still required, such application being necessary to obtain a renewal as well as a new license, but upon remonstrance of 10 freeholders the licensing court was to decide; the price of license was fixed at $5 to $50, the penalty for selling without license being fixed at $5 to $100 (1830).

In 1839 the partial prohibition of spirits was secured through the following law:

No tavern license hereafter granted shall be construed to authorize the sale of spirituous liquors in any other than the common bar of the tavern; and any tavern-keeper who shall, either in the basement of the building occupied by him as a tavern, or in any shop or room attached to the same, or in any other place than the barroom attached to the same, or in any other place than the barroom usually occupied as such for the reception of travelers, sell spirituous liquor by less quantity than one quart, or to be drank at the place where sold, shall be subject to the same penalties as though he had no license whatever.

The Legislature in 1841 repealed every law giving municipal corporations the power to license groceries or coffee-houses or in any manner to authorize the sale of intoxicating drinks; and in 1844 it provided that whenever any remonstrance was made against the granting of any license, whether it contained any statement of facts other than general dissent of the remonstrants or not, and whether any testimony was offered by the remonstrants or not, the Board might grant or refuse license at diseretion.

During the period 1846-54 township local option, constitutional antilicense, and the prohibition of sales of liquor for consumption on the premises were secured by the following legislation:

Township local option was given to 10 counties in 1846, and the submission clauses were repealed in 1847. The retailing of spirituous liquor to be drunk on the premises was prohibited altogether in 1850, upon penalty of $5 to $25 for the first offense, $5 to $120 for the second, and $5 to $150 for the third, but selling for medicinal and pharmaceutical purposes was excepted.

Section 18 of the Constitution of 1851, which was submitted and adopted separately, provided that: "No license to traffic in intoxicating liquors shall hereafter be granted in this State, but the General Assembly may, by law, provide against evils resulting therefrom."

In 1854 the adulteration of liquors was prohibited under penalty of $100 to $500 and imprisonment 10 to 30 days. Other laws of that year reenacted with amplifications the law against selling to be drunk on the premises, adding prohibitions against selling to minors and intoxicated persons, declaring such places nuisances and giving full civil damages; also made it unlawful to become intoxicated. The Adair Law made the penalty of unlawful selling $20 to $50 and imprisonment 10 to 30 days, and provided for legal procedure.

Legislation of 1859-75 reduced the penalty for selling to $5 to $50 or imprisonment 10 to 30 days, and excepted from the prohibition domestic wine, beer, ale, and eider (1859); prohibited selling on election day, making the municipalities responsible for enforcing the prohibition (1864); prohibited sales to minors and intoxicated persons under penalty of $10 to $100 or imprisonment 10 to 30 days, or both (1866); elaborated the civil-damage sections and made them include the owner of the real estate used for the business (1870); and made provision for previous notice not to sell to the person in question, in order to obtain civil damages from the seller (1875).

In 1881 the celebrated Smith Sunday Law was enacted, which provided that any one selling or bartering any liquor on Sunday, except on a physician's prescription, should be fined not more than $50. It was amended in 1882 by the provision that all liquor places should be closed on Sunday under penalty of $100 fine and imprisonment not exceeding 30 days.

The Pond Law was enacted in 1882 as a means of evading the constitutional antilicense law of 1851 by providing for a payment of a "tax" by retail liquor-sellers of $100 to $300 per year, and requiring a bond of $1,000 to comply with the Law. The Supreme Court of Ohio declared the Pond Law unconstitutional on the ground that it violated the antilicense provision by requiring a bond as a condition precedent to the sale of liquor. The decision was rendered by a divided court, the majority opinion being given by three Republicans and the Democratic chief justice, and a dissenting opinion being rendered by a Republican.

A second attempt of the Ohio Legislature to enact a license law was embodied in the Scott Law, passed in 1883, which reenacted the Pond Law without the obnoxious provision of the bond. The new law provided for an annual tax of $100 for the sale of beer and wine and $200 for general liquor traffic, making the tax a lien on the premises and requiring the written consent of the owner to the business. It was declared constitutional in the latter part of the same year in the case State *v.* Frame (Ohio St., p. 399), being approved by four Republican judges and the Democratic member dissenting.

The Scott Law was made the supreme issue in the election of 1883, and two Democratic judges were elected, as a result of which the former decision was overruled and the law declared unconstitutional because the provision making a tax a lien was held to constitute a license law (State *v.* Sinks; also Butzman *v.* Whitbeck, 42 Ohio St., p. 345). A large number of saloon-keepers had already paid the Scott Law tax under protest and

they immediately began suits to recover the money; but the Supreme Court, in an unreported case, decided against them. This decision was given by three against two of the judges, one Democratic justice having joined the two Republicans.

In 1883 the Legislature submitted to a vote of the people two constitutional amendments, one providing for licensing the liquor traffic and the other for prohibition of the manufacture and sale of intoxicating liquor to be used as a beverage. The alternative propositions were submitted at the regular election in that year with the result that both were defeated, neither having received a majority of all votes cast at the election.

The Dow Law, passed in 1886 and amended in 1888, reenacted the Scott and Pond laws, with some changes designed to eliminate the provisions which had been declared unconstitutional. The new law contained the following provisions:

Upon the business of trafficking in intoxicating liquors shall be assessed yearly $250; said assessment shall be a lien on the property upon which the business is conducted and shall be paid at the time of paying other taxes. When such business is commenced after the fourth Monday of May, said assessment shall be proportionate in amount to the remainder of the year, but it shall not be less than $25; and whenever business is discontinued during the year a proportionate amount of the tax, if not less than $50, shall be refunded. In case of refusal or neglect to pay this tax the amount shall be levied and made upon the goods and chattels used in the business, and what cannot be thus made shall be added to the real estate occupied. If any person refuse to give information of his said business or to sign the Assessor's return of the same, his assessment shall thereupon become $400. The Auditor shall make duplicates of such assessments and deliver a copy to the County Treasurer, who shall collect them and account to the Auditor therefor.

The phrase "trafficking in intoxicating liquors" means the buying, procuring and selling of such liquors except upon physician's prescription, or for mechanical, pharmaceutical, or sacramental purposes, but does not include the manufacture of liquors from the raw material and sale thereof at wholesale at the manufactory.

Of the revenues and fines resulting under this act, two tenths shall go to the State, six tenths to the municipality and two tenths to the county poor fund.

The sale of inoxicating liquor on Sunday, except by a druggist upon prescription, is declared unlawful; and all places where liquor is sold, except regular drug-stores, shall be closed on that day upon penalty of $25 to $100 and imprisonment 10 to 30 days. In regular hotels and eating-houses, the word "place" herein used shall mean the room or part of a room where liquors are sold. Any municipal corporation shall have full power to regulate, restrain and prohibit ale-, beer-, and porter-houses or other places where intoxicating liquor is sold.

Whoever sells to a minor, except upon written order of his parent, guardian or family physician, or to a person intoxicated or in the habit of getting so, shall be fined $25 to $100 and imprisoned 5 to 30 days.

The abrogation or repeal of any section of this law shall not affect any other section or clause thereof.

Whenever one fourth of the qualified electors of any township, outside of any municipal corporation, shall petition the Trustees therefor, the Trustees shall order an election to determine whether the sale of liquor as a beverage shall be prohibited therein; a record of the result of such election shall be kept by the Township Clerk in the record of the proceedings of the Township Trustees, and shall be evidence that selling after 30 days from the election is unlawful; ballots shall be "Against the sale" and "For the sale"; selling after Prohibition is adopted is punished by fine of $50 to $500 and imprisonment not exceeding six months; this does not apply to manufacturers and sellers of cider and domestic wine not in a place where sold as a beverage, or to druggists selling for the excepted purposes; another election under the act may be had after two years.

Liquor-places shall be closed and no sales made from 12 P.M. to 6 A.M. in Cincinnati, upon penalty of not over $100 and imprisonment 30 days or both.

Instruction as to the effect of alcoholic drinks and narcotics on the human system is required in public schools, but may be by oral instruction only, and without the use of textbooks; no certificate to teach in the common schools shall be granted to any person who does not pass a satisfactory examination as to the nature of such drinks and narcotics and their effects upon the system; any teacher neglecting to give such instruction shall be dismissed.

All cities and villages have power to regulate ale-, beer-, and porter-houses and shops; all incorporated villages having a college or university within their limits may provide by ordinance against the evils resulting from the sale of liquor; the mayor of any city or village, shall, three days previously to election day, issue a proclamation setting forth the law prohibiting the sale of liquor on that day, and such mayor shall take proper measures to enforce the same.

Any person disposing of liquor within one mile of any parade-ground or encampment of the militia may be put under guard by the commaudant and turned over to the local officers; any officer shall, upon view or information, apprehend any person selling liquor within two miles of where agricultural fairs are held and seize the booth, stand, or thing at or from which the liquor is being sold, which articles shall be bound for the payment of costs and fines.

Whoever by the sale of liquor causes intoxication shall pay a reasonable compensatiou for taking care of such intoxicated person and $1 per day besides; every husband, wife, child, parent, guardian, employer or other person injured in person, property or means of support by intoxication, having given notice, has a right of action for damages sustained against those who, by selling the liquor, caused such intoxication; any person liable to be injured by the intoxication of any one, and desiring to prevent it, shall give a notice to the sellers, either verbally or in writing before a witness, or file with the township or corporation clerk notice to all liquor-dealers not to sell liquor to a named person after 10 days; such notice so filed shall be entered in a book open to public inspection, and may be erased by the persou giving it; it shall inure to the benefit of all persons interested, the same as if a notice had been served on each; the unlawful sale of liquor works forfeiture of all rights of a tenant upon premises where it takes place; any saloon-keeper who publishes the fact that auy such notice has been given him shall be fiued $10 to $50; if a person rent premises for the sale of liquor or permit their use for such purpose, they shall be held liable for all fines, costs, or damages assessed against the person occupying the same; whocver is found in a state of intoxication shall be fined $5.

A keeper of a place where intoxicating liquors are sold iu violation of law shall bc fiued $50 to $100 or imprisoued 10 to 30 days, or both, and the place shall be deemed a common nuisance and be ordered abated; whoever buys liquor for an intoxicated person or habitual drunkard, or a minor, unless ordered by a physician, shall be fined $10 to $100 or imprisoned 10 to 30 days, or both.

Selling liquor within four miles of any religious assemblage or harvest-home festival, or a Grand Army, Sons of Veteraus' or Uuiou Veterans' celebration, shall be fiued $10 to $100; selling liquor within 1,200 yards of Columbus, Dayton, Athens, or Toledo Asylums for the insane, Soldiers' and Sailors' Home, or of the Institution for Feeble-Minded Youth, or the Ohio Soldiers' and Sailors' Orphans' Home, or within two miles of the Boys' Industrial School south of Lancaster, or within two miles of any agricultural fair, or within one mile of any county Children's Home, situate within a mile of any village or city in which selling is prohibited by ordinance, shall be fined $25 to $100 or punished by imprisonment not more than 30 of a jail, permits a prisoner to receive liquor except as a nuisance; selling within one mile of the Soldiers' and Sailors' Home near Sandusky is so punished.

Whoever conveys liquor into a jail, or, having charge of a jail, permits a prisoner to receive liquor except as a medicine, shall be fined $10 to $100 or imprisoned 10 to 30 days.

No liquor shall bc sold and saloons shall be closed election days, upon penalty of a fine of not more than $100 or imprisonment not more than 10 days; adulterating liquor or selling such is punished by fine of $100 to $500 and imprisonment 10 to 30 days; giving liquor to a female to induce illicit intercourse is punished by imprisonment from one to three years; treating with liquor to influence votes is fiued $100 to $2,000 or punished by confinement not more than three years in the penitentiary.

By taking advantage of the Township Local-option Law, passed in 1888, the saloons had been closed in all but 100 of the 1,371 townships of the State. At first many good people had been inclined to ridicule this law as merely an effort to keep saloons away from farms, but its value be-

came apparent later, when the saloons began to locate just over the corporation line in the township. Attention was then directed toward securing the right of local option for municipal corporations, and the fight resulted in the enactment of the Beal Law in April, 1902. Under this law 40 per cent of the voters of any municipal corporation, by petition, could require a special election to be called to determine whether the liquor traffic should be excluded from such municipality, a majority vote at the election deciding the question; new elections were permitted once in two years. Under the provisions of this law more than 500 incorporated cities, towns, and villages voted out the saloons.

In April, 1904, the Legislature enacted the Brannock Law, providing for elections in residence districts of cities, the boundaries of such districts to be set forth in the petition and not to include a street or square of a street having business houses of more than half its frontage. At least 40 per cent of the qualified electors were required to sign a petition for an election. The result of the election was to stand for two years and until a new election resulted in a reversal. Two years later this law was amended, providing for a petition instead of an election, for the ousting of saloons.

County local option was enacted by the Legislature in 1908, and under its provisions 58 of the 88 counties of the State voted dry within two years. At the expiration of the three-year term provided in the law a number of these counties reversed their dry vote, so that when the county option law was repealed in 1915 there were still 45 dry counties. Further legislation of 1908 included laws prohibiting any person under sixteen years of age from working in a brewery, saloon, or any place where intoxicating liquors were sold; prohibiting the sale of liquor C.O.D. in "dry" territory; giving power to every judge or mayor to abate a saloon as a nuisance upon a second conviction of the proprietor for a violation of the law; permitting the county attorney to employ detectives for the purpose of enforcing the antiliquor laws, paying for the same out of the county treasury; and preventing the operation of clubs as "blind tigers."

County Local-option Enacted

By this legislation the policy of Ohio in regard to the liquor traffic was settled, at least until it could be fairly tested, by allowing the people to exercise the ancient and inherent right of local self-government in dealing with the question. By requiring the local-option vote to be taken in a special election, the question was separated from partizan politics; and the campaign and election on the single issue "saloon or no saloon" focused the attention of the people on the one subject, inducing the voters to talk, consider, and take a definite stand on that issue, so that when a majority was secured against the saloon the prohibition was fairly certain to be well enforced. Under these laws the temperance sentiment of the State increased and the prosperous Prohibition towns helped to win votes in other towns, making it possible to go forward and free the State from saloons without further legislation. This increase in dry sentiment led to the election of an increasing number of dry members of the State Legislature and to the agitation for a State-wide Prohibition measure.

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In 1911 the Supreme Court gave three decisions which were very important for the temperance cause, declaring unlawful (1) the sale of near beer and all other such beverages in dry territory; (2) the solicitation of orders through the mail or otherwise, and (3) the sale of beer direct from a brewery in dry territory to an individual in dry territory in any quantity. These decisions were of great assistance in the enforcement of local option.

In 1912 the entire policy of dealing with the saloon was changed. From 1851 Ohio had been fundamentally a no-license State, the Constitution of that year prohibiting the licensing of the liquor traffic; but the prohibition had never been really effective, as the Legislature and the courts had evaded the amendment by substituting the tax system for the license system. In 1912, however, a license amendment was adopted in the new Constitution, by a majority of more than 84,000, while only 37 per cent of the electors voted on this proposition. The amendment was so worded as to apply to wet territory only, so that none of the old option laws were invalidated or modified by it. A law carrying into effect the provisions of the amendment was enacted in the following year: it limited the number of saloons in wet townships and municipalities to 1 for each 500 population, and provided for the revocation of license on second conviction for violation of the law. It also prohibited saloons within 300 feet of a schoolhouse, outside of business sections, and the sale of liquor to minors.

Two constitutional amendments were voted on at the general election in 1914: one, presented by the temperance forces, provided for State-wide Prohibition; the other, by the liquor forces, provided for home rule on the liquor question. The Brewers' Home-rule amendment was so drawn as to repeal the county-option law, as well as to place in the Constitution a provision to prevent the Legislature from adopting other laws to prohibit the traffic in any units larger than townships and incorporated municipalities. The Prohibition amendment was defeated by a majority of over 83,000, although it received more than 500,000 votes, while the Home-rule amendment was adopted by a majority of 12,000.

A second amendment for State-wide Prohibition was voted on in the election of 1915, at which time it was defeated, but the majority against Prohibition was reduced to 55,408. At the same time the so-called "Stability League amendment" was defeated by a majority of 64,891. This provided against voting on twice-defeated constitutional amendments for a period of six years from the date of the adoption of the new Constitution, and had been initiated by the liquor forces.

In 1915 further restrictions were added to the license statute by the Legislature. Minors were prohibited from loitering in and about saloons, and saloon-keepers from selling to minors, even on written orders of parent or guardian. A minor who misrepresented his age in order to buy liquor was made liable for punishment. It was also provided that licenses should be granted for one year, expiring on the fourth Monday of November, which date was set soon after the regular election each year; and a licensee whose license had been revoked was prohibited from securing employment in the saloon of another.

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Licenses were granted by a State licensing board of three members and a local board of two members from each wet county. License commissioners were prohibited from being interested directly or indirectly in the liquor business. Members of the State board were appointed by the governor; members of county boards, by the State board. It was provided that licenses should not be granted to persons not citizens of the United States, nor to those not possessing "good moral character," nor to any applicant in any way interested in the liquor business at any other place. The license fee was fixed at $1,000 a year, half of which went to the municipality, three tenths to the State, and two tenths to the county poor fund. Besides the application fee of $5 each successful applicant was required to contribute $100 a year toward the expense of the license machinery.

License Regulations

At the election held in November, 1917, the State-wide Prohibition amendment was defeated for the third time by a majority of only 1,137. A fourth effort was successful by a majority of 25,759 in a vote of 463,654 to 437,895. The amendment went into operation May 27, 1919.

An amendment, initiated by the liquor interests in 1919 to repeal State-wide Prohibition, was defeated, the dry majority of the previous year being increased to 41,853. At the same election another amendment, also initiated by the liquor interests, providing for the manufacture of 2.75 liquor was defeated by a majority of 29,781.

Before the State-wide Prohibition measure went into operation Ohio had ratified the Eighteenth Amendment, the action taking place in both houses on Jan. 7, 1919, and the vote being 20 to 12 in the Senate and 85 to 30 in the House. Ohio was thus the seventeenth State to ratify.

In 1919 the Legislature passed a Prohibition enforcement law, but failed to attach to it an emergency clause. Under the provisions of the Initiative and Referendum Law, by this action the operation of the enforcement code was suspended for 90 days, unless a sufficient number of signatures to a petition for a referendum should be secured. The liquor interests petitioned for such a referendum and the bill came up at the November election of that year, when the majority against the measure was 26,734, in a total vote of 500,812 to 474,078.

At the general election of 1918 Ohio had adopted a constitutional amendment reserving to the State the power to "referend" proposed amendments to the Federal Constitution. Under this measure the liquor interests petitioned for a referendum on the action of the State Legislature in ratifying the Eighteenth Amendment. The Secretary of State refused to prepare the ballots for such referendum. The wets mandamused him to act, and the vote was taken at the regular November election in 1919. On the face of the returns the wets won by a majority of 479. The drys then asked for a recount of the ballots, and such recount was ordered. The recount disclosed many glaring irregularities that had favored the wets.

Before the recount had been completed the United States Supreme Court handed down a decision (June 6, 1920) in another case, which, however, bore on the case in Ohio, in which it declared that the Constitution of the United States, in providing for the ratification of a constitutional amendment by the legislatures of the several States, meant just what the Constitution says—the legislatures, and not referendums. This settled the action so far as Ohio was concerned, and the recount was never finished, the Supreme Court decision having made the completion of the recount unnecessary.

The Legislature which met in January, 1920, enacted an enforcement law, the Crabbe Act (see CRABBE, CHARLES C.) by a vote of 91-23 in the House and 25-7 in the Senate. The liquor interests immediately started a referendum on the law, and this was voted on at the November election. The result was an overwhelming victory for the enforcement code by a majority of 290,145 in a vote of 1,062,474 to 772,329. The total was swelled by the votes of the women of Ohio, this being the first general election at which they voted after their enfranchisement by the Nineteenth Amendment.

In 1921 additional laws were enacted for the better enforcement of Prohibition, the most important of which established the State Bureau of Enforcement. This act provided for the appointment of a State Prohibition commissioner, a deputy commissioner, 20 regular inspectors, and other emergency officials. The function of the Bureau is to discover liquor-law violators, and to place those convicted of keeping a place where liquor is sold in violation of law on the duplicate for the Aikin tax of $1,000 with penalties. This tax is separate from any fine imposed by the courts. Under the law one half of the fines collected goes to the State; the other, to the local subdivisions. In the first six months of the operation of the Bureau sufficient fines were paid into the State Treasury to cover the expenses of the department for two years.

Bureau of Enforcement Established

Other laws had the following provisions:

The judge, or judges, might authorize the expenditure of additional funds by the prosecuting attorney for the promotion of the administration of justice, such funds not to be in excess of $10,000 in any one year.

Justices of the peace were given jurisdiction coextensive with the county when affidavits are filed charging violation of the dry law, and the probate and common pleas judges were given authority to issue search-warrants.

The McCoy Law prohibited the prescribing of beer by physicians for medicinal use.

The Boylan Law permitted the seizure and sale of conveyances unlawfully transporting intoxicating liquor.

Under the Norwood Law intoxicated persons were liable to a fine of $5 to $100.

The Bender Act prohibited obstruction of the view of the interior of pool-rooms, billiard-parlors, and soft-drink places by screens, frosted windows, or anything else from passers-by.

Whoever unlawfully sells, furnishes, or gives away wood alcohol, or any preparation or compound containing wood alcohol, to be used for beverage purposes, and death results therefrom, shall be guilty of murder.

Legislation of 1923 included measures classifying as murder in the second degree the act of furnishing death-dealing liquor; rendering the manufacture of distilled liquor a felony; and making the soliciting of liquor orders a felony, the solicitor being considered equally guilty with the seller. In addition to these laws the Ohio Nuisance Act was supplemented by the Gordon bill, which added the padlock provision of the Volstead Law.

Important decisions were given by the Supreme Court in 1923, upholding the right of municipalities to enact ordinances prohibiting intoxicating liquors, and the right of an officer to search an

automobile for intoxicating liquor without first obtaining a search-warrant, and if liquor is found, to arrest the person in charge and confiscate the liquor (Houck *v.* State, 140 N. E. 112).

No new legislation regarding liquor has been enacted since 1923, but an attempt of Senator Bender of Cleveland (author of the Bender Act cited above), to secure the repeal of the law giving justices jurisdiction in liquor cases outside their respective districts, was defeated (February, 1927).

The Temperance Movement. Ohio was for a number of years the center of the war between the people and the liquor traffic, having been the birthplace of many temperance movements, of which the more important are the Woman's Crusade, Woman's Christian Temperance Union, and the Anti-Saloon League.

Previous to the formation of the State-wide organizations there were many local temperance societies in Ohio, whose work laid the foundations for the reforms of later years. One of the first temperance societies of which there is record was organized in the spring of 1828 at Cuyahoga Falls by H. Wetmore and Dr. Wilcox (a school-teacher), with a total of nine members. In December of the same year Joshua Stow arrived in Ohio from Middletown, Conn., and called a meeting at Stow Corners, at which a temperance society was organized and 62 persons signed the pledge. This society was influential in causing four distilleries in that neighborhood to cease operations. At that time whisky was in general use among the people of Ohio, merchants furnishing the liquor free to their customers, and workmen having their bottles replenished daily by their employers.

Early Temperance Societies

One of the earliest temperance organizations introduced into Ohio was the Independent Order of Good Templars. In the winter of 1852-53 a group of friends met at the general store of I. Newton Peirce, in Alliance, to discuss the organization of a temperance society. Peiree presented a copy of the *Lily*, a temperance paper published by Mrs. Amelia J. Bloomer, at Seneca Falls, N. Y., which contained information about the new "Order of Good Templars," established in that town. Wishing to form a similar society in Alliance $5 was sent to the New York lodge for information, ritual, etc. On March 15, 1853, eight men and three women met in a hall at Williamsport, near Alliance, and effected the organization. In this they were assisted by a young man from New York who claimed to be a member of the Order and to know the ritual. His knowledge was insufficient, however, and after struggling for a few months the lodge was compelled to suspend for want of proper instruetion. The first officers were: W.C.T., I. N. Peirce; W.S., Humphrey Hoover; W.Chap., R. M. Buck; W.M., Hector Hoover; W.-T., Charles Cox; W.V.T., Mrs. Jane Hoover.

Alliance Lodge was reorganized in January, 1854, by Mrs. Amelia J. Bloomer, who had removed from Seneca Falls to Mount Pleasant, Ohio. At that time Alliance was a very small town and no saloons existed, so that the first activities of the Order were directed toward preventing saloons from locating there. For that purpose some of the young members formed a Vigilance Committee, which on several occasions prevented the opening of a saloon by destroying the barrels of liquor that were brought into the town. Although conditions seemed favorable for the growth of the Order in Alliance, it was soon disrupted by dissension, and finally disbanded, rival factions organizing two lodges in its place, namely Buckley Lodge No. 1, at Conneaut, and Star of Hope Lodge No. 2, at Mount Pleasant, instituted by Dexter C. Bloomer. The Grand Lodge of Ohio was formed at a convention held in Alliance on Nov. 30, 1854, by a body of 32 delegates, representing 27 lodges. The first officers were: G.W.C.T., D. C. Bloomer, of Knox County; G.W.C., Hiram Floyd, Medina Co.; G.W.V.T., Mrs. Cynthia H. Price, Portage Co.; G.W.S., Dr. R. M. Buck, Stark Co.; G.W.T., the Hon. Humphrey Hoover, Stark Co.; G.W.M., W. G. Bryant, Champaign Co. The chartered location of the Grand Lodge was at Alliance. The growth of the Order was slow, owing to the political excitement of the period preceding the Civil War and to dissension in the lodges themselves over the introduction of a new ritual. In 1856 there were 176 lodges in the State, and in 1861 the membership totaled 5,054. In 1859, according to the new ritual, the lodges were changed to "temples" and the officers were authorized to institute temples in their immediate vicinity. For some years after the Civil War the Order grew more rapidly, the number of temples increasing from 177, with a membership of 9,589, in 1866, to 588, with a membership of 27,535, in 1868. The highest point of its activity was reached in 1870: after that the Order gradually declined, owing to the growth of other temperance ageneies.

I. O. G. T.

The Good Templar Order had an important part in the education of the people of Ohio in the prineiples of temperance which brought about the reform and final overthrow of the liquor traffic in the State. Its activities included missionary work for the spread of temperance, distribution of tracts, public meetings, the employment of lecturers, the organization of temperance alliances in the 50 counties where the Order existed, cooperating with the State Temperance Alliance, and the publication of temperance papers. Among the journals supported by the Order were: the *Temple Visitor*, a semi-monthly, published by Mrs. Martha McClellan Brown, at Alliance; *Lorain Templar's Offering*, a monthly, published by Mrs. Martha McClellan lished at Columbus by A. A. Stewart; and the *International Review*, a weekly, edited by C. P. Simpson, at Cincinnati. Special mention may be made of John R. Williams, of Salem, one of the first members of the Grand Lodge, and a reformed drunkard, who did a noble work in the spread of the Order by his earnest and touching appeals. Other prominent workers were Amanda Clark, of Mount Pleasant, and Mr. and Mrs. J. A. Spencer, of Cleveland.

Templar Journals

The Ohio State Temperance Alliance was organized in Columbus on July 10, 1856. The officers were: President, E. M. Gregory, Cincinnati; secretary, A. A. Stewart, Columbus; treasurer, C. W. B. Allison, Bellefontaine. The object of the Alliance was "to form a general union of all the friends of Temperance into State, County, City, and Township organizations."

The movement which culminated in the formation of the Woman's Christian Temperance Union had its inception in a visit of Dr. Dio Lewis, of New York, to Ohio, where he lectured in a number of cities, including Washington Court House,

and Hillsboro. In the latter place he delivered his regular lecture on the evening of Dec. 22, 1873, and on the following day spoke to a gathering of women on the temperance question, telling how his mother had prayed with the saloon-keepers of his native town until they had given up their business. He assured the women of Hillsboro they could achieve similar results if they tried the same method. As a result of this meeting a group of about 50 women met on the morning of Dec. 24 in the Presbyterian Church and organized a praying band, choosing Mrs. ELIZA J. THOMPSON as president, Mrs. Sally McDowell as vice-president, and Mrs. Mary B. Fenner as secretary. Thus, under the leadership of Mrs. Thompson, the first praying band in Ohio began its work, praying and singing in the saloons of Hillsboro until remorse and the pressure of public opinion forced the owners to close their doors and quit the business. The movement, under the leadership of Mrs. E. D. ("Mother") STEWART, spread throughout Ohio, and finally to other States. (See WOMAN'S TEMPERANCE CRUSADE.)

Woman's Temperance Crusade

At that time Hillsboro was a town of 3,000, and its people were above the average in culture and in education. The early settlers, mostly from Virginia, had brought the old-fashioned ideas of hospitality, and the habit of drinking was almost universal. The professional men of the community were nearly all habitual drinkers, and many were very dissipated. There were a few earnest temperance men, however, who in 1830, under the leadership of Governor Allen Trimble, initiated a total-abstinence movement in Hillsboro; but they were opposed by the clergy, and condemnatory sermons were preached against them. Subsequently from time to time groups of men united in efforts to reform drinking conditions, but all failed of permanent effect. Appearances were changed for the better in many communities as time went on, the use of whisky in harvest-fields and other farm activities being discontinued, grocers ceasing to sell spirits with groceries, etc.; but still there were many drunkards in the homes.

The success of the movement initiated in Hillsboro by Dio Lewis was due to the fact that it was carried out by women instead of men, by going directly to the saloon-keeper and trying to persuade him to give up selling liquor for the sake of humanity and his own eternal welfare. The enthusiasm of Lewis was communicated to the women crusaders, and many men also helped and encouraged the work. Within a few days the movement spread to Washington Court House, where it was very successful, and thence to Gallipolis, Kenton, Mt. Vernon, Warren, Steubenville, Alliance, Cleveland, and other places. In Steubenville, where there had been 125 saloons, the Crusade succeeded in closing 25; and the agitation resulted in the enactment of an ordinance in April, 1874, which closed 40 more. Many of the towns soon had saloons again, so that the Crusade can not be said to have closed many of them permanently; but it did bring about the entrance of women into the field of temperance reform and the organization of the great woman's temperance society, the W. C. T. U., besides having a great influence in changing public sentiment in favor of temperance, thus paving the way for later reforms. Before the Crusade a temperance lecturer could scarcely find an audience to listen to him, but after it such meetings were frequent and well-attended.

The most important result of the Crusade was the formation of the National Woman's Christian Temperance Union at Cleveland, Ohio, Nov. 18-20, 1874. The formation of a national women's organization to carry on the work begun by the Crusade had been suggested at a gathering of Crusaders and their friends at the National Sunday-school Assembly, held in Chautauqua, N. Y., in August of that year. During that meeting, at the suggestion of Mrs. Martha McClellan Brown, a committee of women from all parts of the country sent out a call for a national temperance convention to be held in Cleveland the following November. The National W. C. T. U., pledged to the fight for the overthrow of the liquor traffic, was launched at that convention.

W. C. T. U.

(Incidentally it may be mentioned that this was not the first W. C. T. U. in the United States. That distinction belongs to Fredonia, N. Y. See FREDONIA; NEW YORK.)

Local temperance organizations had previously been formed in many Ohio communities by members of crusading bands, which later became branches of the W. C. T. U. The first regularly organized Union in Ohio was formed at Osborn, a village in Greene County, with Mrs. A. B. Lee as president and Mrs. Hargrave as secretary. The first county Union was organized by "Mother" Stewart in Clarke County on April 3, 1874.

The first State temperance convention was held in the English Lutheran Church at Springfield on June 17 for the purpose of securing an interchange of views among the workers of the Crusade in various parts of the State and of organizing them for better cooperation. This gathering met in answer to a call sent out by Mrs. H. C. MCCABE, of Delaware, and was attended by delegates from all parts of the State, both men and women. The State W. C. T. U. was formed in Springfield on Oct. 4, 1874. The officers were: President, Mrs. H. C. McCabe, of Delaware; secretary, Mrs. F. W. Leiter, Mansfield; treasurer, Mrs. E. J. Thompson, Hillsboro; and 20-vice-presidents, one for each district. In addition, organizers and agents were appointed to call and attend county conventions, organize township and village Unions, and take measures to secure funds for the work. In this first convention, also, a resolution was offered to abolish the use of fermented wine in the Communion. An amendment was proposed recommending the use of unfermented wine only; but no action was taken, and the resolution was laid on the table.

Following Mrs. McCabe the presidents have been: Mrs. Mary A. Woodbridge, of Ravenna (1880); Mrs. Henrietta L. Monroe, of Xenia (1885); Mrs. Annie W. Clark, of Columbus (1896); Miss Frances H. Ensign (afterward Mrs. Fuller), of Madison (1907); Mrs. Florence D. Richard, of Columbus, now of Toledo (since 1912).

Mother Stewart took the lead in the Ohio movement and traveled over a great part of the State, assisting in the organization of local Unions. She also was called to assist in the organization of Unions in other States, and later visited Europe in the interests of the movement. Other prominent workers included Mrs. S. K. Leavitt, Cincinnati; Mrs. Thompson, Delaware; Mrs. Keep, Oberlin;

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Mrs. Johnson, Lima; Mrs. Reed, Mansfield; Mrs. Peebles, Portsmouth; Mrs. E. J. Thompson, Hillsboro; Mrs. Bowls, Bridgeport; Mrs. Jacobs, Clyde; Miss Kate Thompson, Alliance; Mrs. H. Bartram, Marion; Professor Shirtleff, Oberlin; and C. M. Nichols, editor of the Springfield *Republic*. Ministers of the various denominations in Ohio took an active part in the movement, and church people in general gave valuable assistance.

Mother Stewart Leads in Temperance Movement

The W. C. T. U. has been in the front rank of the fighters against the liquor traffic, working actively in all campaigns for reform legislation, in local-option and other election contests, and in educational work for the spread of Prohibition and enforcement sentiment. The State headquarters are at Columbus, and the officers (1928) are: President, Mrs. Florence D. Richard, Toledo; vice-president at large, Mrs. Viola D. Romans, Columbus; corresponding secretary, Mrs. H. D. Van Kirk, Columbus; recording secretary, Mrs. E. S. Loomis, Cleveland; treasurer, Mrs. Frances E. Fuller, Madison; Y. P. B. secretary, Mrs. Fannie Drummond, Oberlin; L. T. L. secretary, Mrs. Bess Kuntz, Leipsic; and editor *Ohio Messenger*, Mrs. Lucy E. Van Kirk, Granville. The present membership is 42,357.

The temperance enthusiasm engendered by the Crusade was utilized in the campaign of 1875-76 to prevent the adoption of a license clause in the new Constitution of Ohio. In this campaign the former leaders of the Crusade held temperance meetings in the school districts and small towns of the State, organized antilicense leagues, circulated antilicense petitions, organized praying bands, etc., to such good effect that the license clause was defeated. The Crusade also paved the way for the Murphy movement (see MURPHY, FRANCIS), and also for the organization of the Prohibition party.

The Murphy, or Blue Ribbon, movement reached Ohio in 1877, the earliest meetings being held in Columbus. At a meeting of the Y. M. C. A. of that city on March 24 a group of 35 men signed the temperance pledge and a committee was appointed to visit Pittsburgh to secure workers to start the Murphy movement in earnest. Three speakers were engaged, Gilbert McMaster, Robert Lowe, and David Hall, who held their first meeting in Wesley Chapel on April 6, at which time 151 persons signed the pledge. The nightly attendance increased so greatly that larger quarters had to be secured, and meetings were then held in the City Hall. The number of pledge-signers also increased, the total reaching 200 to 300 per night. Murphy himself addressed the meetings on June 7, 8, and 9.

At first the Christian people of the city were the principal pledge-signers, but later the young men and many drinkers also signed. The effect of this campaign began to be felt by the saloons of the city, business falling off at an alarming rate, so that the largest saloon and some of the smaller ones were forced to close. The Columbus campaign lasted nine weeks, after which the Murphy agents conducted meetings in other towns in the State. One result of the work in Columbus was the organization on April 30, 1877, at the City Hall, of the Columbus Christian Temperance Union, with a membership of about 1,200; and similar organizations were formed in other places where the Murphy movement had gained a foothold, until in most of the smaller towns every saloon was closed and most of the citizens had signed the pledge, the number of signers reaching 14,000 by Oct. 1 and about 170,000 by Dec. 1, 1877. Later the Columbus Union affiliated with the NATIONAL CHRISTIAN TEMPERANCE UNION.

The agitation for the formation of a separate temperance party began in Ohio about 1868, when numerous temperance meetings were held in Cleveland, Columbus, and other cities.

Sentiment in Cleveland was very favorable to the new movement, and, in the fall of 1868, with a view to testing the temperance forces in the country, Jay Odell, of that city, wrote to many prominent men on the liquor question and suggested the formation of a separate political party. Later (1868-69) Dr. M. C. Tyrrill circularized the temperance men of the State, asking them to sign a call for a State convention to organize a temperance party. Several hundred answers, from 52 counties, including over 100 from Cuyahoga, were received. The interest thus aroused in Cleveland resulted in the nomination of the first Prohibition ticket for the city election. Immediately after the Cleveland election a call was issued for a State convention, to be held at Crestline, April 24-25, 1869, for the organization of a State temperance party. The call read in part:

Prohibition Party

> The prevalence of intemperance and its concomitant evils—pauperism, crime, disease and death.
>
> The fact that with our unorganized temperance strength we are unable to elect men to office pledged to our principles, thus failing to secure the enforcement of even existing laws.
>
> That present political organizations not only ignore the temperance issue, but while making use of the whiskey interest as the principal lever for the advancement of their ends, are working in direct and open opposition to temperance reformation, and that from them, as organizations, we have nothing to expect.
>
> That our present temperance organizations, while doing good as far as their objects enable them, nevertheless are inoperative to perform the whole work of educating the people to temperance, which can only be done by making the subject a political question.
>
> That the permanent success of any party depends upon the high moral stand which it takes.
>
> That to this end the principal plank in our platform should be the suppression of the liquor traffic, through a prohibitory law, and the election of sober and upright men to office.
>
> That while those connected with the whiskey interest are openly pledged to cast their votes for no man favoring temperance or the enforcement of temperance laws, we accept the challenge thus defiantly set forth, and will demonstrate our consistency by reversing the pledge.
>
> That the question of most vital importance to our state and country at the present moment is intemperance, and as such, demands immediate and determined action at the hands of all who have a respect for the Sabbath, morality, intelligence, virtue, prosperity, home, and country.
>
> Recognizing these as facts, and believing that the time for action is now, and that a longer delay would not only be injudicious but highly criminal, with an abiding faith in the justice of our principles, we ask of all who are in favor of immediate, determined and independent political action, as applied to temperance, and NONE OTHERS, to meet with us in convention at Crestline on the 14th and 15th of April, 1869, there to organize a State Temperance party, with prohibition of the liquor traffic for its foundation.

Many prominent men attended the Crestline convention and took part in the organization of the Temperance party, concerning which Jay Odell declared: "This action was taken as the direct result of the Internal Revenue Act taking effect July 1st, 1862, which was deemed and held by the citizens calling the convention to be a trespass upon the inherent and constitutional rights of all cit-

izens to protection, and a perversion of Federal powers." At that time a call was issued for a convention for the nomination of a State ticket to be held at Mansfield on July 14. The Mansfield convention nominated a full State ticket, with Dr. Samuel Scott for governor, and named its members as delegates to the convention for the formation of a national temperance party, to be held in Chicago on Sept. 1. Some of the leaders in this movement were the Hon. G. T. Stewart, of Norwalk; the Rev. John Russell; and Prof. Elroy M. Avery, of East Cleveland.

State Prohibition Party Ticket Nominated

The first national convention to name a Prohibition Presidential ticket was held in Columbus, Ohio, Feb. 22, 1872, at which James Black was nominated for President and the Rev. John Russell for Vice-President. At the election these candidates received 2,100 votes in Ohio. The second (1876) and third (1880) national Prohibition party conventions were also held in Ohio, at Cleveland. The vote given to candidates of this party, both in State and in national elections,steadily increased, Ohio polling 10,278 votes out of a total of 18,723 in the whole of the United States in the election of 1873. In the State election of 1877 the Rev. H. A. Thompson, president of Otterbein College, Westerville, Ohio, polled 4,836 votes for governor, and in the national election of 1880 he polled 2,616 votes as candidate for Vice-President. The decrease in 1880 was caused by a false Associated Press dispatch circulated on the eve of the election, to the effect that Neal Dow had withdrawn as candidate for President, which demoralized the Prohibition vote.

The campaign of 1881 was famous for the so-called Loveland Camp-meeting, of which, with the circumstances leading up to it, the following description is given by Dr. Leroy A. Belt, at that time president of the State Normal University at Ada, Ohio, who called the Camp-meeting:

> After the crusade came the Murphy movement. After it came a series of temperance conventions held in Columbus, the last of which demanded of both parties that they should submit or pledge themselves to submit to the people of Ohio an amendment to the Constitution providing not that "the legislature MAY provide against the evils resulting from the traffic" but "shall prohibit the traffic." This convention also provided that there should be an executive committee composed of one person from each Congressional district in Ohio whose business it should be
>
> 1. To submit the above finding of the convention to both dominant parties of Ohio.
> 2. In event of their refusal to act, to take such further action as might be warranted in the premises.

A plank embodying the above action of the convention was accordingly submitted to the State conventions of the Republican party at Cleveland and the Democratic party at Toledo, but it was defeated by both parties. The convention at Columbus had also provided that in case of its defeat a second convention should be called to consider the men and measures of the party thus offending. The second convention was called at Loveland for the reason that at that time Mrs. J. Ellen Foster and Miss Frances E. Willard were holding a temperance camp-meeting there. It was anticipated that Republican leaders would attend and attempt to secure the endorsement of temperance leaders for their candidates, and to prevent such action it was decided that no person should have a voice or vote at Loveland unless he approved the finding of the Columbus convention. This principle was strictly adhered to, and as a result a Prohibition party ticket was chosen, with Abraham R. Ludlow as candidate for governor. In the ensuing election Ludlow polled 16,597 votes.

Ohio gave 11,069 votes for John P. St. John for President in the national election of 1884; 28,081 votes for Adna B. Leonard for governor in 1885; and 29,700 for Morris Sharp for governor in 1887, other candidates in this election polling as high as 31,000 votes. This was the high-water mark of the Prohibition party vote, however, which dropped to 24,366 in 1888, 26,504 in 1889, 23,837 in 1890, and 20,190 in 1891. Dissension in party policy, over the question of the adoption of a broad or a narrow platform, was responsible for the decline; and, although the vote increased to 26,012 in 1892, the broad-gage element gained control, and the vote steadily declined thereafter, until the disastrous campaign of 1896, when it was only 5,068. Slight gains were made in 1900 and 1902, but the party never regained its former strength.

Anti-Saloon League

The Anti-Saloon League was formed at Oberlin, Ohio, in 1893, and was a result of the temperance enthusiasm aroused in the campaign which secured the Beatty township local-option law in 1888 and an outgrowth of the Oberlin Temperance Alliance. (See ANTI-SALOON LEAGUE, vol. i, p. 175.) The League's first office was a room in what was then called the "Monypeny Building," on North High Street, between Spring and Long, Columbus. It was on the second floor, back on the alley, and was rented for $3 a month from R. R. Bane, a broker, who was the first treasurer of the League.

From the Monypeny Building the League moved into two rooms in the Wesley Block, on North High Street, between Broad and Gay. The increasing business of the League necessitated the use of larger offices, and accommodations were secured at the Wheeler building, West Broad St.

The headquarters of the Ohio Anti-Saloon League are now (1928) located at 175 South High St., Columbus. Since the retirement of Dr. Russell (1897) the following have served as superintendent of the Ohio League: The Rev. PURLEY A. BAKER, D.D. (1897-1903); Dr. WAYNE B. WHEELER (1903-1915); JAMES A. WHITE (1915-1922); the Rev. T. M. HARE (1922-23); and Dr. EDWARD JAY MOORE (1923—). The other officers are: President, Dr. J. Knox Montgomery, New Concord; vice-president, Homer C. Selby, Portsmouth; treasurer, C. L. Dickey, Columbus; and editor, F. L. DUSTMAN, Columbus.

Enforcement Difficulties

Many difficulties and dangers have been encountered by officers in their efforts to enforce the Prohibition law in wet centers of the State, and a number of such officers have been killed or injured while engaged in the discharge of their duties. The most notorious case occurred in 1910 when Carl Etherington, a special enforcement officer, with other officers, armed with search-and-seizure warrants, raided a number of "blind tigers" in Newark. Etherington was compelled in self-defense to shoot one of the proprietors who had murderously assaulted him. Later he was taken from the county jail by a drunken mob and lynched on the public square. As a result of this affair the mayor of Newark and the sheriff of Licking County, who had failed to protect Etherington, were compelled to resign their offices to avoid

being removed by the governor, and the county grand jury returned 58 indictments against the murderers, a number of whom were sent to prison.

Although Ohio has been the birthplace of all the leading temperance movements, public sentiment against the liquor traffic did not crystallize effectively until about 1908, when county local-option elections began to sweep the State, resulting in decisive majorities against the saloon in practically every rural community. Prohibition sentiment was steadily increasing and the saloons were gradually being driven from Ohio through local option until the election of Nov. 3, 1914, in which the Home-rule amendment, initiated by the liquor interests, was adopted, by a majority of 84,000, thus repealing the Local-option Law.

The adoption of the Home-rule amendment did not mean a reverse of temperance sentiment, but rather an application of sentiment to a new unit of government, viz., the State. Before this change in the Constitution of Ohio, laws had been secured through the General Assembly. To that body Hamilton County, including Cincinnati, sent 12 to 14 members, while a county like Medina or Carroll sent but 1; thus it required 14 such counties to offset the wet vote of Hamilton. Temperance legislation was secured, however, in spite of the wet centers, by the combined vote of dry members from other counties, the number of dry counties totaling 60 in 1914. The people in a majority of these counties applied the laws, and, as a result, over 85 per cent of the territory of the State was free from the saloon when local option was repealed. By the adoption of the initiative and referendum as a policy the State became the legislative unit and the individual voter in a degree took the place of the Assembly. This gave the liquor interests the advantage of massing the wet vote in the cities against the more sparsely settled districts and the smaller cities and villages.

Although the Home-rule amendment was adopted by a large majority, an analysis of the vote showed that Ohio was overwhelmingly for Prohibition and against Home Rule. Previous to 1914 the State did not have more than 400,000 Prohibition votes, but in the election of that year 70 counties out of 88 voted for and 18 against Prohibition, while 79 voted against the Home-rule amendment and only 9 for it.

Ohio Overwhelmingly for Prohibition

The highest estimate of the number of dry counties had been 63 before the election. Basing the estimate on the 1910 census the 70 counties voting for Prohibition had a population of 2,500,000, while the 18 voting against it had but 2,200,000; the 79 counties voting against Home Rule had 3,100,000, while the 9 voting for it had 1,600,000. But when the new policy was put in operation and Cincinnati gave it a majority of 75,000, 14 dry counties could not offset this, as had been done in the Legislature: instead it required more than 40 counties to overcome the wet vote of Cincinnati as recorded by an illegal count. As a result of the repeal of local option, saloons gradually crept back into many county-seats and cities which had been dry. The liquor interests had expected to open at least 2,000 saloons in dry counties during 1915, but only 800 were actually opened during that year.

The Prohibition forces inaugurated a second State-wide Prohibition campaign in 1915, against which the liquor forces initiated a Stability League amendment, providing against voting on a twice-defeated constitutional amendment for a period of six years from the date of adoption of the new Constitution (1912). The Prohibition amendment was defeated by a majority of 55,408 (a reduction of 29,000 in the wet vote of the previous year), while the Stability amendment was defeated by a majority of 64,891. In this election 73 counties voted for Prohibition, as compared with 70 in 1914, and only 1 license county—Sandusky—increased its wet vote, while 40 no-license counties increased their dry majorities. Both Cuyahoga County, including Cleveland, and Hamilton, including Cincinnati, increased their former dry vote, and outside of Hamilton the dry amendment swept Ohio by a majority of 13,307.

A notorious attempt of the wets to mislead the people of Ohio was the establishment of the so-called "Ohio Temperance Union" in 1915. The "Union" endeavored to deceive county fair boards by offering to erect booths in which so-called "temperance" literature would be distributed. The following are some of the passages from the "literature" which the "Ohio Temperance Union" proposed to distribute:

Prohibition makes temperance impossible.
Prohibition discounts a man's strength of character.
Prohibition repudiates the Bible and Christ.
We combat prohibition and all its agencies as destructive of temperance.
We stand for true temperance as taught by the Bible, by experience of the ages, and by common sense.

The third State-wide Prohibition election was held Nov. 6, 1917, resulting in the greatest fight against the liquor traffic ever waged in the country, the amendment being defeated by only 1,137 votes in a total of 522,590 dry and 523,727 wet. The drys carried 76 counties with the cities of Columbus, Akron, Canton, Youngstown, and Lima. Outside of Hamilton County the dry majority was more than 55,000. A feature of the election was the increase of the dry vote in Cincinnati and other wet centers, the election being lost by the stay-at-home dry vote in the rural counties. Charges of fraud and irregularities in the votes of Cincinnati, Toledo, and Cleveland were made and substantiated, but dry leaders preferred to refer the matter to the voters again instead of fighting the case in court. Accordingly, in 1918, a fourth State-wide Prohibition contest was inaugurated, and at the election of Nov. 5 a Prohibition amendment was adopted by a majority of 25,759, in a total vote of 463,654 to 437,895, all but 9 counties voting dry.

Prohibition Adopted

Prohibition went into operation in Ohio May 27, 1919; and, although an immediate effort to repeal the law was made by the liquor interests, it was sustained by the voters at the election of Nov. 4, 1919, by a majority of 41,853, the vote being 496,786 to 454,933. At the same election Ohio defeated an amendment providing for the manufacture and sale of 2.75 per cent liquor, initiated by the wets, the majority against being 29,781 and the total vote 504,688 to 474,907.

On Jan. 1, 1919, there were 5,650 saloons in Ohio, according to the State Liquor License Board, whereas in 1915, at the May payment of the Aikin tax, the number had been 8,458, showing a decrease in five and a half years of 2,835. At the inauguration of Prohibition all the saloons of the State went out of business, and the breweries and distilleries were closed up.

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The Ohio Dry Federation, a subsidiary organization of the Anti-Saloon League, was formed in January, 1917, for the purpose of carrying on the campaign for a Prohibition amendment to the State Constitution. The officers were: Secretary, William E. Fetch; campaign manager, James A. White, superintendent of the State Anti-Saloon League; and campaign committee, Prof. A. A. Maysilles, Dayton; the Rev. Edward L. Gilliam, C. L. Dickey, W. E. Fetch, the Rev. A. M. Courtenay, D.D., F. G. Howald, the Rev. W. A. Warren, Worthington Kautzman, and Mrs. Florence D. Richard, all of Columbus; Clark Metzger, Canton; Timmons Harmont, Chillicothe; John W. Win, Defiance; Prof. J. H. Dickason, Wooster; L. J. Taber, Barnesville; A. Teachout, Cleveland; and Percy Tetlow, Leetonia. The organization was temporary in nature, taking an active part in the campaign of 1917-18, in which Prohibition was adopted, and in that of 1919 to defeat the efforts of the liquor interests to repeal the amendment, after which it disbanded.

Ohio Dry Federation

Under the Prohibition enforcement laws passed in 1920, 1921, and 1923, aided by the activities of the State Bureau of Enforcement, a total of $2,000,000 was paid by dry-law violators within the State during the fiscal year ending June 30, 1923, one half of which was paid to the State and the other half to the local divisions. This amonnt does not include fines assessed and collected in the Federal courts of the State.

Some notable convictions of dry-law violators have also been secured, especially in Cincinnati, where the Federal Court sentenced Decker Walker to pay a fine of $5,000 and serve four years in a Federal prison, while a brother was punished with a $3,500 fine and three years in prison. George Remus, who had operated at the head of a big bootlegging ring, was also convicted in the Federal Court of Cincinnati and sentenced to two years' imprisonment and a fine of $10,000, and thirteen of his associates were given heavy sentences.

Notorious Dry Law Violators Punished

At the present time Ohio has one of the most stringent and practicable enforcement codes of any State in the Union. In the rural portions of the State the Prohibition Law is as well enforced as the other statutes; but it has been difficult to enforce it in many cities having a large foreign element, as Cleveland, Akron, Toledo, and Youngstown. The sitnation is steadily improving, however, open sales being a thing of the past, and the number of illicit sellers having decreased because of the certainty of prompt and severe punishment, rendering bootlegging unprofitable and dangerous. The courts are assisting enforcement by imposing heavier fines and more frequent jail sentences.

An improvement also resulted from the Enforcement Conference called by Governor Donahey in 1924, which was attended by officials and citizens from towns throughout the State. Public sentiment generally is in favor of drastic enforcement, and many local law-enforcement organizations have been established. The effect of this sentiment is noticeable among politicians and candidates in recent years, very few being willing to be publicly alined with the liquor interests. In 1922 the proposal to legalize 2.75 per-cent beer was defeated by a majority of 189,000, and a gubernatorial candidate on a wine-and-beer platform was also overwhelmingly defeated, while in 1924 the voters of Ohio elected the driest State Legislature of any year and the voters of Toledo defeated General Isaac Sherwood, a leader of the wets, who was a candidate for reelection to Congress on a wine-and-beer platform, thus giving Ohio 19 dry members of the total Congressional delegation of 22.

In 1926-27 the enforcement situation was further complicated by disputes concerning the jurisdiction of various courts in the State in liquor cases, which developed from the practise of local enforcement officers taking their liquor cases to the courts of justices of the peace and mayors of small communities.

Early in February, 1927, Senator Marshall introduced in the Legislature a bill providing "that all fees be paid into the county treasury and justices be paid fees earned each month up to a certain amount, regardless of conviction or acquittal of defendants."

On March 7, the United States Supreme Court handed down a decision under which justices and village mayors were prohibited from sitting in cases in which the fees of the court depended on the court finding the defendant guilty.

The Marshall Bill became law by votes in the Senate of 21 to 12 and in the House of 92 to 9. The Ohio Anti-Saloon League supported the Marshall Bill, believing that the measure was needed to bridge over the space between the Supreme Court decision and the setting up of an inferior court system (see the *American Issue*, Ohio ed., Dec. 2, 1927).

The Marshall Law was submitted to the voters at the election held Nov. 8, 1927, and was defeated by a majority of 477,558.

A good many persons supposed that the defeat of the Marshall Law took jurisdiction in liquor cases out of the hands of the village justices, but, on Dec. 21, 1927, the State Supreme Court ruled:

> That justices still have authority to decide liquor cases providing their jurisdiction is not challenged by the defendant before or when he is brought to trial.
>
> That mayors on straight salaries who do not receive a part of the fees in cases where convictions are obtained are authorized to decide such cases.
>
> That persons convicted of violating the liquor laws by justices of the peace or village mayors who might have been disqualified if objection to their jurisdiction had been raised at the time of trial, can not be released from imprisonment on habeas corpus.

Despite the contention of the wets that Prohibition is detrimental to business and industry, deposits in all the banks of Ohio continue to climb to new high totals. On June 30, 1927, the deposits amounted to $2,591,637,788. Of all money on deposit rather more than one half was in savings accounts. The deposits of this nature exceeded $1,300,000,000.

Benefits of Prohibition

Governor Donahey, as reported in the *Christian Science Monitor*, said (1928):

> Ohio in every way has benefited by eight years of Prohibition. Eight years ago Ohio had 6,200 saloons, and at least $50,000,000 cleared through them annually. Today this vast sum is absorbed in the legitimate channels of business, and largely for family enjoyment.

Bibliography.—Files of *Anti-Saloon League Year Book*, 1909-27, Westerville, O.; *Cyclopaedia of Temperance and Prohibition*, New York, 1891; *Encyclopaedia Britannica*, 11th ed., s.v.; J. H. Galbraith, *Short Stories of the Buckeye State*; Henry Howe, *Historical Collections of Ohio*, Cincinnati, 1847; *American Prohibition Year Book*, 1910-12; Mother Stewart, *Memories of the Crusade*, Columbus, O., 1888; Mrs. Annie Wittenmyer,

History of the Woman's Temperance Crusade, Philadelphia, 1878.

OHMAN, JESSIE (MURRAY). Canadian Prohibitionist; born at St. John's, Newfoundland, March 16, 1856; educated in private schools at St. John's and at Edinburgh, Scotland. In 1880 Miss Murray married Nils Ohman, of Stockholm, Sweden, who resided in St. John's, and in 1898 she removed to Montreal, where she has since made her home.

Mrs. Ohman early in life became interested in temperance and church work, joining the Presbyterian Church and a Band of Hope at the age of seven, and taking an active part for many years in these organizations, as well as in the public meetings of the Y. M. C. A. Later she joined the Sons of Temperance and the Good Templars and served for some time as superintendent of St. John's Juvenile Temples and as Chief Templar of the "Prohibition" Lodge of the I. O. G. T. In 1887 she was deputed by the Sons of Temperance to make a tour of the northern part of the province to organize Bands of Hope, and in 1890 she was appointed a member of the Grand Lodge of Good Templars for Newfoundland. She assisted in the organization of the Woman's Christian Temperance Union in St. John's, in 1890-94, and was its secretary. For two years she edited the *Water Lily*, a strong advocate of Prohibition and the only temperance paper in the province at that time. After her removal to Montreal she affiliated with the Westmount W. C. T. U., and has since been one of its most active workers, serving as treasurer and press superintendent for twelve years. She is still (1928) active in the service of the W. C. T. U.

OINOCHOE. Same as Oenochoe.

OINOCHOOS. The wine-pourer at ancient Greek banquets.

OINOS. See Wine, in the Bible, under Wine.

OJIBWAY INDIANS. See Aborigines of North America.

OKLAHOMA. A south-central State of the United States; bounded on the north by Colorado and Kansas, on the east by Missouri and Arkansas, on the south by Texas, and on the west by Texas and New Mexico; area 69,414 sq. mi.; population (est. 1927), 2,397,000, including about 60,000 Indians. The name of the State was derived from a Choctaw Indian word meaning "red people." Oklahoma was admitted as a State into the Union Nov. 16, 1907. The capital is Oklahoma City (pop., 1926, 145,000); other principal cities are Tulsa (135,900) and Muskogee (30,277).

Oklahoma has large agricultural areas, the main crops being cotton, corn, wheat, and oats. The chief industry is the refining of petroleum. The production of oil is immense. Zinc and lead, also, are produced in large quantities.

The territory now included in Oklahoma was originally part of the Louisiana Territory, which was visited by Spanish explorers in the early part of the sixteenth century; Hernando de Soto probably visited it in 1541. The Spanish, however, set up no claims to the region; and in 1682 La Salle sailed down the Mississippi River from the French lands in the north and took possession of the Louisiana Territory in the name of France. Settlements were made by the French in 1699 and in the following years, and by 1766 the Territory had a population of 5,552. In 1762 it was transferred by secret treaty to Spain, which caused such discontent among the colonists that in 1800 it was ceded back to France. In 1803 it was purchased by the United States, and in the following year it was divided into two parts, the Territory of Orleans and District of Louisiana, the latter being changed to the Territory of Missouri in the year 1812.

The part of the Missouri Territory now included in Oklahoma was set aside by Congress in 1843, under the name "Indian Territory," for the home of the five southern Indian tribes (the Cherokees, Creeks, Chickasaws, Choctaws, and Seminoles), and the Quapaw Agency. By treaties of 1820, 1825, 1830, and 1842 the Choctaws and Chickasaws were granted a patent for the territory south of the Canadian and Arkansas rivers; and by treaties of 1824, 1833, and 1851, the Creeks and Seminoles were granted the remaining, or middle, portion. Many of the Indians brought slaves with them from their southern homes, and in the Civil War supported the Confederacy and took up arms against the Federal Government. After the War the Government declared that by these acts of hostility the patents by which these Indians held their lands had become invalid, and demanded the liberation of the slaves and a readjustment of the treaties to divide the lands with the freedmen.

Early History

Under the new treaty the Government bought a vast tract of unused lands in the central and western parts of the Territory as a place of settlement for freedmen and other Indian tribes. Included in the tract was Oklahoma, which originally consisted of about 2,000,000 acres in the center of the Territory. It remained unoccupied for several years, being closed to whites because its former owners, the Creeks, claimed it had been purchased for another purpose. In 1889, however, the Government bought it a second time, paying a much higher price, but obtaining it without any restrictive conditions, and it was thrown open to white settlement, by proclamation of President Benjamin Harrison, on April 22 of that year, at noon. At that hour 20,000 people were waiting on the border; and as soon as the signal was given there was a general rush across the border and a race into the territory for homes. In a single day the city of Guthrie had 10,000 people.

In 1890 that portion south of the Cherokee lands and west of that occupied by the Five Tribes, together with the narrow strip north of Texas, was organized as the Territory of Oklahoma. Other portions were subsequently opened up for settlement; but a large part remained in the occupancy of Indians, under the control of the Indian Bureau. The same rush for homes was repeated when the Cherokee strip, containing about 6,000,000 acres, was opened up in 1893; 90,000 intending settlers registering, and 20,000 people camping on the site of the new town (Oklahoma City); the Kickapoo strip in 1896; and the Comanche and Kiowa country, in 1901. By 1904 the entire territory was opened except a small tract in the north occupied by Indians.

By treaties with the Government the Indians had been permitted to make their own laws, but after the Civil War many whites mingled with them, gained control of their government for their own selfish purposes, and made the country a ref-

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uge for fugitives from justice. To remedy this condition Congress in 1893 appointed the Dawes Commission to induce the Indians to consent to government from Washington, D. C., and to individual allotments of land. In 1898 the Curtis Act was passed, making such allotments and establishing a territorial government. In 1906, when the allotments were nearly all made, Congress authorized Oklahoma and Indian Territories to qualify for admission to the Union as one State To this end a convention met at Guthrie Nov. 20, 1906, and the Constitution framed by this body was approved by the electors Sept. 17, 1907. As stated above, the State of Oklahoma was admitted to the Union Nov. 16 of the same year.

Oklahoma and I. T. Form One State

Liquor Legislation. Among the early restrictions on liquor-selling in the Territory of Louisiana were regulations for the conduct of taverns, requiring a license to sell, limitation on the quantity sold, and prohibition of selling to minors, Indians, soldiers, and slaves, under certain conditions. For details of pre-Territorial legislation, see ARKANSAS.

Prohibition laws were in force among the Indians of the Five Civilized Tribes in the south before they were driven from their homes and settled in Oklahoma. In 1819 the Cherokee Indians enacted the first Prohibition law ever enacted by any legislature in American history. After their removal to Oklahoma the Cherokees set up their Legislature at Tahlequah, and enacted laws for tribal government. The sixteeenth law passed was one prohibiting the liquor traffic, and was even more stringent than their Prohibition law in the south. The legislatures of the other tribes enacted similar laws, and since that time the Indians have persistently clamored for protection from the white man's liquor: they have insisted on protection and fought for it with every resource at their command.

At the time Oklahoma was set aside for the Indians (1834) Congress enacted a Prohibition law to cover the "Indian country," interdicting the manufacture, sale, and introduction of intoxicating liquors therein. This continued to be Prohibition territory until part of it was opened to white settlement on April 22, 1889, when the liquor men and gamblers entered along with the other whites, into the country. The region was subject to the laws of the United States prohibiting the sale of intoxicants in Indian Territory. Several companies of United States troops were stationed at Oklahoma City under the command of Capt. D. F. Stiles. Stiles was an ardent temperance man, and tried faithfully to enforce the liquor laws. On May 2, 1890, Congress divided the territory in the center, the eastern part remaining as "Indian Territory," and under Federal Prohibition laws, while the western part was organized as "Oklahoma Territory."

Prohibition in 1834

The latter Territory included several Indian reservations, which remained more or less under Federal Prohibition. In the rest of the Territory the license policy was instituted, and license was the law for sixteen years; alcohol and gambling ran riot; and breweries, distilleries, and saloons sprang up everywhere. The outlaw class from every part of America went to Indian Territory, where, with only four courts and eight judges to administer the law for the entire Territory, the reign of evil became well-nigh unchallenged.

On Dec. 24, 1890, the first Legislature of the Territory adjourned, having passed a liquor law, "about as loose a thing as ever was dignified with the name of a statute." As a result "what had before been pandemonium became doubly so." According to an article entitled "Early History of the Liquor Traffic in Oklahoma," in the *American Issue*, Oklahoma ed., October, 1912, from which much of the foregoing matter has been taken.

> The first step at organization to resist and curtail this evil came about by the ministers of the town calling a public meeting of the citizens to meet in a hall of the town and effect some kind of an organization to oppose the liquor traffic and secure legislation tending to better the conditions then existing. The meeting assembled in the hall named, the ministers were there, when up jumped a gentleman and nominated Hon. Henry Overholser chairman of the meeting and then called upon some one to state the object of the meeting, which some few of the preachers undertook to do, when all kinds of yowls, hoots and catealls filled the hall. [This was in Oklahoma City.]
>
> A committee on resolutions was appointed, and in about ten minutes brought in a report, evidently prepared beforehand, favoring the removal of all restrictions on the liquor traffic, and declaring that saloons and gambling were a benefit to the town, and denouncing all opponents thereof as "TIGHT HIDES," and declaring in favor of liberality and an open town. These resolutions were passed with a whoop and a whirl, and the preachers departed thoroughly crestfallen.

Very few changes were made in the liquor laws of Oklahoma after 1893, when the code in force at the time of the adoption of Federal Prohibition was enacted. This provided that:

> County clerks or commissioners shall grant licenses to sell liquor on a petition signed by 30 resident taxpayers in a ward of an incorporated city or village on two weeks' notice in case there is no remonstrance; in case of remonstrance being made a day shall be set for hearing and if it is found the signatures are all genuine license shall be granted, provided the applicant is found to be of a good and respectable character.
>
> License shall be granted to sell in an unincorporated town or village, on a petition signed by a majority of the resident freeholders in the Congressional township in which such town or village is situated, on the same conditions as mentioned above.

The law prohibited the sale to minors or to men in the habit of becoming intoxicated; on Sundays after midnight, before 5 A. M., and on general and special election days. It also prohibited any chairs or other seats, screens, pool- or billiard-tables, or any gambling devices in rooms where liquors were sold. All of these prohibitions were constantly violated by the licensed dealers.

Liquor Law of 1893

The conditions in connection with the first section of the law were peculiar in that there might be in a ward 100 or 1,000 people who were bitterly opposed to the saloon, but 30 wets could force a saloon on them. The other wards might not have a person who would sign a petition, and yet the saloon might be just as harmful to them as though it was located in their own ward, but they had no voice against it. Again, the saloon adherents were always on the ground early on days of organization, and frequently succeeded in obtaining positions on the election board. If possible, ward lines were so drawn as to secure the required number of persons in one ward who would sign a petition.

A great many bills were presented to the Legislature in the winter of 1902-03, but with little effect. A local-option bill was presented, and it was claimed by its supporters that it was defeated by the mismanagement of a supposedly strong temperance advocate.

The Temperance Movement. The people of Oklahoma began to organize against the liquor traffic and from time to time remonstrated against the granting of licenses, but with little success because a liquor Legislature had enacted laws advantageous to the traffic. Meanwhile a strong temperance and Prohibition sentiment grew up in the State, but for a long time there seemed to be no one willing to take the responsibility of calling the people together for the purpose of organizing the Prohibitionists among them.

The pioneer temperance organization in Indian Territory and Oklahoma Territory was the Woman's Christian Temperanee Union. Few records can be found eovering the early aetivities of the Indian Territory Union, whieh was organized at Muskogee in July, 1888, by Miss Franees Willard and Miss Anna A. Gordon, while on a visit to the West. Mrs. L. Jane Staples, of Tahlequah, was made first president of the organization. The first Convention was held at Tahlequah on June 4, 1889, in Mrs. Staples' home, and Miss Willard and Miss Gordon were again present. The attendanee was small, only two Unions being represented. Mrs. Staples served as president until her death, in 1899. During that period loeal Unions had been organized at Muskogee, Tahlequah, Atoka, Vinita, Wagoner, Claremore, Pryor Creek, and Poteau, and eonventions held in eaeh town.

Indian Territory W. C. T. U.

In 1900 sevcral new departments were added and a special evangelist was appointed to work among the 35,000 Indians of the Territory. During that year the Union suffered a great loss in the death of Mrs. Tennessee M. Fuller, of Tahlequah, the vice-president. Unions were organized in a number of towns in 1900 by Mrs. Mary Kuhl, national evangelist, and by 1901 there were 21 in operation. Mrs. Mershon, an evangelist from Indiana, spent several months helping the Unions; and in May, 1901, Miss Willard and Miss Gordon again visited the Territory, speaking at Muskogee and Atoka, with the assistanee of the Rev. Mr. and Mrs. Morrow, first missionaries to the Indians. The official organ of the Territory Union, *Our Helper*, was first published at Muskogee in 1903, with Miss Martha Gilmore as editor, whose salary was fixed at $15 per month.

From the first the National W. C. T. U. showed great interest in the Indian Territory Union and made liberal donations for carrying on its work, sending lecturers and field workers for its assistanee. The Union declared for woman suffrage in 1905 and shortly after began to agitate for Prohibition Statehood under the leadership of Lillian M. N. Stevens and Miss Gordon, who spoke on this subjeet throughout the Territory.

The movement for the combination of Indian Territory with Oklahoma as a separate State began in 1905, and the W. C. T. U. took up the fight to secure the admission of the new State as Prohibition territory. When the new State was admitted (1907), it was neeessary for the Unions of the two Territories to unite, also; and resolutions were adopted by both bodies for that purpose, the Territorial organizations being abandoned on the formation of the Oklahoma Union.

Besides Mrs. Staples the other presidents of the Indian Territory W. C. T. U. were: Mrs. Eva E. Rateliff, of Vinita, 1899-1900; Mrs. K. L. E. Morrow, Atoka, 1900; Mrs. Laura E. Harsha, Muskogee, 1900-1905; Mrs. Mable Sutherland, Chelsea, 1905-06; and Mrs. Lilah D. Lindsey, Tulsa, 1907-08. The first Union in Oklahoma Territory was organized, through the instrumentality of Mrs. Emma Miller, at Guthrie, on April 9, 1890, with Mrs. W. L. Rhodes as president. Soon after this Mrs. Fannie Rastall, president of the Kansas W. C. T. U., organized Unions at Oklahoma City, El Reno, Edmond, Kingfisher, and Norman; and delegates from these loeal Unions met at Oklahoma City April 29, 1890, to organize the Territorial Union. The meeting was held in the First M. E. Chureh and Mrs. A. G. Murray, president of the Oklahoma City Union, presided. The first offieers were: President, Mrs. W. L. Rhodes, Guthrie; viee-president, Mrs. A. G. Murray; eorresponding secretary, Mrs. Holzapful, Oklahoma City; recording secretary, Miss Alma Carson, Guthrie; and treasurer, Mrs. Sprigg, Kingfisher. At this meeting it was found that there were no funds to pay the expenses of the delegates, so the defieit was made up by a "Cold Water social," at which eold water was sold for ten eents a glass, the citizens who purchased it drinking toasts to the future "cold water" State of Oklahoma.

Oklahoma Territory W. C. T. U.

In 1898 the Oklahoma Territory Union petitioned the Legisiature unsuccessfully for a law against the manufacture and sale of liquor and the sale of eigarets to minors.

In 1901, when the dispensary system was proposed for the Territory, the W. C. T. U. took up the fight against it, the president, Mrs. Dorothy J. Cleveland, deelaring that the Oklahoma W. C. T. U. would make no compromise, their aim being State and national Prohibition. The Union seeured the passage of laws against prize-fighting and gambling, and helped to defeat a bill proposing to reduce the age of consent to seven years.

During 1901 the Oklahoma Union made a gain of 500 members, and the membership continued to increase in the ensuing years, stimulated by the efforts of Mrs. Abbie Hillerman, president, and Miss Parmelia Mahan, national lecturer of the Union, who traveled many miles (1903) over the Territory in a buggy: The work was also aided by the new organ, the *Oklahoma Messenger*, established Oet. 4, 1904.

In the campaign for Prohibition Statehood a legislative board was appointed, composed of Mrs. Katie MeWethy, Mrs. N. M. Carter, Mrs. Kate Anderson, and Mrs. Abbie Hillerman; and State headquarters were opened in Guthrie during the Constitutional Convention, from whieh offiee legislative work was earried on. Hundreds of offieial letters were sent to ministers of all denominations, and to sehools and eolleges, asking for their eooperation. Mrs. Hillerman carried more than 5,000 names of petitioners for State-wide Prohibition, etc., to the Constitutional Convention, which, with the help of the sergeant-at-arms, were placed on the desks of members. Each morning the elerk would read petitions for Prohibition Statehood.

The hearings on the proposed Prohibition provision in the new State Constitution, held in Convention Hall, were attended by members of the Union, the State president, Mrs. Hillerman, arranging for the first public hearing before the Liq-

uor Traffic Committtee. Mrs. Nannie Webb Curtis, of Texas, gave a masterly address to the delegates. After weeks of deliberation and debate the Convention voted to submit Prohibition Statehood as a separate proposition, to be voted on at the same time as the State Constitution. If it carried by a majority vote, it would become a part of the Constitution. Mrs. Hillerman had attended the Constitutional Convention on 84 days, and she and Mrs. McWethy had given more than two months time to this work without compensation.

The Union was now forced into another campaign to secure the adoption of the Prohibition proposal at the polls. In order to carry on the Prohibition campaign the W.C.T.U. opened headquarters in Oklahoma City, with Mrs. Cora D. Hammett in charge. This office was maintained from May 15 to Oct. 1, 1907. As the result of the work of all the temperance bodies, the Prohibition measure carried by a majority of 18,000, and Oklahoma entered the Union as a Prohibition State. The final meeeting of the Oklahoma Territory Union was held at Oklahoma City Sept. 16-18, 1908, at which time the organization was dissolved to form the new State Union.

Prohibition Statehood Wins

Presidents of the Oklahoma Territory Union were:

Mrs. W. L. Rhodes, 1890; Mrs. A. G. Murray, 1890; Mrs. J. E. Roberts, 1891; Mrs. Nellie Sheplor, 1892; Mrs. Matilda Switzer 1893-94; Mrs. Amelia Mentz, 1895; Mrs. Sue Uhl Brown, 1896; Mrs. Susie B. Jackson, 1897; Mrs. Catherine E. Ferguson, 1898-99; Mrs. Dorothy J. Cleveland, 1900-02; Mrs. Abbie B. Hillerman, 1903-07.

The Oklahoma State W. C. T. U. was organized at the First Christian Church, Oklahoma City, Sept. 18, 1908, by the officers and delegates of the two former Territorial organizations. The first officers were: President, Mrs. Cora D. Hammett, Oklahoma City; vice-president, Mrs. Josephine Dorman, Mounds; corresponding secretary, Mrs. Harriet D. Heberling, Lamont; recording secretary, Mrs. Susie McKellop, Muskogee; and treasurer, Mrs. Katie McWethy, Guthrie.

The first campaign in which the Oklahoma State Union took part was one against resubmission of the Prohibition question, brought on by the liquor forces in 1910. The Union forces were directed by the State president, from whose office 25,000 copies of Judge Brown's digest of the proposed amendment and 30,000 copies of the song "Keep Oklahoma Dry," were sent out. The slogans "Keep Oklahoma Dry" and "Vote No on the Amendment" were adopted for the fight. As a result of a whirlwind campaign of three months Prohibition won by a majority of over 21,000.

Subsequent activities of the Oklahoma Union have included work for law enforcement, a Scientific Temperance Instruction Law (enacted in 1915), raising the age of consent, anticigaret laws, equal suffrage (granted in 1918), and national Prohibition. As a result of these activities it may be said of Oklahoma that since it was admitted as a State, not a measure relating to the liquor traffic has passed the Legislature, except enactments to make the existing laws more stringent; and in the campaigns incident to all this Prohibition legislation the W. C. T. U. has been in the front ranks.

The following have been State presidents:

Mrs. Cora D. Hammett, 1908-10; Mrs. Abbie B. Hillerman, 1911-19; Mrs. Josephine M. Buhl, 1920-25; and Mrs. Elizabeth House, 1926-.

The present officers of the Oklahoma State W. C. T. U. are: President, Mrs. Elizabeth House, Bristow; vice-president at large, Mrs. Lilah D. Lindsey, Tulsa; corresponding secretary, Mrs. J. Myrtle Kesselring, Ponca City; recording secretary, Miss Bessie Truitt, Enid; treasurer, Mrs. Anna D. DeWalt, Muskogee; Y. P. B. secretary, Mrs. Mae Campbell, Bristow; L. T. L. secretary, Mrs. Frank E. Smith, Tulsa; and editor *Oklahoma Messenger*, Mrs. Mae A. Thompson, Wellston. The membership of the Union is 6,426.

The first general organization against the saloon in Oklahoma Territory was a branch of the Anti-Saloon League of America, formed in the summer of 1898, as the result of confercnees between James L. Brown, Dr. Delos Walker, D. C. Pryor, and Tom Griffith, by whom an invitation to visit Oklahoma City was sent to National Superintendent Howard H. Russell. The latter attended a meeting at the First Baptist Church in that city on Jan. 20, 1899, at which the A.-S. L. was inaugurated. The first officers elected were:

President, Tipton Cox, Hennessey; vice-president, the Rev. J. W. Sherwood, Kingfisher; secretary, the Rev. T. H. Harper, Oklahoma City; treasurer, the Hon. F. E. McKinley, Guthrie; superintendent, H. E. Swan, Oklahoma City.

Mr. Swan took charge about the middle of 1899. He held the superintendency until 1905.

In 1904 a special organization of the Anti-Saloon League for a campaign was effected in Oklahoma. Its members, with the other temperance workers, had met in the previous summer and formed a plan for the federation of the churches and civic organizations for the purpose of uniting their strength to secure constitutional Prohibition. Delegates were appointed at the State gatherings of the churches and other organizations to attend the State Prohibition Convention to be held at Oklahoma City Nov. 24. Its purpose was to devise the best means to push the demand for Prohibition by the Constitution when Oklahoma should be admitted as a State. The Convention was made up of more than 100 workers, representing twelve different denominations and temperanee organizations, the Rev. T. F. Brewer being chairman; and resolutions (among others) were adopted declaring unswerving hostility to the saloon, and demanding the inclusion in the constitution of the new State of Oklahoma of an article forever prohibiting the manufacture and sale of all intoxicating liquors as a beverage. The Convention further demanded that the sale of liquors for other than beverage purposes should be placed under the control of the State. The appointment of a central committee, to consist of representatives of church conferences, synods, and general organizations, and to arrange for immediate steps to promote the aims of the Convention, was recommended.

Territorial Anti-Saloon League

The central committee appointed consisted of the following: (A.-S. L.) H. E. Swan, Norman; (W.C.T.U.) Mrs. M. S. Fellow, Alva; (I.O.G.T.) Lisle B. Walker, Oklahoma City; (Baptist) L. M. Hunter, Oklahoma City; (Christian) S. D. Dutcher, Oklahoma City; (Congregational) L. S. Childs, Seward; (Fr.) J. E. Snavely, Cherokee; (M. E.) M. Porter, Lawton; (M. E. S.) G. H. Ray, Chickasha; (Presb.) W. C. Miles, Guthrie; (U. B.) E. A. King, Stillwater; (Civic Federation) S. W. McCann, Oklahoma City.

It was also provided that any church organization not represented in the Convention could add a member to this committee, which should act as the Legislative Committee.

In the same year a movement was inaugurated in Indian Territory for Prohibition Statehood. The signal for the campaign in the interest of State prohibitory legislation was the appeal of the people of Oklahoma and Indian Territory for Statehood. The first legislative contest for Prohibition in connection with an appeal for Statehood of the proposed new State came in Congress. Indian Territory had been under Prohibition by Federal law for many years, and Congress recognized the fact that the obligation between the Federal Government and the Indians demanded that protection against the liquor traffic be included in any Statehood enabling act that Congress might pass.

In the summer of 1905 a small group of men, including Capt. A. S. McKennon, the Rev. E. M. Sweet, Jr., and Dr. A. Grant Evans, met with the Rev. T. F. Brewer in his Muskogee home and called a convention to meet at McAlester on Sept. 7. On that date, in the First Baptist Church, the Indian Territory Church Federation for State-wide Prohibition was formed, with Capt. McKennon as president, and Mr. Sweet as secretary.

Mr. Sweet was sent by the Federation to Washington, D. C., to watch legislation concerning the Territories, and to see, whatever form Statehood might take, that the Indian treaties providing Prohibition within their domains should be protected, and it was through the work of Capt. McKennon, Mr. Sweet, and E. C. Dinwiddie (in Washington, D. C.) that the foundations were laid for State-wide Prohibition.

The Anti-Saloon League and the Church Federation in Indian Territory sent their lecturers throughout the two Territories to speak in the churches on Sundays and during the week in courthouses, opera-houses, and on the streets, building sentiment against the legalized saloon, and preparing for the day when Statehood should come; and they put forth every effort to secure from Congress an enabling act permitting the two Territories to form a State and be admitted into the Union. The first Anti-Saloon League fight centered in Congress, where it was successful in having a 21-year Prohibition clause written into the enabling act for Indian Territory, Osage Nation, and the Indian Reservations in Oklahoma Territory, Congress requiring the same to be embodied in the Constitution of the new State of Oklahoma before it could be admitted into the Union.

Various Activities

On June 12, 1907, at a meeting held in the First Methodist Church, Oklahoma City, the Oklahoma Anti-Saloon League and the Indian Territory Church Federation were consolidated and formed the A.-S. L. of Oklahoma. Captain McKennon was chosen president of the new organization.

The next fight was to elect to the Constitutional Convention delegates who were in favor of State-wide Prohibition, the League being successful in passing through the Convention an ordinance submitting a Prohibition clause for the whole State, along with the Constitution, to a vote of the people. On Sept. 17, 1907, the Constitution and State-wide Prohibition were carried by a majority of 18,103 out of 242,619 votes. On Nov. 16, 1907, President Roosevelt issued a proclamation admitting Oklahoma and Indian Territories into the Union as the new State of Oklahoma, and on that day the legalized liquor traffic died in the State, making Oklahoma the fourth Prohibition State.

The Hon. Charles N. Haskell was elected first governor of Oklahoma. He was a member of the Constitutional Convention and the spokesman of the League in that body. He was supported by the League both in the primary election campaign and in the general election campaign, and as governor he never failed in his advocacy of the enactment of Prohibition laws and their enforcement.

Since Mr. Swan's retirement the superintendents of the Anti-Saloon League have been: The Revs. J. J. Thomson (1905-June 12, 1907), E. C. Dinwiddie (1907-Sept. 1, 1908), E. M. Sweet, Jr. (1908; served for 3 months only), H. T. Laughbaum (acting December, 1908–January, 1909), George D. Conger (1909-March, 1911), H. L. Sheldon (1911-May 20, 1912), H. T. Laughbaum (June 18, 1912, to the present time). Since March 1, 1906, Mr. Laughbaum has also been legislative superintendent and attorney for the League.

In the spring of 1902 the Rev. Mr. Parker and Charles Brown opened up a correspondence which started the Prohibition party movement and resulted in the call for an organizing convention to meet in Guthrie on June 6 of that year. Because of floods and washouts, the attendance was small: but between 40 and 50 delegates were present, and they effected the organization of the party. The Rev. E. S. Stockwell, of Perry, was elected State chairman, and J. J. Hill, of Guthrie, was elected secretary. The Rev. L. T. Van Cleave, of Oklahoma City, was nominated delegate to the United States Congress, the only State officer the people could elect, the rest being appointed by Congress. There was but little work done in the Territory that year except in Woods County, and Grant County was the only other county organized. In the election that year 1,070 votes were cast for Van Cleave, Woods County giving 270 of them; no other county going over 75 votes for him. The activities in Woods County consisted of rallies and personal work, and a newspaper was issued. New recruits were constantly being added, especially from the ministry, the ministers of several denominations, such as the Christian, Friends, Free Methodists, and Wesleyan Methodists, being for Prohibition almost to a man, and the ministers of the other churches fast going over at this time. The churches in many places opened their doors and invited the Prohibitionists to speak from their pulpits. The question had reached the point where it was bothering the politicians, as they were afraid to offend the liquor element, and equally afraid of the temperance people. A good indication of the trend of public sentiment was the independent vote of 1902; never before were tickets so scratched. The W. C. T. U. and the Anti-Saloon League were strong factors in creating temperance sentiment.

Prohibition Party

In 1904 plans were made for an active campaign along the line of Prohibition party work. The organization of the temperance and Prohibition forces had aroused the liquor interests to such a degree that they organized and chartered a Liquor Men's Protective Association, for the purpose of raising funds to fight Prohibition. This association was active in political circles, and this

movement was used by the Prohibitionists to impress good men in both of the old political parties that they had no hope in either of them. The Washingtonian movement had been established in Oklahoma and at this time was active politically.

In 1906 Oklahoma Territory showed a reduction of 128 in the number of its saloons. In Indian Territory, in spite of the Federal Prohibition law, an illegal traffic in alcoholic liquors was carried on, the near-beer question causing much trouble Brewers and distillers of wet States sent in near beer, called "long-horn," "short-horn," "mistletoe," "sunbeam," "white mule," etc. It was necessary for the Government in each case to prove the beverage intoxicating until the Anti-Saloon League secured a decision from the Federal Court to the effect that if a beverage contained as much as 2 per cent of alcohol it should be deemed intoxicating. After this it was only necessary to have a chemical analysis made of the questioned beverage and, if it were found to contain over 2 per cent of alcohol, the question whether it was intoxicating could not be raised in the trial of the case. From this experience when the Prohibition code for Oklahoma, which was enacted by the first State Legislature, was drafted, the standard of alcoholic strength was set at ½ of 1 per cent by volume.

Illegal Liquor Traffic

This was the first time that such a low percentage was set as the standard in a Prohibition law. It had been the standard fixed by the Federal Government for taxation purposes, and enforced against the manufacturers and sellers of alcoholic beverages; and it was decided that it was good enough for Prohibition purposes.

In 1906 Congress appropriated $25,000 to "enable the Commissioner of Indian Affairs, under the direction of the Secretary of the Interior, to take steps to suppress the liquor traffic in the Indian country." Of this amount $15.000 was to be "used exclusively in the Indian Territory and Oklahoma." Mr. William E. ("Pussyfoot") Johnson was appointed to carry out this order, and the following extract, taken from his book "Ten Years of Prohibition in Oklahoma," gives an account of the conditions existing at that time and the results of the campaign of enforcement:

Over my initial protest, I was drafted into government service, given a formidable commission as "Special Officer" and without any particular authority was sentenced to clean up this Territory mess as best I could. With more than 6,000 criminal cases waiting trial and with the certainty of very few of them ever being tried, there was no chance of any of my new cases coming to trial, and my proposed crusade along the usual lines was greeted generally as a joke.

But I did not meet the emergency in the orthodox manner. My authority was mythical, but with a band of splendid fellows about me who were ready and anxious to take a long chance, I seized and destroyed. Where the outlaws trampled over the law, I trampled rough-shod over them. Because the courts were inadequate to protect me and my men, we protected ourselves. None of us ever appealed to the courts when someone took a shot at us, whether it hit or missed. With ax and torch we destroyed 76 gambling-houses, wiping that industry from the Territory map. We smashed the liquor wherever found and threw the owner in jail. If he could not give bond, he must stay in till he rotted unless he pleaded guilty and accepted a sentence. About seventy-five were "convicted" in this way. It was a tempestuous eighteen months of this sort of thing. This is attested to by the fact that the cattle are now grazing over a dozen or more graves, four of them being those of my own deputies murdered during that epoch.

Where the four United States Marshals, splendid fellows, hampered with departmental red tape, could not act, I could act and did act because the Indian Bureau had not manacled me with this or any other kind of tape. It is a curious thing, illuminating the spirit of the times, that while my death was announced in the newspapers several times, while a reward of $3,000 hung over my head for some months, and while divers attempts were made to earn the reward, I don't believe that I have an enemy in the whole Indian territory. These men sought my life because I was in the way and I knocked them over the head and smashed up their property as a matter of official routine duty. No quarter was asked or given. There was no "hate" about it. It was all a part of the game.

"Pussyfoot" Johnson's Activities

But out of these frontier affairs there has now grown up an important branch of the Indian service, headed by Chief Officer Henry A. Larson, who, under the direction of the Indian Commissioner Cato Sells, is now efficiently protecting the Indian country and the Indian in a more systematic and orderly fashion. Convictions are now being made of illicit liquor-sellers at the rate of about 100 per month, and large colonies of convicts in Federal and State penitentiaries testify to the efficiency of the service and the adequacy of the courts.

It was in these eighteen months of shootings, stabbings, midnight raids, vigilante operations, killings, bonfires, wild horseback chases, constant fist fights, smashings of windows and furniture, flying beer bottles and kindred performances that the old days were closed and the new era of enlightenment was ushered in. Much has been written in prose and in verse of these strenuous times; but it should not be forgotten that what was accomplished was made possible by the steady, loyal, persistent, and never wavering support of Indian Commissioner Frances E. Leupp, Secretary of the Interior James A. Garfield, Attorney-general Charles J. Bonaparte, and President Roosevelt. Never did a man undertake a difficult task with more splendid backing than I had in these virile men, not one of whom, at that time, made any claim to being a "Prohibitionist."

State Prohibition went into effect Nov. 16, 1907. The following year a Constitutional amendment, providing for a dispensary for medicinal purposes, was submitted to the people and defeated in the election of that year; but, after a ruling of the courts, the sale of liquor for purely medicinal purposes was permitted. A legislative fight was next started to secure restrictions against unscrupulous physicians prescribing liquors to be used for beverage purposes. According to the Internal Revenue Report for 1908 there were 2,135 liquor-dealers in Oklahoma; in 1909 there were 1,279, showing a decrease of 856. In the latter year the Legislature passed a more efficient law-enforcement measure, which was carried out effectively, the State administration standing back of it in every way, and the municipal authorities in most towns and cities favoring strict enforcement. In 1910 the liquor forces initiated a license amendment to the Constitution in an effort to repeal Prohibition, which was voted on by the people on Nov. 8, and was defeated by a majority of 21,077 votes in a total vote of 231,159. In that year, also, Oklahoma elected a large number of State and county officers pledged to strict enforcement of the law. During the years 1907-10 every clause of the Prohibition Law was carried to the Supreme Court of the State and sustained by that body. The effect of Prohibition and its rigid enforcement by State officials was manifested in many ways. Business conditions improved, 3,500 schoolhouses were erected in two years, drunkenness and arrests for all offenses decreased in the large cities, and prosperity was seen on every hand.

State Prohibition in Effect

The hardest fight for enforcement was in the large cities, especially Oklahoma City; in Oklahoma County from Jan. 9 to Nov. 1, 1911, 90 bootleggers were convicted, the total fines amounting to $31,000, and the jail sentences aggregating 9,000 days. In 37 counties of the State the total

fines aggregated $78,000, and the jail sentences 29,154 days.

On June 20, 1912, the Supreme Court of the United States gave a decision holding that the Federal Prohibition Law for Indian Territory, Osage Nation, and the Indian reservations of Oklahoma Territory which were reservations on Jan. 1, 1906, had not been repealed and that it was still the law of the Indian country. The Court also held constitutional the 21-year Prohibition clause for the Indian country; consequently under this clause it was impossible for the liquor interests to submit a whisky amendment to the Constitution of the State for the Indian country portion of Oklahoma until after Nov. 16, 1928.

In 1913 the Oklahoma Legislature amended the Prohibition Law, making it a felony to keep a place for the purpose of violating the Prohibition Law anywhere in the State, or for second and subsequent convictions for violating any provision of the Law; also making drunkenness and exeessive use of intoxicants while in office a sufficient cause for impeachment and removal from office of any State official. During this year there were 1,658 persons holding Federal retail liquor-tax receipts, including drug-stores and all other retail places. In 1915 the Legislature passed a resolution memorializing Congress to adopt the Sheppard-Hobson resolution for national Prohibition. Later in the same year three members of the Lower House introduced a resolution proposing resubmission of the Prohibition question, which was defeated by a vote of 66 to 4. In the session of 1917 the Legislature passed a law giving the Supreme Court of the State original jurisdiction to try cases for the removal of officers for failing, neglecting, or refusing to enforce the laws of the State, especially the Prohibition and antigambling laws. The same Legislature, by a vote of 33 to 5 in the Senate and 89 to 7 in the House, also enacted a "bone-dry" law prohibiting any person from receiving directly or indirectly from any common or other carrier any liquors the sale of which was prohibited by law; also authorizing the forfeiture of all vehicles used in transporting forbidden liquor. In that year the number of persons holding Federal liquor-tax receipts was reduced to 474.

In the following year suit was brought to test the validity of the Prohibition Law with regard to the use of wine for sacramental purposes. The Supreme Court of Oklahoma decided that the State prohibitory law did not forbid the importation of wine for sacramental purposes, even though there was no specific exemption of wine for that purpose in the law. In 1921 a bill was passed by the Legislature prohibiting the manufacture, sale, and possession of a still; in 1923 a law was enacted making it murder to sell or furnish any liquor causing death; and a second measure was adopted prohibiting the manufacture or possession of stills and the manufacture of mash, under penalty of a fine of $100 to $5,000, and imprisonment for one to ten years. Another drastic measure provided penitentiary sentences for persons transporting liquor in automobiles or driving them while under the influence of liquor or narcotics.

Oklahoma also outlawed alcohol as a medicine, doctors and druggists being prohibited from handling intoxicating liquors for any purpose. Bonded druggists might secure a permit from the State to purchase pure grain alcohol for the compounding of medicines and prescriptions which are not capable of being used as a beverage, and which are not subject to the payment of the special liquor-dealers' tax to the Federal Government.

Since Oklahoma entered the dry column the Representatives from that State have stood solidly for Prohibition whenever the issue was presented in Congress. In the 64th Congress the two Senators and eight Representatives from Oklahoma voted for Prohibition in the District of Columbia and Alaska, for the Antiliquor Advertising Law, and the bone-dry amendment; in the 65th Congress for the submission of the Prohibition Amendment to the Federal Constitution; in the 66th for the Volstead Law, even over the veto of the President; and in the 67th for the Antibeer Law and other measures backed by the Anti-Saloon League. When ratification of the Prohibition Amendment to the Federal Constitution was introduced in the Oklahoma Assembly, the vote was: in the Senate, 43 for, none against, and one member absent who later went on record as favoring ratification; in the House, 90 for, 8 against, and 6 members absent; making Oklahoma the eighteenth State to ratify.

Oklahoma Ratifies Eighteenth Amendment

Of the benefits of Prohibition to Oklahoma it may suffice to state that in William E. Johnson's book, cited above, more than 50 pages of testimonials from men in almost every business and profession are given.

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OKUNO, MASATSUNA. Japanese teacher and temperance worker; born at Shitaya, Tokyo, April 4, 1823; died at Aoyama, Tokyo, Dec. 3, 1912. Details of his education and early years are unknown. He married Miss Kané of Niijuku, Tokyo-fu.

Okuno was one of the first Japanese converts to Christianity. He was teacher of the English language to Dr. Hepburn, and assisted Dr. Brown in translating the Scriptures. He was a powerful preacher and for 30 years occupied different pulpits. He was, also, the author of several poems.

Okuno was elected president of the Yokohama Temperance Society, the first temperance organization in Japan, on its formation in 1875, and was continually active in temperance work throughout his subsequent career.

OLD CATHOLIC CHURCH (popular name of the **Evangelical Catholic Church**). The Evangelical Catholic Church is a part of the great Old Catholic Communion, formerly a part of the Roman Church, but since 1870 a separate body, independent of the Pope. The first steps toward separation from the Roman Church were taken in Germany, where the opposition to Jesuitism and Ultramontanism, which had been fomented in the Church by the proclamation of the dogma of the Immaculate Conception (Dec. 8, 1854), and the issue of the Encyclical and Syllabus (Dec. 8, 1864), broke out into open conflict after the proclamation of the doctrine of papal infallibility by the Vatican Council on July 18, 1870. Although accepted by the bishops, many of whom had strongly resisted it in the Council, strong opposition developed against it in Germany, Switzerland, and

Austria, and formal protests were addressed to the Vatican by leading theologians and university professors of the first-named country. In August of the same year some Catholic theologians held a council at Nuremberg which published a joint declaration to the effect that the decisions of the Council of the Vatican, especially that on papal infallibility, were invalid and not binding. A lay protest was also sent to the Vatican from Munich which first introduced the name "Old Catholics."

Although Döllinger and Friedrich, the leaders of the movement in Munich, had not intended to separate from the Church of Rome, yet the movement gained impetus throughout Germany, and congregations were formed in Munich, Cologne, Bonn, and other cities; and, to make provision for their religious needs, the first conference of Old Catholics was held in Munich Sept. 20-24, 1871. The movement was joined by the Old Catholics of Holland, who had been independent of the Pope for about 200 years, and in whose church the apostolical succession had been undeniably preserved, and from which it was transferred to the new communion. Since that time the Archbishop of Utrecht has been recognized as the titular head of Old Catholics throughout the world, but as honorary only, and without any authority outside of Holland.

At the third conference of Old Catholics, held at Constance in 1873, the organization of the church was completed and a synodal constitution adopted. A number of reforms were introduced, such as the offering of the cup also to the laity in the Lord's Supper, the use of the native tongue in the service, and the abolition of compulsory celibacy for the clergy. A similar constitution had been adopted by the Old Catholic (Christian Catholic) Church in Switzerland, where the movement had developed independently of that in Germany. Congregations were subsequently formed in Austria, Bohemia, France, and England, and in 1878 there were 122 congregations, with 52,002 members.

Each branch of Old Catholicism in every country is autonomous and independent, but all are united through a common fellowship and intercommunion. The Pope recognizes the Church as having the true Apostolic Succession, with valid bishops and priests.

From England Old Catholicism spread to the United States, where the branch of the church is called "Evangelical Catholic Church." The Evangelical Catholic Church is the only regularly organized English-speaking branch of Old Catholics in America, and it is in fellowship with the Old Catholic Archbishopric of Utrecht and also with all the Orthodox, Eastern, and Greek Catholic churches, as well as with the Episcopal Church. There is also a body in the United States, limited strictly to Polish people, known as the "Polish National Church," but this is a part of the Old Catholic Communion.

The Evangelical Catholic Church has priests and congregations in various States of the United States and is growing rapidly. The principal service on Sunday mornings is the Mass, with a dignified and beautiful ritual, always said in the language of the people, and not in Latin as in the Roman Church. In common with the custom in the Eastern and Orthodox Catholic churches, the priests are allowed to marry. The pastors are appointed by the bishop and may be removed by him. No fees are charged for administration of the sacraments; and the seats in churches are never sold or rented, but are always free. Confession is optional, not compulsory.

In doctrine the Evangelical Catholic Church is strictly evangelical and orthodox, and it teaches only the pure Gospel. It accepts the Bible as the inspired Word of God, and holds the Apostles' and Nicene Creeds. Sunday is observed strictly as a holy day for rest and worship. Bible reading is required of its ministers and members, and all ministers must carry a copy of the New Testament at all times and read it every day. The Church demands that the Bible be taught in all public and private schools.

As regards the alcohol question, the Evangelical is the only Catholic church which is officially in favor of the prohibition of the manufacture and use of intoxicating liquors as a beverage. Even among the Protestant bodies there is none which is much, if any, more definitely and officially opposed to the use of intoxicating liquors than is the Old Catholic Church. The Constitution of the Church provides that

> The manufacture and use of intoxicating liquor as a beverage ought to be prohibited by law in every state and nation.
>
> No minister of this church shall use intoxicating liquor as a beverage, or tobacco in any way.

One of the General Rules of the Church declares:

> The use of intoxicating liquors, tobacco, or other injurious things, is to be condemned, as harmful to both body and soul.

The most important prayer in the Mass, which is said every Sunday in every church, contains this petition:

> And we pray Thee, O God . . . to prevent and stop the manufacture and use of all intoxicating liquors as a beverage, and all other things which may be harmful to the human body.

In the Holy Communion service fermented wine is used in the Old Catholic Church, but as the communion is administered by intinction, very little wine is consumed. By this method the priest dips the edge of the wafer into the wine, and then places it on the tongue of the communicant. In this way the people receive the communion in both kinds, in a perfectly sanitary manner, yet they do not actually drink from the chalice.

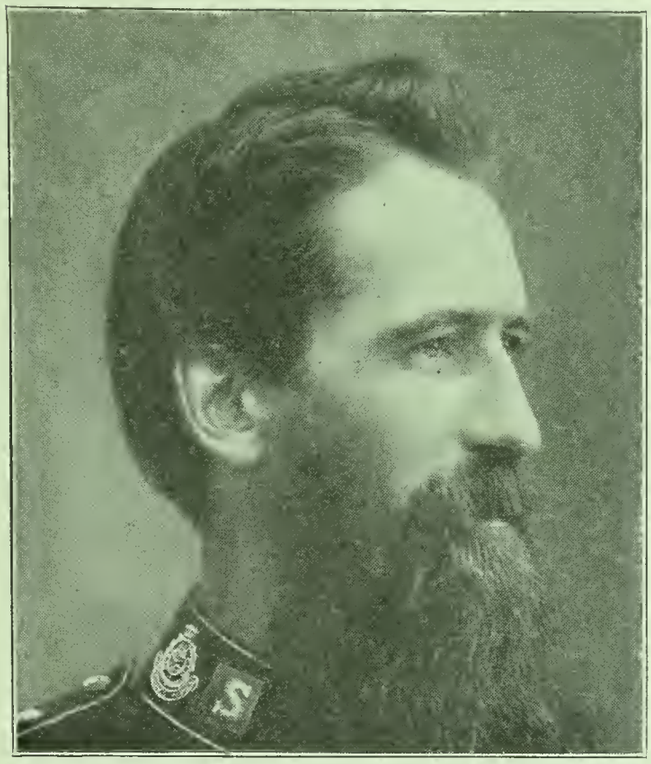
The legal head of the Evangelical Catholic Church in the United States is the Archbishop and Primate, the Most Rev. Samuel Benedict, who resides in New York city, N. Y.

BIBLIOGRAPHY.—*American Issue*, June 25, 1927; Philip Schaff, ed., *A Religious Encyclopaedia or Dictionary*, New York, 1882; manuscript material courteously supplied by the Most Rev. Samuel Benedict (see above).

OLD TOM. A British high-grade gin. According to Brewer ("Dictionary of Phrase and Fable," *s. v.*) the name was first given to the best quality of gin by one Thomas Norris, who had been employed at the Hodges distillery, and who opened a gin-palace in Great Russell street, Covent Garden, London. He named his best gin "Old Tom" as a compliment to Thomas Chamberlain, a member of the Hodges firm.

OLIPHANT, WILLIAM ELWIN. British clergyman, Salvation Army official, and temperance advocate; born at Dover, Kent, March 31, 1860; educated at public and private schools in England and France. When seventeen years old he gave up the study of electrical engineering and turned to

theology. In 1883 he was ordained to the ministry of the Episcopal Church of England, by the Bishop of London in St. Paul's Cathedral and appointed curate to Prebendary Webb, of South Kensington. He retired from the ministry in 1884 to join the Salvation Army, in which organization



REV. WILLIAM ELWIN OLIPHANT

he held many important appointments in Great Britain, Holland, Sweden, and Germany. In Holland and Sweden his temperance activities assumed such dimensions as to gain him substantial municipal and royal grants in recognition of the large number of social institutions established by him. He had audiences with the Queen of Holland and the King of Sweden, both of whom expressed their warmest sympathy with his temperance and reform work in their respective kingdoms. He introduced Salvation Army work into Lapland, and was very successful there, also. In Germany he succeeded in gaining recognition for the Salvation Army as a temperance force by sending representatives to the various antialcohol societies in the country. In 1888 he married Sehoeh de Ravallet, the daughter of a Dutch military officer.

One interesting feature of Oliphant's temperance work was the organization of "drunkards' brigades," consisting of "soldiers" of the Salvation Army who voluntarily gave all of their spare time to picking up inebriates on the streets and conducting them to their homes, or to the Army Hall to sober up.

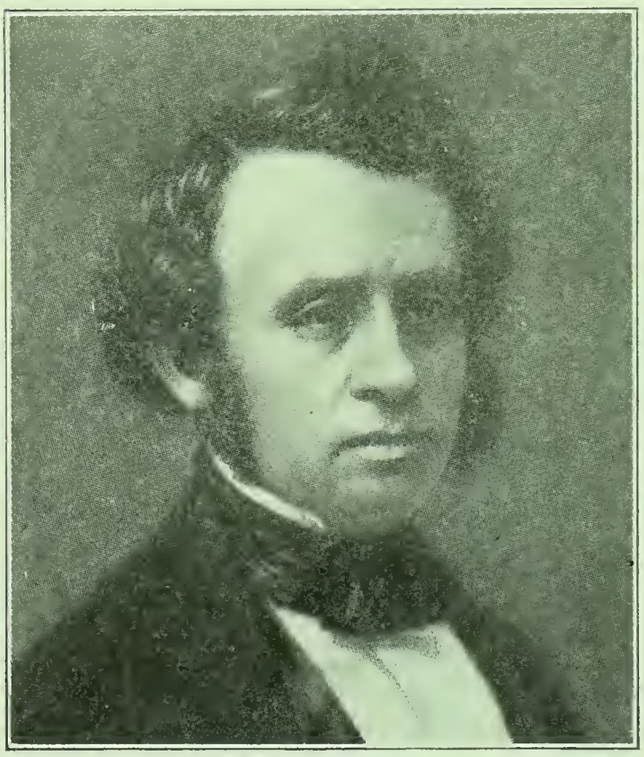
From 1909 to 1920 Commissioner Oliphant was engaged in Salvation Army work in Switzerland and Italy. In 1920 he retired from active service, owing to poor health, but still holds his commission in the Army.

OLIVER, JOHN WISE. American printer and temperance leader; born in England April 30, 1815; died at Yonkers, N. Y., Feb. 9, 1908. His parents emigrated to the United States in 1818, and for nearly four years his father engaged in farming

near Baltimore, Md. His mother was left a widow in 1822 with four small children of whom John was the eldest. His education was of the scantiest kind, and in 1826 he was apprenticed to Benjamin Edes, a printer of Baltimore, and served his term. Left to his own inclinations the boy formed evil associations, of which, however, he soon tired. Early in May, 1835, he and a companion decided to break away from their dissipated habits and companions, and they walked to Philadelphia, Pa. Oliver tried to find work at some printing establishment, but was unsuccessful, and on May 26 he and his friend proceeded by rail to New York. In that city he found employment and sent for his brother Isaac to join him; and in the course of time the two brothers developed a successful printing business.

In 1841 Oliver signed the total-abstinence pledge and entered earnestly into the work of the Washington Temperance Society. In May of that year the New York *Organ*, a temperance paper, was started by the Olivers, and after many vicissitudes reached a circulation of 11,000 weekly.

On Sept. 29, 1842, J. W. Oliver issued a call to a number of earnest temperance men in New York city, asking them to confer as to means for the advancement of the temperance cause. The result was the establishment of a society to be called "New York Division No. 1, Sons of Temperance"



JOHN WISE OLIVER

(see SONS OF TEMPERANCE). At his own request Oliver was elected R. S. On the formation of the Grand Division, Dec. 10, 1842, he was elected Grand Scribe, and he held that office until October, 1843, when he was elevated to the office of Grand Worthy Patriarch. The *Organ*, printed by Oliver and his brother, became the official mouthpiece of the Sons of Temperance. At the formation of the National Division of that order Oliver was elected Most Worthy Patriarch, but declined the honor, and was elected Grand Worthy Scribe, holding that

office for two years. In 1850, at the seventh session of the National Division, Oliver was elected Most Worthy Patriarch.

At the time of his death Oliver was editor of the *Yonkers Statesman*, which position he had held for a number of years.

OLIVER, JOSEPH. Canadian business man, politician, and Prohibitionist; born in Canada in 1852; died in Toronto, Ontario, in December, 1921. He was president and manager of the Oliver Lumber Company of Toronto, and was one of Toronto's most prominent and highly respected public men. He held almost every office within the gift of Toronto citizens, being public-school trustee, high-school trustee, alderman, controller, and mayor.

Early in life he associated himself with the temperance movement. Together with R. J. Fleming and F. S. Spence, he took an active part in the Dunkin Act campaign in the seventies of the nineteenth century. From then until his death he was in the front rank of every temperance battle fought in the city and in the province, including the Scott Act campaign in the eighties, the Ontario Plebiscite campaign in 1894, the Dominion Plebiscite in 1898, the Ontario Referendum in 1902, the local-option campaigns, the Referendum campaign of 1919, and the campaign of 1921.

Oliver was an active member of the Toronto Young Men's Prohibition Club, and worked with that organization in the municipal campaign which resulted in the election as mayor of the late W. H. Howland, a past president of the Dominion Alliance. He was foremost in the fights for license reduction. For years he was one of the vice-presidents of the Ontario Branch of the Dominion Alliance and was for some time chairman of the Committee of Management. Oliver was a member, also, of the Royal Templars of Temperance.

OLSON, OLE BRUNSHUS. Norwegian-American editor and temperance leader; born in Oslo, Norway, May 19, 1857; died April 7, 1903. He was educated at a local academy. In 1877 he emigrated to America, and three years later (1880) married Marie Bjoernskou, of Oslo.

Two years after his arrival in the United States Olson signed the total-abstinence pledge in Chicago, and the following year (1880) he formed the first Norwegian-American Prohibition club. He also commenced the publication of a small monthly devoted to the cause of total abstinence and Prohibition. Later he moved to Eauclaire, Wisconsin, where he acquired a local Norwegian-American paper and published *Reform*, which paper was later taken over by a corporation, the Fremad Publishing Company, incorporated to promote temperance and Prohibition. Olson was editor of *Reform* from 1888 to the time of his death. Olson founded, also, the Wisconsin Total Abstinence Society and organized many local branches.

Olson became widely known as a forceful temperance lecturer in the Norwegian language. In 1894 he made a trip to Norway, in which country he delivered many lectures in the interests of the cause.

Olson was nominated on the Prohibition ticket for Congressman, lieutenant-governor, and other offices. He served two terms as a member of the school board at Eauclaire, and at the time of his death was a member of the State Prohibition committee as well as of the National Prohibition committee. The Norwegian temperance encyclopedia, "Afholdsbevaegelsens Verdenshistorie," writing of Olson (iii. 237) says of him:

> He systematized and organized the work, and associations grew . . . as editor, speaker, and organizer Ole Br. Olson had an influence on the development of the Scandinavian temperance movement [in America] that no one else exerted.

He published "Afholdsharpen" (The Temperance Harp), a collection of temperance songs, and the "Handbog for Afholdsvenner" (Handbook for Friends of Temperance) in two volumes.

OMAHA INDIANS. See ABORIGINES OF NORTH AMERICA, vol. i, p. 22.

OMAR KHAYYAM. Persian poet, astronomer, and mathematician; born at Naishapur, Khorassan, about 1025; died in 1111 or 1123, most probably in the latter year. It is known that he received a good education, that he possessed a remarkably retentive memory, and that he was a pupil of the venerable Imam Muaffak of Naishapur. According to a tradition, which, however, is rejected by many scholars on account of chronological discrepancies, two of Omar's fellow students were Hassan ben Sabbah and Nizam al-Mulk. It was agreed by the three friends that if one of them should attain to fortune he would share it with the other two.

In the course of time Nizam became grand vizier and, in fulfilment of his pledge, gave Hassan a position at court. This he soon abused, and he was retired in disgrace. Later he became the leader of the HASHSHASHIN. Omar, at his own request, received from the grand vizier an annual stipend of 1,200 *mithkals* (about $3,000), which enabled him to carry out his wish "to spread wide the advantages of science."

Omar was one of the eight wise men appointed by Malik Shah to reform the calendar. The result was the Jalali Era, a mode of reckoning, dating from March 15, 1079, which the historian Gibbon described as "a computation of time which surpasses the Julian and approaches the accuraey of the Gregorian style." He was also a remarkable algebraist and the most famous mathematician of his time.

It is as the author of the "Rubaiyat," or eolleetion of quatrains, that Omar Khayyam is most widely known. These were introduced to Western readers by Edward Fitzgerald in his translation first published in London in 1859. It is not known how many quatrains there were originally, and Fitzgerald has arranged those translated by him in somewhat arbitrary fashion. A strain of pantheism is evident in many of them; in some is seen a protest against the bigotry and narrowness of orthodox Sufis; in a number of others Omar is rhapsodical in his praise of wine and love. The following are typical specimens of the latter:

> And David's lips are lockt; but in divine
> High-piping Pehlevi, with "Wine! Wine! Wine!
> Red Wine!"—the Nightingale cries to the Rose
> That sallow cheek of hers t' incarnadine.
> (Quatrain VI)

> A Book of Verses underneath the Bough,
> A Jug of Wine, a Loaf of Bread—and Thou
> Beside me singing in the Wilderness—
> Oh, Wilderness were Paradise enow!
> (XII)

> Ah, my Beloved, fill the Cup that clears
> TO-DAY of past Regret and future Fears:
> To-morrow!—Why, To-morrow I may be
> Myself with Yesterday's Sev'n thousand Years.
> (XXI)

Then to the Lip of this poor earthen Urn
I lean'd, the Secret of my Life to learn:
And Lip to Lip it murmur'd—"While you live,
Drink!—for, once dead, you never shall return."
(XXXV)

Waste not your Hour, nor in the vain pursuit
Of This and That endeavor and dispute;
Better be jocund with the fruitful Grape
Than sadden after none, or bitter, Fruit.
(LIV)

And lately, by the Tavern Door agape,
Came shining through the Dusk an Angel Shape
Bearing a Vessel on his Shoulder; and
He bid me taste of it; and 'twas—the Grape!
(LVIII)

The Grape that can with Logic absolute
The Two-and-Seventy jarring Sects confute:
The sovereign Alchemist that in a trice
Life's leaden metal into Gold transmute:
(LIX)

Why, be this Juice the growth of God, who dare
Blaspheme the twisted tendril as a Snare?
A Blessing, we should use it, should we not?
And if a Curse—why, then, Who set it there?
(LXI)

Yesterday *This* Day's Madness did prepare;
To-morrow's Silence, Triumph, or Despair:
Drink! for you know not whence you came, nor why;
Drink! for you know not why you go, nor where.
(LXXIV)

And much as Wine has play'd the Infidel,
And robb'd me of my Robe of Honor—Well,
I wonder often what the Vintners buy
One half so precious as the stuff they sell.
(XCV)

Omar's full name was Ghiyathuddin Abulfath Omar bin Ibrahim al-Khayyami. The term "Khayyam" (tentmaker) he probably derived from his father's occupation.

OMBELBEL. See Bouza.

OMETOCHTLI. The Nahua god of pulque. See Aborigines of North America, vol. i, p. 9.

OMNIBUS SERVANTS' TEMPERANCE SOCIETY. An association formed in London, England, in 1854. Dawson Burns ("Temperance History," i. 374) states that its first meeting was held on Feb. 23 of that year.

The Society probably had an ephemeral existence, as no other mention of it is to be found.

OMONONUSHI NO KAMI. The Japanese god of Saké.

ONAS. A tribe of Tierra del Fuego noted for its hostility to the use of liquor.

O'NEALL, JOHN BELTON. American jurist and temperance advocate; born at Bush River, South Carolina, April 10, 1793; died near Newberry, S. C., Sept. 27, 1863. He was graduated from South Carolina College in 1812, and two years later was admitted to the bar. Soon he entered political life, being elected to the South Carolina Legislature in 1816. Three times he was reelected, and during 1824 and 1826 he was Speaker of the House. In 1828 he became an associate judge, and in 1830 judge, of the Court of Appeals, officiating for 30 years, and ultimately he was made chief justice of his State.

O'Neall's parents were Quakers, but he himself was an honored leader in the Baptist denomination. For five years (1858-63) he was president of the Southern Baptist Convention. He held, also, the rank of major-general in the militia.

O'Neall was an earnest and untiring advocate of temperance. He was initiated into the National Division of the Sons of Temperance in 1852, and at the same session he was elected Most Worthy Patriarch. In his annual circuit through the State he made it a practise in every charge made by him to grand juries to denounce the pernicious habit of liquor-drinking and the criminality of the liquor traffic. He addressed the people of each district on the subject during the term of his court.

O'Neall strove to leave the world better than he found it, as the following extract from the inscription on his tombstone indicates:

> Loving his fellow men with an all-embracing charity, he spent his life doing good; took an active, often a leading part in every wise scheme of human reform and improvement, and won for himself the glory of a true philanthropist.

O'NEIL, JOSEPH DENNY. American banker, merchant, and Prohibition advocate; born at Elizabeth, Allegheny County, Pa., May 15, 1866; died in Florida Feb. 10, 1925. He was educated in the public schools of Pennsylvania and at the Duffs Business College. In October, 1890, he married Miss Lillian Campbell, of McKeesport, Pa. During the administration of Martin Grove Brumbaugh as governor of Pennsylvania, O'Neil served for a time as insurance commissioner and later as highway commissioner. In the spring of 1918 he was a candidate for the Republican nomination for governor, but was defeated by Senator William C. Sproul. He was also prominent in business and civic affairs in his home city, McKeesport, where he was head of a large mercantile concern, president of a bank, and owner of a daily newspaper. A ready speaker, he was much in demand at civic functions throughout the State.

For many years O'Neil was an outstanding leader in the struggle for Prohibition in Pennsylvania. In 1911, when he was serving as county commissioner, the liquor interests declared a boycott on all the institutions with which he was connected; but the attempt ended in failure for his enemies, and in the end brought him a considerable degree of financial success. He advocated State and national Prohibition whenever he had the opportunity and, during his campaign for governor in 1918, although failing to win the nomination, he focused attention upon the Prohibition question to such an extent that his opponent was obliged to declare for the ratification of the Eighteenth Amendment.

From 1914 until his death O'Neil was a member of the Board of Trustees of the Pennsylvania Anti-Saloon League, as a representative of the Baptist Church, of which communion he was a member. An obituary notice said of him:

> Throughout his heroic struggle of the last five years to regain and maintain his health, the one thought which seemed to give him the greatest satisfaction was not to be found in his success as a business man, nor in his achievements in the political world, but in the contributions he had been able to make, of time, talent, money and influence, to the great cause of prohibition.

O'NEILL, JOHN. Irish shoemaker, poet, and temperance advocate; born at Waterford, Ireland, in 1776; died at Finchley, Middlesex, England, Feb. 3, 1858. He spent the greater part of his life in London, where he lived in obscurity, supporting himself by working for various shoemakers.

O'Neill became interested in the temperance movement and joined the Fitzroy Teetotal Society, of which he continued to be a consistent member; in the meantime giving to the press a num-

ber of poems, which attracted public attention. He was the author of "Drunkenness," a poem which was illustrated by George Cruikshank, and of "The Triumphs of Temperance," another poem similarly illustrated. Later he issued "Handerahan," a book of fairy tales.

Soon after his death a memorial stone was erected over his grave in St. Pancras Cemetery, Finchley, by some of his fellow members of the Fitzroy Teetotal Society, the inscription reading, in part, as follows:

He employed his talents as an author for the good of his fellow men; and not only by pen and precept, but by example, labored earnestly in the cause of total abstinence from all intoxicating drinks for many years.

ON-LICENSE. An English excise license, permitting the sale of intoxicating liquor for consumption on the premises. There are five kinds of "on" licenses, for which the duties are charged according to the value of the premises, as shown in the accompanying Table I:

TABLE I

Retail "On" Licenses	Duty
Full or Publican's (spirits, beer, wine, and cider)	Half the annual value of premises, with a fixed minimum ranging from £5 in places with less than 2,000 inhabitants to £35 in towns having over 100,000 inhabitants.
Beer-house	One third of annual value of the premises, with a minimum as above ranging from £3. 10s. to £23. 10s.
Wine (confectioners')	From £4. 10s. to £12 according to annual value.
Cider	From £2. 5s. to £6.
Sweets	From £2. 5s. to £6.

While the number of "on" licenses has steadily increased since 1831, the number in proportion to the population in England and Wales has decreased, as Table II shows:

TABLE II

Year	No. of "On" Licenses	Proportion per 10,000 of population
1831	82,466	59
1871	112,886	49
1901	101,940	31
1909	94,794	26

The proportion of public houses to population in 1831 was 1 to 168, while in 1909 it was 1 to 375.

The Licensing Act of 1921, which applied to both England and Scotland, made permanent the prohibition of credit sales for "on" consumption, which had been adopted by the Liquor Control Board during the World War (1914-18).

The "Alliance Year-book" for 1927 gives (p. 102) a list of on-licenses in England and Wales in twelve county groups, in 1925, showing a total of 80,420 licenses in the latter year.

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th and 13th eds., s. v. *Liquor Laws* (from which above tables have been extracted).

ONTARIO. A province of central Canada; bounded on the north by Hudson and James bays, on the east by Quebec, on the south by Lakes Ontario, Erie, Huron, and Superior, and the State of Minnesota, and on the west by Manitoba; area 407,262 square miles; population (1921) 2,933,662; capital, Toronto. The Dominion capital, Ottawa, is also located in Ontario.

The territory of Ontario was first settled by the French, who claimed it as a result of Champlain's explorations in 1615-16; but its possession was disputed by the English, whose traders had also occupied parts of the region, and in 1763 it passed under their control along with the rest of French North America. Subsequently it was settled by bands of Loyalists from the United States and by English soldiers, to whom grants of land were made by the English Government. In 1791 the territory was divided into Upper and Lower Canada, with the Ontario River as the boundary, but continual disputes between the two governments brought about the reunion of the divisions in 1841, and since federation in 1863 the territory has been called "Ontario." Its area was increased in 1912 by the addition of 146,400 sq. mi. of the district of Patricia, obtained in settlement of disputed boundary claims with Quebec. The government of Ontario is administered by a lieutenant-governor assisted by an executive council, whose members have seats in the single-chambered Legislature. The Legislature consists of 111 members, elected by universal suffrage. The province sends 24 Senators and 82 members of the Lower House to the Dominion Parliament.

Early History

Liquor Legislation. Ontario, like other Canadian provinces, was early forced to take action restricting the sale of intoxicating liquors, owing to the evils that resulted from their excessive use among the people, especially among the Indians. The earlier history of the temperance reform and legislation on the liquor question in the province will be found in the articles MALCOLM CAMERON and CANADA, to which it may be added that in 1876 the Hon. Adam Crooks carried through the Ontario Assembly the Act which bore his name, and which provided for entrusting the granting of licenses to a board provided by the Government. In the first five years of the operation of this act the number of licenses in Ontario was reduced by 2,165, or 433 per year.

The Ontario licensing system may be said to have had its foundation in the Crooks Act.

Further, in 1890 the Government replaced local-option legislation in the Provincial Statute-books, from which, because of the Canada Temperance Act, it had been dropped.

After Prohibition had been established by the Ontario Temperance Act (1916), the question was resubmitted to the people in 1919 and again in 1921, and on both occasions the law was sustained by large majorities, so that the Government was forced to admit that the people were still strongly in favor of Prohibition. Agitation by the wets did not cease, however, and the trade worked with desperate energy for a resubmission of the question, with the result that a backsliding tendency was noted throughout the country. The retrograde movement was begun by Quebec and was followed in turn by British Columbia, Manitoba, Alberta, and Saskatchewan, each of which voted out Prohibition and reintroduced the legal sale of liquor for beverage purposes under Government control. This movement seemed to be stopped for a time by Ontario, the most typically Canadian of the nine provinces, when it went on record for the sixth consecutive time for Prohibition in the Plebiscite poll of 1924.

Province Votes Six Times for Prohibition

Submission of the liquor question had nearly been made a plank in the platform of the Ferguson Government at the election of 1923, and immediately after its inauguration the wets began agitation for a referendum. They were determined on repeal of the Ontario Temperance Act, and at first made demands on the Government for such repeal without reference to the electorate. To these the Government refused to accede, but Premier Ferguson agreed to call for a vote whenever he was assured the people demanded it. Accordingly the wets made a loud outcry for a vote, which was opposed by the temperance forces, and in the legislative session of 1924 four bills relating to the Ontario Temperance Act were introduced, namely, the Pinard Bill, legalizing the sale of intoxicating beer; the Nickle bills, licensing hotels and amending the Temperance Act; and the Plebiscite bill, for submission of the Prohibition question to the people. The Pinard Bill was not taken seriously, being defeated by a vote of 84 to 6, the Legislature taking the ground that the Act could not be weakened without a vote of the people. The Nickle bills were passed without change, the amendment providing for jail sentences in default of payment of fines on liquor charges, the confiscation of vehicles used to carry liquor illegally, preventing the abuse of patent medicines as liquor substitutes, and licensing the sale of liquor by druggists, the penalties for illegal sale being increased to $200 to $1,000 for the first offense, and for the second a fine of $100 to $500, or imprisonment without the option of a fine and cancellation of the license to sell.

Four Liquor Bills in 1924

The last provision was opposed by the drys as they believed it better to regulate the issuance of prescriptions rather than the filling of them. The evil resulted from the freedom with which prescriptions were issued and the quantity allowed on them, any doctor being permitted to issue unlimited numbers of prescriptions of 6 oz., to be filled by any druggist; of 20 oz. of ethyl alcohol for external use which might be used as a beverage; and of 40 oz. to be supplied by Government dispensaries, the latter constituting the greatest evil. It was estimated that 80 to 90 per cent of this alcohol was used for beverage purposes, a larger quantity than that sold by all druggists.

The Nickle Bill also proposed to repeal Section 147 of the Ontario Temperance Act, which provided for the referendum vote of 1919, and the substitution of a provision that the lieutenant-governor should have the power to direct that a vote should be taken on the liquor question and to fix the terms on which the question should be submitted and the time that the vote should be taken. This measure was opposed by the temperance forces as subversive of the fundamentals of democracy, inasmuch as the Legislature would thus abdicate its powers and relegate them to the Cabinet, thereby threatening the stability of legislation. The plan of a plebiscite instead of a referendum was also opposed, the former being held to be merely an expression of opinion which must be interpreted before legislative effect could be given it. A referendum, on the other hand, would be a part of the legislative process upon a proposed amendment. The drys believed that the electors should not be called upon simply to express an opinion upon an abstract question, but to pass judgment upon a specified proposition. In spite of this opposition, however, the Legislature passed the enabling measure putting the responsibility up to the Government for submitting the Prohibition question to the people, and the Plebiscite bill was then passed by an overwhelming majority, with the full support of the Government forces. Subsequently the vote was set for Oct. 23, 1924.

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Public sentiment among both wets and drys at that time concerning the results of the vote was shown in the statement of the (wet) *Montreal Review*, that

> It is for the people of Ontario to say which system they prefer, and what they decide will be the law. A decisive vote, one way or the other, will mean that the choice of the people will have to be enacted into law and that law enforced.

The form of the ballot was not announced by the Government until about six weeks before the election, and in the meantime both the Moderation League, which represented the liquor forces, and the Prohibitionists approached the Government with requests regarding it. The latter felt that it would be a wet ballot that enabled the electors only to choose between the existing situation and the Government sale of liquor, and they demanded that the ballot provide for making the Temperance Act more effective. The qualifications for voters were announced on Aug. 22, and Sept. 3 was set as the final day of appeal against the voters' lists. The form of the ballot, given out on Sept. 12, was as follows:

> 1. Are you in favor of the continuance of the Ontario Temperance Act?
> 2. Are you in favor of the sale as a beverage of beer and spirituous liquor in sealed packages under government control?

In an official statement accompanying the plebiscite announcement Premier Ferguson explained that the purpose of the Government was to secure an expression of opinion from the people that would enable it (the Government) to adopt such measures as would have the fullest public approval and support, and that, if the majority answered in the affirmative, there could be no doubt as to the course to be followed.

The form of the ballot was approved by the wets, but the temperance forces withheld judgment and requested an explanation of the matter from Premier Ferguson. In answer the Premier wrote two letters to the Rev. T. Albert Moore, director of the temperance forces in the campaign, the first of which enabled Ontario to win the fight, while the other almost brought defeat. The first letter definitely promised that if the Ontario Temperance Act was sustained, the Government would accept the results as the will of the people and would "strengthen" the measure and "give it active and vigorous enforcement." In the campaign this fact was emphasized, and gained many votes. The second letter told what a high-class, desirable, carefully safeguarded form of "control" would be provided by the Government if Question 2 carried. The liquor interests took this as their campaign text, and it meant countless votes for them. The plebiscite, however, resulted in a vote of 572,480 for Question 1 and 538,547 for Question 2, a majority of 33,933 in favor of Question 1. Thus the electors by their vote for sustaining the Act gave to that preelection promise of the Government the status of an immediate obligation. That this was recognized by Premier Fer-

Majority of 33,933 for Prohibition

guson is shown by the following statement made by him after the victory:

The people by their votes declared for prohibition. Prohibition must prevail and be observed until the people by their votes pronounce against it. The people must accept the situation which they themselves created, and the Government of the day must see that the law is actively and rigidly enforced. If at any time there should be sufficiently manifested desire for a change in the law to warrant the Government in believing that there is a real demand for such a change, it will be the duty of the Government to ask the people by their votes to pronounce upon the subject. To ignore or to refuse such a request would be autocratic and in direct violation of the spirit of our institutions. . .

The popular will will be recognized and accepted and the Act will remain upon the statute-book. The Government will use its best efforts to give it efficient enforcement.

At a conference of temperance leaders held shortly after the vote the following resolutions were adopted recommending legislation to strengthen the Ontario Temperance Act:

(1) That the Government, through the Board of License Commissioners, shall absolutely control all sale and distribution of liquor in the Province of Ontario.

(2) That the Board shall provide adequate facilities for a sufficient supply of all liquor needed for sacramental, medicinal, and industrial purposes.

To carry these provisions into effect they favored the immediate and annual registration of all liquor, over a prescribed amount, then in the custody of any person in the province of Ontario in a private house or elsewhere; an amendment dealing with the carriage, delivery, or receiving of liquor, or the keeping or possession of liquor; provisions restricting the giving of liquor in a private house so as to exclude the serving of liquor at banquets, receptions, and functions; prevention of the abuse of doctors' prescriptions by further limiting the amount to be supplied on them, or kept in a doctor's possession; the prescription of non-potable liquor only for external use; prescription blanks to have serial numbers, stubs, in pads; limitation of the number of prescriptions to be filled in a given time; repeal of the section allowing the sale of native wine; giving to magistrates the option of imprisonment as well as fine for first offense; and making it compulsory for police officers and constables to lay information and prosecute for second or subsequent offenses, according to the facts.

The Ontario Prohibition Alliance, at its annual convention of 1924, adopted the following resolution:

We believe that the greater the legal restriction upon the beverage sale of intoxicating liquor, the larger benefits come to the people, and therefore, declare ourselves as definitely in favor of bringing the whole Dominion under a Prohibition Act which would prohibit the manufacture, importation, transportation, exportation, and sale of intoxicating liquors for beverage purposes, and urge the Prohibition Federation of Canada to inaugurate a campaign throughout the Dominion to seeure both Federal and Provincial legislation to effect these most desirable results.

Practically all of these resolutions and memorials were presented to the Legislature by influential deputations, and effective legislation was expected from that body in fulfilment of its promise, at the next session of the Legislature. Despite its definite promise, however, when the Legislature met it was evident that the Government had no intention of carrying it out, but had an entirely different policy in mind—that of legalizing the sale of beer with a higher alcoholic content. This policy was announced by Premier Ferguson in a speech from the throne, Feb. 10, 1925, as follows:

Legislation will be introduced to amend the Ontario Temperance Act by enacting that liquor with an absolute alcoholic content by volume of more than two and a half per cent. shall be conclusively deemed to be intoxicating, and to further amend the Act to facilitate enforcement.

The purpose to legalize the sale of stronger beer could not be construed in any way as carrying out the promise of the Government, and the attempt to weaken, instead of strengthen, the Prohibition Law filled the temperance forces with indignation, as they knew that it would be impossible to remedy the evils that arise frrom the use of liquor by providing facilities for men to purchase it. A convention was called by the Ontario Prohibition Union to discuss the situation, and its members passed resolutions protesting against the action of the Government in the following words:

The members of this Convention have learned with amazement and deepest regret the proposal contained in the Speech from the Throne to inerease the alcoholic content of beer.

We believe that this great Convention simply gathers up and voealizes the feeling of indignation that in any province of Canada, the fundamental principles of demoeraey should be so violated as would be the case if the present proposal of the Government passed into legislation.

We desire to protest most emphatically and determinedly against any legal re-instatement of the outlawed liquor traffie, believing as we do that beer of stronger alcoholic content than is now legally sold would mean the increased eonsumption in a dangerous form of that whieh has always been harmful to the highest interests of humanity and has proven a menace to the rising generation. . . .

We further protest that this action constitutes a breach of faith and a violation of the pledged word of the Prime Minister of this provinee, voluntarily given before and since the taking of the Plebiseite to strengthen and vigorously enforee the Ontario Temperanee Act. . . .

We would eall upon the Government to abandon its proposal and to proceed at onee to implement by legislation the definite promise it has made. . .

A memorial embodying this protest was thereafter presented to the Government.

Although it was regarded as a measure instigated by the wets, the Premier amazed the temperance forces by a statement in the Legislature denying that a caucus of wet Conservative members had memorialized him on the subject, or that he had received representations from either the liquor interests or the Prohibitionists. He accepted for the Government full responsibility for the proposed beer legislation, saying:

The Government did not even consult the private members in the matter. The Government took full responsibility for the policy, and is prepared to stand or fall by the policy.

The main features of the Government bill (called the "Ontario Temperance Act of 1925") to amend the Ontario Temperance Act were:

It altered the definition of liquor, thereby changing completely the whole character of the old Act, under which the term was synonymous with "intoxicating liquor," the new section including two classes: (1) All drinks and drinkable liquids which contain more than one half of one per cent alcohol; (2) malt liquors and combinations of liquors and drinks and drinkable liquids which are intoxicating. Sec. 4 amended former Sec. 45, to prevent the direct sale from distilleries to wholesale druggists, compelling the latter to purchase from Government dispensaries; Sec. 6 amended the issue of prescriptions, making little change, and did not change the amounts to be prescribed as requested by the Prohibitionists; Sec. 7 lowered the age of sale to minors from 21 to 18 for all liquors; and penalties were changed (increased

in some cases and lowered in others), making the measure more complicated and harder to enforce; Sec. 14 provided for the establishment of a license system for selling intoxicating beer by adding certain sections; and Sec. 155 exempted 4.4 beer from the operation of the Sandy Act (1920) and the Carriage of Liquor Act (1922).

By this action the Government declared in effect that 4.4 beer is not intoxicating. Attorney-general Nickle specifically declared that it is "a beverage that is palatable, refreshing, and at the same time non-intoxicating." Thus, if the bill passed, beer would be put on sale with the recommendation of the Government that it is pure, harmless, and wholesome, which would greatly increase its sale. This action was characterized by the *Pioneer*, organ of the Ontario Prohibition Union, as "the most outrageously pro-booze action ever taken by any responsible Government in Canada." The Union took immediate action by calling on the Government either to withdraw the bill, to resign, and appeal to the country on it, or to submit the proposal to a vote of the electors, urging that failure to do so would forever stigmatize the existing administration as guilty of arrogant assumption of political power and of a flagrant use of that power to serve the base ends of the brewers.

Government Boosts 4.4 per cent Beer

To account for the change of policy, it was alleged that the Government had made a bargain with the liquor interests before the last general election in which assistance was given to the Ferguson Government by the liquor men and concessions were promised more or less definitely by the Prime Minister. Either the Government intended to do the square thing or else there had been a bargain before the election, and many facts tend to show the existence of a bargain.

The brewers were delighted with the result, as all they had asked for was sale in sealed packages under strict regulation or in standard hotels, and what they obtained was sale by bottle, keg, and drink, and for consumption on and off the premises, not only by the Government but by every one who wished. It looks as though the Government, fighting for the brewers, failed in the plebiscite, as the people were against the return of liquor; and that, being unable to fulfil their bargain legally, they made an abject surrender and by arbitrary measures forced the return of beer on the people.

Two days after the beer bill was introduced, E. N. Sinclair moved the following amendment:

> And this House views with disapproval the direct violation of the pledged word of the Prime Minister of Ontario to the people by the Government suggesting legislation to amend the Ontario Temperance Act.

Other opponents of the beer bill, under the leadership of the Hon. W. E. Raney, offered two amendments, but both were defeated, and various amendments offered by Labor groups also met defeat, leaving the bill in its original form with the exception of the addition of two clauses by Attorney-general Nickle, one of which permitted advertising in relation to the sale of beer and the other the solicitation of orders.

On March 19 the amended Ontario Temperance Act was introduced by Nickle, who explained its provisions, and it received its first reading. On

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March 26 it came up for second reading, when strong addresses were made by Sinclair, Raney, and Nickle. Raney moved an amendment asking for reconsideration of the bill by a committee of the House to determine if 2.5 alcohol by volume is intoxicating, but after a warm debate it was defeated by a vote of 74 to 20. The motion for the second reading was carried by a vote of 70 to 24, 4 Conservatives bolting and voting against it, while 4 Liberals voted with the Government.

After the beer bill was passed Premier Ferguson issued the following statement regarding the situation from the Government standpoint:

> I fully realize the delicacy of the present situation. I have been trying to create respect for the law and to improve public sentiment generally. There is a large section of extreme temperance people, particularly among the Liberals, together with such papers as the Star and The Globe, who spend their efforts attacking the Government and ridiculing the law.
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> I have never asked anybody to support my views with regard to the new beverage. I have merely asked them to give the law a reasonable chance and let us demonstrate whether we are right with regard to the effect of the amended act. . .
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> If one can study public opinion and secure a fair judgment I haven't any fear as to the outcome. No one can have a more direct stake in the matter than the Government itself. If the law is a failure it means a serious blow, if not ruin, for the Government. That is, in a sense the political side of it that the members of the Government fully realize, and that is one of the motives for the line of action that we are pursuing. . .

The new beer bill went into operation by proclamation, but no definite date was set for the sale of beer as it took time to issue permits, draft regulations, etc. Applicants for beer permits were required to pass a test regarding character, past history, etc., but the Government had power to grant to any one in its discretion.

In answer to Attorney-general Nickle's assertions that 4.4 beer is not intoxicating, the Rev. Ben F. Spence made the following statement:

> Let me repeat what I have said many times and in many places, that for the Government of this Province to put a 4.4 beer bottle to the lips of the youth of our country between the ages of 18 and 25 with the official recommendation to them that this is "pleasant, palatable, refreshing and harmless," to surround them with a booze-beer atmosphere, to give them object lessons in drinking customs with the stamp of Government approval is to commit a crime against humanity that must not be condoned.

In an address at Ottawa on May 7 Premier Ferguson was reported by the *Mail and Empire* as saying that among the factors that impelled the Government to "ease up" on the Ontario Temperance Act was the increase in the use of medical prescriptions for alcohol, the increase in the number of people making home brew and in the quantity of poisonous liquor brought in from the United States. This admission is significant as previously he had protested that his action was meant to strengthen the Act and give it vigorous enforcement.

That opinion on the beer bill was divided even among the Conservatives themselves was shown in the press.

Thus all reforms of the sale of liquor in Ontario which had been won step by step were lost at one stroke. Not for 50 years had the brewers of the province been treated so liberally, the beer proposal going farther than they had dared to hope. The bill also ignored local option, sweeping away all the old laws under which 572 municipalities had been dry for years, and allowing the sale of beer in these local-option towns.

The legalization of 4.4 beer was considered by many as the first step in the fight to bring back stronger liquors. In this connection Mayor Mitchell, of Windsor, said: "I consider this merely the first step on the road to wines and real beer." Moreover, there was a general feeling that it would lead to a popular vote on the question, whether Ontario would return to Prohibition or legalize the sale of stronger liquors.

At the commencement of the sale of beer in Ontario, especially in Windsor, the new beverage-rooms were thronged with native patrons as well as visitors from the United States. According to a correspondent of the *Pioneer* the rooms proved more degrading than the old barrooms. Only nine standard hotels had permits, and these had to serve for a population of approximately 1,000,000 people. The congestion made compliance with the rules almost impossible, and beer was served by men, women, and children. Many women drank with the men in beverage-rooms and in corridors, drinking standing, sitting, and walking. This mixed drinking was new to Canadians and many regretted that barmaids and mixed drinking should be introduced. There was little drunkenness, but much drinking evident. Many were mere tasters, samplers, or curiosity seekers; but for the real drinker the process was too prolonged and expensive to be popular.

The Prohibitionists of Ontario protested to the Government against this sale of beer, but, recognizing the futility of securing a change of policy from the Ferguson Government, they decided to work for national Prohibition. Joining with the other Prohibitionists of Canada a national memorial was presented (June 19, 1925) to the Right Hon. W. L. Mackenzie King, Prime Minister of Canada, and the Right Hon. P. J. A. Cardin, Acting Minister of Customs, by a national deputation led by the Rev. T. Albert Moore, of the Dominion Prohibition Federation, Mrs. Asa Gordon, vice-president of the W. C. T. U., and the Rev. Ben H. Spence, of the Dominion Alliance, asking for complete nation-wide Prohibition and for legislation toward that goal. Action was especially demanded on two points: (1) The enactment of effective legislation to put an end to the national disgrace of rum-running on the international border; (2) prohibition in any province of the manufacture of such liquor the sale of which is prohibited by provincial law.

The Ontario Government, however, paid no heed to the protests of the Prohibitionists; instead it announced its intention of removing the restrictions on the issuing of beer permits. This policy was announced by Premier Ferguson in the following statement given to the press in the first week of September:

> When the government decided to increase the strength of beer we at first thoroughly satisfied ourselves that it was not intoxicating. The attorney-general stated emphatically, and was supported by the government in his statement, that the reason why it was not permitted a widespread sale was to protect the government from the danger of illicit sale under cover of new beer, and to keep control absolutely in its hands until such time as it was proved beyond question to the general public that the new beverage was harmless.
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> The several months' trial it has had has proved the correctness of the government's contention beyond doubt. Hereafter permits will be issued more freely, but they will be given only to people of repute and in places where a public service is to be performed.

Speaking a few days later, Premier Ferguson said that by the proposed lifting of restrictions the Government hoped to lessen the cost of beer to the consumer. He had been told that the 10-cent glass of beer was a pretty slim glassful, and his hope was that greater competition would bring in the "nickel" beer, which was the Government's original desire. The 4.4 beer had been given for three reasons, he stated: (1) because of the demand for liquor of a higher alcoholic content; (2) to kill off the bootleggers; and (3) to wean drinkers away from hard liquor.

Restrictions on Beer Lifted

For the purpose of investigating the question, a party of Americans, led by Dr. Wayne B. Wheeler, attorney for the Anti-Saloon League of America, and Congressman Grant M. Hudson, of Michigan, visited Ontario in the latter part of 1925. At all the towns visited they asked three questions: (1) Has 4.4 beer satisfied the demand of those who desired liquor with stronger alcoholic content? (2) Has it eliminated or lessened bootlegging and illicit sale? (3) Have addicts of spirituous liquors been weaned from such liquors by 4.4 beer? As a rule the answers to each question were "noes."

A radical change in the Government liquor policy was forecast by its action in renewing, without application, request, or fee, the permits of all beer-sellers till May 1, 1926. As originally issued, the permits were good only until Oct. 31, 1925. By this act the Government evaded admitting the failure of the 4.4 beer policy as many of the holders would not have applied again for a permit.

On Feb. 28, 1928, the Ontario Legislature rejected, by 92 votes to 4, a motion by Mr. F. W. Wilson, of Windsor, calling for an amendment of the Liquor Control Act so as to provide for the sale of beer by the glass.

Temperance Movement. What is believed to have been the first temperance society in Ontario was formed in 1828 in or near Brockville. It was the result of an address upon temperance, delivered June 10, 1828, in the township of Bastard, Leeds County, by Dr. Peter Scholefield, at that time practising medicine in Beverly, afterward called "Delta." (The centennial of the foundation of this society was celebrated at Brockville on June 10, 1928.) Three years later (1831) a temperance society was formed at Toronto, at the old Methodist Church on King Street. It was promoted by Jesse Ketchum, and its first officers were: President, Dr. Stoyell; and secretary, Mr. Vaux. In the following year its membership had increased to 252. A second society, called the "Young Men's Temperance Society," was formed in the same city in 1833, in which the Rev. James Richardson and Messrs. William Lawson, W. P. and A. Patrick, G. and L. Bostwick, John Doel, R. Emery, A. Hamilton, and R. Brewer took an active part.

The first total-abstinence society was formed at St. Catherines June 15, 1835, as the result of a pledge-signing campaign, and was composed of 40 members. In the following year the movement spread over the province, and a convention was held at Toronto which was attended by delegates from thirteen societies. In 1840 the number of societies had increased to 91 and the membership to 13,618. Traveling agents were sent out at this time by the Montreal Temperance Society to organize the movement in Canada West, and for



ONTARIO: EXECUTIVE COMMITTEE OF ONTARIO TEMPERANCE AND PROHIBITORY LEAGUE

STANDING: GEORGE. M. ROSE, REV. R. WALLACE, MUNGO NASMITH, JAMES THOMPSON
SEATED: ED. BECKETT, EMERSON COATSWORTH, REV. E. H. DEWART, ROBERT MCLEAN, JACOB SPENCE, REV. S. J. HUNTER

FROM PHOTOGRAPH TAKEN AT FINAL MEETING OF THE LEAGUE, HELD IN 1877. ALL OF THESE TEMPERANCE PIONEERS HAVE NOW PASSED TO THEIR REWARD

more than 40 years the pledge-signing movement spread over the land and temperance societies were formed in almost every town.

The temperance movement in Ontario next took the form of the fraternal organization, the **Order of Sons of Temperance** having been introduced from the United States. The first division of the Order was formed in Brockville Jan. 21, 1848, and by April of the following year six divisions had been instituted in eastern Ontario after which the Grand Division of the province was instituted. The Order grew at the rate of a new subordinate division each week on the average for the next five years. In 1852 the Order adopted the policy of Prohibition as the ultimate method of dealing with the liquor question. Some of the pioneers of the movement were Sir Leonard Tilley, Sir George W. Ross, Sir George E. Foster, Hon. E. J. Davis, Edward Carswell, W. H. Orr, Thom. Caswell, D. L. Brethour, and Dr. Anson Buck.

Sons of Temperance and I. O. G. T.

The Grand Lodge of the **Independent Order of Good Templars** was instituted at Hamilton in 1854 for both Upper and Lower Canada, but in 1877 the jurisdictions were separated and a new Grand Lodge was instituted. F. S. Spence was one of the leaders in the Order, and served in an official capacity for many years.

After the division in the ranks of the I. O. G. T. a branch of the British-American Order was established at London, Ontario, in November, 1858, and it very rapidly extended throughout Canada. In 1865 the word "American" was dropped from the title, and in 1876 a union of the branches of the Order was effected, under the name of the "United Temperance Association." Union was effected with the Royal Templars, also, in 1884.

The **Royal Templars of Temperance** were introduced into Ontario at the institution of the Pioneer Council No. 1 in Toronto in 1880. Thirty Councils had been organized in the province when the Grand Council for Ontario was organized in April, 1882. Pioneers in the movement were: The Rev. John Kay, J. H. Flagg, A. C. Steele, the Revs. T. A. McNair and W. Kettlewell, George H. Lees, Frank Buchanan, J. A. Austin, W. J. Armstrong, the Rev. W. P. Fletcher, A. B. Spencer, Thos. S. Morris, John Buchanan, Dr. C. V. Emory, and W. M. McMillan.

Many other temperance organizations, more or less permanent, were formed throughout the province, some created for emergencies, some as the result of disagreements in existing societies, and others for special work; but all filled a place in the movement, and added a contribution to the final result. Of these the following may be mentioned:

The **Temperance Reformation Society**, formed in June, 1847, at Toronto, for the purpose of raising funds to build a Temperance Hall on a site donated by Jesse Ketchum, a pioneer temperance leader. The first officers were: Chairman, A. T. McCord; and secretary, John Boyd. It was incorporated in 1851. In later years, owing to lack of funds, the Society could no longer maintain the Hall and so was forced to disband.

The **Canadian Temperance League**, organized in London, Ont., March 21, 1853, under the leadership of Simeon Morrell, W. G. Telfer, H. W. Jackson, C. H. VanNorman, T. J. Owens, Ben F. Lazier, J. B. Jackson, J. D. Waterman, John King, and W. Glasgow. In 1854 the organization changed its name to the **Canadian Prohibitory Liquor Law League**, to advocate a Prohibition law, and adopted the policy of petitioning the Legislature for such a law. Its membership was not confined to total abstainers. During the course of twenty years the League introduced many Prohibition bills in the Legislature. In 1877 it was amalgamated with the Dominion Alliance.

The **Canada Temperance Union** was formed at Toronto in 1869. The following year it changed its name to **Ontario Temperance and Prohibitory League**, and decided to confine its activities to Ontario. See vol. ii, p. 504.

The **Toronto Young Men's Prohibition Club**, organized in 1886 for the purpose of working for Prohibition and the election of Prohibitionists to office. It filled an important place for years, its members taking an active part in municipal elections and holding Gospel Temperance meetings on a large scale.

A second **Canadian Temperance League**, organized at Toronto in November, 1889, carried on work along educational lines, holding Gospel Temperance meetings, conducting pledge-signing campaigns, and securing about 40,000 pledges in 23 years. Its first officers were J. S. Robertson, Miss Smith, and R. S. Shenstone.

The **Ontario Woman's Christian Temperance Union** was formed at Toronto in 1883, and its aim was thus stated: "To unitedly array the Christian women of Ontario against the manufacture, sale, and use of intoxicating liquor as a beverage, and to educate and influence society in favor of sobriety and virtue." The first local Union in the province was organized at Owen Sound by Mrs. R. J. Doyle, who received her inspiration from the Woman's Crusade in the United States. Owen Sound, a lake port, was notorious for its drunkenness and gambling, and to remedy conditions Mrs. Doyle called a meeting of the Christian women of the town, which resulted in the formation of the **Woman's Prohibition League** with 40 members. The League succeeded in closing the billiard-rooms, reducing the number of liquor licenses, and in obtaining better enforcement of the laws by electing temperance men to the city council. When Mrs. Mary H. Hunt, of Boston, visited Ontario Mrs. Doyle engaged her to speak in Owen Sound, with the result that the League was reorganized as a branch of the Woman's Christian Temperance Union. One of the early leaders in the work was Mrs. Letitia Youmans, of Pictou.

The second local Union was founded by Mrs. Youmans at Pictou in 1874. Later, at the invitation of the Temperance Reformation Society, she visited Toronto and organized the central Union, the mother of Toronto's 40 societies. The work spread rapidly to other towns and developed into the provincial organization. Mrs. Youmans was active for many years in organization work both in the provincial and in the Dominion Union.

The first effort of the W. C. T. U. was successfully directed against the sale of liquor in groceries, and throughout all the campaigns for local option and Prohibition it has taken an active part. It was instrumental in securing the introduction of scientific temperance instruction into the public schools, the removal of wet canteens from army training-camps, and woman suffrage.

The first official organ of the Ontario W. C. T. U. was the *Woman's Journal*, a monthly, first issued in 1884 by Mrs. Addie Chisholm. It was adopted as the organ of the Dominion W. C. T. U. in 1889, and published under the management of Miss Mary Scott, of Ottawa. A literature depository is also maintained by the Dominion Union at Toronto, where temperance literature is collected and circulated.

The present officers of the Union are: President, Mrs. Asa Gordon, Ottawa; vice-president, Mrs. E. T. Kerr, Ottawa; corresponding secretary, Miss Maud McKee, North Bay; recording secretary, Mrs. C. W. Hillock, Toronto 12; and treasurer, Mrs. John Wright, Brantford. Its present membership is 13,393.

The Ontario Branch of the **Dominion Alliance** was formed at Toronto Jan. 14, 1879, for the purpose of unifying and representing all the other permanent temperance and church organizations. It was not a society, but an alliance of churches and organizations in Ontario favoring the suppression of the liquor traffic. Its organ was the *Pioneer*, a temperance journal founded and edited for many years by Mr. F. S. Spence which had a circulation of over 25,000 copies weekly. The Alliance has organizations in each municipality which are linked together by county Alliances, which in turn are federated into the provincial body. For over twenty years F. S. Spence was secretary of the Alliance, resigning in 1907, and until his death he was the foremost figure in all its activities. The executive work was taken over by his brother, the Rev. Ben H. Spence, in 1907. The Alliance had an active part in securing every reform of the liquor traffic in Ontario.

In July, 1925, the Alliance was reorganized under the title **Ontario Prohibition Union.** The new organization has adopted the policy of working for the greatest possible repression and the speediest ultimate suppression of the traffic in intoxicating beverages by the development of temperance sentiment among the people of the province and by the enforcement of every possible restriction on the traffic. It will secure favorable legislation by working for the nomination and election in every district possible of candidates who are known to be Prohibitionists personally and who will claim freedom from party pledges on all questions affecting Prohibition. The officers of the Union are: President, R. J. Fleming; treasurer, R. D. Warren; secretary, the Rev. John Bailey. The headquarters are at 1207 Bay Street, Toronto.

The **Ontario Women's Prohibition Committee** was formed at Toronto May 1, 1924, in the Walmer Road Baptist Church, for the purpose of securing the preservation of the Ontario Temperance Act and its proper enforcement. It was composed of women from the various churches and temperance organizations in the province, and its executive was formed of the presidents of the various societies entering the Committee. The officers are: Chairman, Mrs. R. G. Smythe; vice-chairman, Mrs. May R. Thornley; secretary, Mrs. H. M. Purser; and treasurer, Mrs. D. McKee.

Opinion among the liquor interests began to forecast Government sale as the next policy; and even the Moderation League, which represented the liquor interests, advocated Government control with the licensing of the individual to purchase from Government stores spirits, wine, or beer for use in the home only. The League was, however, opposed to the return of the open bar as previously existing.

Rumors of a change in Government policy were current throughout the spring and summer of 1926, but Premier Ferguson gave no sign of his intentions, either of going to the country for an election or as to what his policy would be. On March 25, 1926, a vote was taken in the Legislature on an amendment moved in the course of the budget debate by Mr. Brackin, of West Kent, which urged "upon the Government the adoption at this session of a system of sale of spirituous and malt liquors in the Province under Government Control, with provision for local option." The amendment was defeated, however, by a vote of 84-10. The 10 voting for Government sale were 5 Liberals, 4 Conservatives, and 1 Independent. On the following day Mr. Wilson, a wet member for Windsor, moved at the Conservative meeting, a resolution for Government control, but this also was defeated.

The election was expected in June, and in April municipal officers were instructed to complete their voters' lists by adding the manhood and womanhood electors, as 60,000 new voters were expected to be registered for the year. The temperance forces looked in vain for a clear-cut statement of policy by Premier Ferguson, but the only indication given was contained in his speech of May 12, at London, in which he declared that he had taken over from the people the responsibility of directly deciding the method by which the temperance interest should be served. As reported by the *Mail and Empire*,

> There was every precedent, the Premier declared, for leaving the responsibility for choosing the time of an election with the Government. He would promise that when the time should come, the Government would appeal upon an issue, and in a manner which would send it back in the House with at least 75 seats it now held.

Announcement of the new liquor policy was made by Premier Ferguson in a manifesto calling for an election on Dec. 1, 1926, on the issue of Government control of the sale of liquor. In explanation of this plan he said:

> It having been proven that the Ontario Temperance Act has not worked out as originally hoped and intended, and conditions in the province having become intolerable, the Government is presenting for approval an advanced temperance programme, Government Control of all liquor. Its purpose is to eliminate the bootlegger, control and reduce the consumption of intoxicants, and protect the youth of the province.

The new Government plan called for a system of control of all sales of liquor by a Liquor Commission, by a system of permits under which every person over 21 years of age in Ontario, with certain exceptions, would be entitled to purchase liquors or beers at reasonable cost from Government venders. At this election the Premier is said to "have staked the existence of his party and government on the issue of government control."

In the election of Dec. 1 the Government Control policy was endorsed by the return of a Conservative majority, 75 Conservatives, 14 Liberals, 10 Progressives, 5 Liberal Progressives, 4 Independent Liberals, 1 Labor, and 1 Prohibitionist having been elected. The Government thus had a safe working majority, 80 members being pledged to Government control of liquor.

The result of the election in Ontario was de-

clared as a "victory for temperance," by the members of the Government and the wet press of the province. The Toronto *Mail and Empire*, in a statement to the *Literary Digest*, said that: "Prohibition, which was never rooted in the soil of Ontario's popular acceptance, and therefore, never looked up to as a law of authority, has now been rejected at the polls, and its place is to be taken by a temperance policy which after full discussion the people have approved."

On June 1, 1927, the new system of Government Control went into effect. Large numbers of American tourists, as was to be expected, availed themselves of the opportunities offered to purchase liquor. The profits of the Liquor Control Board for 1928 exceeded $7,000,000.

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ONTARIO TEMPERANCE AND PROHIBITORY LEAGUE. See CANADA TEMPERANCE UNION.

OPEN PLEDGE. See PLEDGE.

OPIMIAN WINE. The most famous vintage in Roman history, produced in the year 121 B. C., in the consulate of L. Opimius. Dr. William Smith, in his "New Classical Dictionary" (revised by Dr. Charles Anthon, New York, 1850), says (p. 576):

> The year in which Opimius was consul (121) was remarkable for the extraordinary heat of the autumn, and thus the vintage of this year was of an unprecedented quality. This wine long remained celebrated as the *Vinum Opimianum*, and was preserved for an almost incredible space of time.

ORANGE FREE STATE. An inland province of the Union of South Africa; bounded on the north by the Transvaal, on the east by Natal, on the southeast by Basutoland, and on the south and west by the Cape province; area, 49,647 sq. mi., divided into 29 districts. In 1927 the estimated white population was 205,947, and at the census of 1921 the colored inhabitants numbered 440,271. The natives are mainly Basutos. The capital is Bloemfontein (European population, probably 35,000).

First traversed by Europeans in 1760, the Orange River basin was settled between 1810 and 1820. The Great Trek brought in many settlers in and after 1836. The territory between the Orange and Vaal rivers was claimed by the British in 1848, and the Orange River Sovereignty was established. By the Convention of Bloemfontein (1854) British sovereignty was withdrawn, and the independence of the region was recognized. The Basutos caused considerable trouble for five years, after which they were conquered and a part of their territory was incorporated in the Orange Free State. During the South-African War (1899-1902) the Free State was annexed by the British (May 28, 1900) as the Orange River Colony, and after the declaration of peace Crown Colony government was in effect in the State until 1907, when responsible government was introduced. The Colony was made a part of the Union of South Africa on May 31, 1910, as the Province of the Orange Free State, and it is now governed by the terms of the South Africa Act, under which the Union was created. The Act provides that, apart from the general control of the Union Parliament, the control of certain matters shall be vested in an administrator and a provincial council. The present administrator is the Hon. E. R. Grobler.

The chief industry is agriculture, with stock-farming and sheep-raising. Tobacco-growing is increasing in the Vredefort and Kroonstad districts, and there are a number of ostrich-farms. Diamond-mining is next to agriculture in importance. The output of the mines has exceeded £1,500,000 ($7,500,000) in a single year (1890). Coal, also, is mined.

As in several adjacent countries, the early beverages of the natives were palm-wine and kafir beer. The advent of the white man in South Africa was responsible for the introduction of ardent spirits. See BASUTOLAND; CAPE OF GOOD HOPE, PROVINCE OF THE; NATAL. Statistics of the quantities of alcoholic beverages imported into the State are not available.

Liquor Legislation. Until 1883 liquor was sold freely, the chief restriction being that hotels holding liquor licenses must be twelve miles apart. In that year a comprehensive liquor law, Ordinance No. 10, was passed, resulting in a large diminution of crime. From 1883 to 1903 various measures, which related mainly to excise and export duties and clubs, were enacted.

The surrender of the Boers to British authority was followed by the enactment of more stringent restrictions. The Liquor Licensing Ordinance, 1903, was more drastic than any of its predecessors. Curiously, however, it restored the right of a master to give his servant a single drink of liquor per day. The section of the Ordinance conferring this right read:

> Nothing in this or the last preceding Section contained shall prohibit a *bona fide* master from giving his servant one single drink of intoxicating liquor per day, to be drunk at the time of its receipt in the presence of such master. (Art. 42.)

Ten different kinds of licenses were provided for, namely: Wholesale, bottle, retail, restaurant or café, club, railway-station, theater, distillers', brewers', and temporary.

While no person, either with or without a license, might sell any intoxicating liquor to any person under the age of seventeen, yet

> Nothing in this Section contained shall prohibit any person from permitting intoxicating liquor to be drunk by or delivered to any person under the age of seventeen years with the consent and in the presence of his parent, guardian or other person of full age under whose care he may at the time be. (Art. 47.)

The penalties for infringement of the Ordinance ran from £5 to £500 ($25 to $2,500), with alternatives of imprisonment.

In 1910 the liquor laws were amended to prohibit the establishment of drink-shops for natives and to prevent the sale of eau de Cologne to natives. This measure required shopkeepers to secure a separate license for the sale of eau de Cologne and spirits of wine.

The Liquor Act, No. 30 of 1928, consolidating previous measures, went into force Oct. 1, 1928. This act repealed the legislation of the former colonies comprising the Union, which had been in existence since 1910.

No statistical data for the separate provinces of the Union are available.

Temperance Movement. The I. O. G. T. is the oldest temperance organization in the Orange Free State, the first lodge, "Orange Pioneer," having been organized at Bloemfontein in 1874 by Mr. JOHN FOX SMITH. This was succeeded by lodges in other parts of the Colony, and a few years later a second lodge, the "Steadfast," was

formed in Bloemfontein. For some time the two lodges met harmoniously, but, unfortunately, internal difficulties arose involving a lawsuit and the loss to the Order of the specially built I. O. G. T. Hall (on which the Government held a bond of £150). The lodges then ceased to function.

In 1888 Mr. Theophilus L. Schreiner toured the State and founded (March 23) "Southern Cross" Lodge, No. 26, which has continued to operate to the present time. During the Boer War (1899-1902) the charter of the lodge was preserved in the municipal strong-room, and the meetings were resumed by special authority in 1900, soon after the military occupation of the city by the British.

The problem of admitting natives to the Good Templar lodges was solved by the formation of the True Templar Order for work among the natives. In 1918 there were fourteen True Templar lodges and fourteen Bands of Hope in the Orange Free State, which were doing good work among the natives, especially among the children.

The I. O. G. T. now (1928) has 5 lodges and a membership of 230. The Chief Templar is Mrs. Back, 3 Elizabeth Street, Bloemfontein.

The Woman's Christian Temperance Union was introduced into the State by Mrs. Mary C. Leavitt, round-the-world missionary, during her tour of 1884-93, the first Union being organized Feb. 15, 1889. The officers were: President, Mrs. James Gray, wife of the Scotch Presbyterian minister at Harrysmith; secretary, Mrs. Putteril; treasurer, Mrs. James.

The Union was not very successful, and a second attempt at organization was made by Miss Alice Palmer, who visited the State in 1892. The work, however, was not firmly established until 1905, after a visit from Miss Agnes Slack. The first president of the reorganized Union was Mrs. James Scott, wife of the local Wesleyan minister.

A Rescue Home was established in Bloemfontein under the auspices of the W. C. T. U.

In 1913 Miss Lockhead entered upon a three-year engagement as organizer and did splendid work in the State.

A provincial executive of the South African Temperance Alliance was formed in the State about twelve years ago, with Senator Sir John Fraser as president, and the Rev. J. Pollock (Presbyterian) chairman. Nearly every local religious and public body is represented on it. The present president is (1928) the Rev. Dr. Greyvenstein, 46 Victoria Road, Bloemfontein. No meetings of the provincial branch of the S. A. T. A. have, however, been held for some time.

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ORANGE RIVER COLONY. See ORANGE FREE STATE.

ORANGE WINE. A fermented beverage widely used in the West Indies. Oranges are peeled and pressed by hand; sugar is added to the juice; and the mixture is subjected to spontaneous fermentation. Often the flavors differ with different producers.

ORDAL, ZAKARIAS J. American Lutheran clergyman and Prohibition advocate; born at Jölster, Syndfjord, Norway, March 11, 1875. His family emigrated to America in 1880, settling in Sioux Falls, S. D. He was educated in the common schools of Minnehaha County, S. D., at Luther College, Decorah, Iowa (A. B., 1898), and at Luther Theological Seminary, St. Paul, Minn. (B. T., 1902). On May 27, 1902, he was ordained to the ministry of the Lutheran Church, following which he served pastorates at Luverne, Minn. (1902-03), Waterville, Ia. (1905-08), and Rush River and South Rush River, River Falls, Wis. (since Nov., 1917). He married Sina Carlovna Wulfsberg, of Decorah, Iowa, June 25, 1902.

From 1903 to 1905 Ordal was assistant manager of the Lutheran Publishing House, Decorah, Ia., and was president of the Augustana College and Normal School, Sioux Falls, S. D. From 1908 to 1917, also, he was a member of the Board of Education of the Synod of the Norwegian Evangelical Lutheran Church of America, and he served as chairman of the Parochial and Sunday-school Board of the same denomination in 1910-17. In 1913-17 he was chairman of the joint Sunday-school Committee of the Norwegian Synod, the United Church, Hauges Synod, and Free Church. He edited the *Evangelisk Luthersk Folkekalder* in 1906-07, and the *Skoleblad* in 1911-14; and was the author of the "History of the Lutheran Normal School" and "The Resurrection of Jesus an Historical Fact" (1923). He lives near River Falls, Wis.

On Sept. 5, 1915, he was the speaker at the State Convention at Mitchell, S. D., there launching the campaign for State-wide Prohibition in South Dakota. About this time he assisted in the foundation and was first president of the Scandinavian Anti-Saloon Society of Sioux Falls, S. D.

ORDER OF CADETS OF TEMPERANCE. See CADETS OF TEMPERANCE.

ORDER OF GOOD TEMPLARS. See INTERNATIONAL ORDER OF GOOD TEMPLARS.

ORDER OF SAINT CHRISTOPHER. A temperance association established among the nobles of Prussia by Sigismund of Dietrichstein in 1517. Its members gave a pledge against toast-drinking.

ORDER OF SONS OF TEMPERANCE. See SONS OF TEMPERANCE.

ORDER OF TEMPERANCE. An association founded on Christmas day, 1600, by Maurice, Landgrave of Hesse. Each member pledged himself "never to become intoxicated." No member was to drink more than seven goblets of wine at a meal, and that not oftener than twice a day.

ORDER OF THE MYSTIC BROTHERHOOD. See KANSAS.

ORDER OF TRUE TEMPLARS. An organization established in Cape Colony, South Africa, in 1873 for the benefit of natives who had come under missionary influence and desired to become total abstainers. See CAPE OF GOOD HOPE, PROVINCE OF THE, vol. ii, p. 510.

ORDINARY. Name given to a tavern or restaurant in former times.

> He doth, besides, bring me the names of all the young gentlemen in the city that use ordinaries, or taverns.—Beaumont and Fletcher, "The Woman Hater," i. 3.

ORDRE INDÉPENDANT NEUTRE DES BONS TEMPLIERS (Neutral Independent Order of Good Templars). A secret fraternal order

dedicated to the practise and promotion of total abstinence; founded at La Chaux-de-fonds, Switzerland, June, 1906. It is an offshoot from the International Order of Good Templars. The circumstances which gave rise to the founding of the so-called "neutral order" developed from religious differences concerning the form of ritual of the I. O. G. T. Conflicting views on this question were held by the Protestant Anglo-Saxon lodges, on one side, and by certain European lodges whose constituencies were predominantly Catholic or "free-thinkers," on the other.

From the beginning the Swiss Grand Lodge, supported by the liberal element of the Swedish and German lodges, had contended for an elastic form of ritual which could be adapted to all denominations and faiths. While the International Supreme Lodge (I. S. L.) imposed no restrictions as to the religious beliefs of the individual, the ritual which it prescribed was objected to by many of the Continental lodges on account of the orthodox Protestant allocutions and prayers which it included. Exception was also taken to the placing of the Bible on the altar as a part of the ritual. To meet these objections various compromises in the form of the ritual were attempted, such as the placing of certain passages in parentheses, the toleration of silent prayer, etc.; but in the long run the hybrid form which was thus evolved satisfied no one.

On Dec. 8, 1901, the lodge "La Stricte Observance" was founded at Brussels. In Belgium, with a preponderance of Catholics and free-thinkers, the impossibility of reconciling a majority of members to a Protestant ritual became plainly manifest. To prevent the entire failure of the Belgian movement, the Swiss Grand Lodge, under the jurisdiction of which the Belgian lodges were held, was forced to grant them a neutral form of ritual. Thenceforth the religious question was unfortunately predominant in many of the European lodges; and the dissension thus caused, undoubtedly, for a time at least, handicapped and weakened the efforts of the Order. The movement in Hungary, which started in 1901, met with little encouragement on account of denominational prejudices, and even in Switzerland the ritual was the subject of continual controversy.

Matters were brought to a climax in 1905, when the Swiss Grand Lodge convened at Schaffhausen and decided to introduce a neutral ritual, even at the risk of expulsion by the I. S. L. The new ritual was presented to the I. S. L. during its session in Belfast the same year, but that body refused to consider it. It made a few minor concessions, but forbade the use of the Swiss and Belgian neutral ritual. The inevitable split occurred, and the following year saw the organization of the Neutral Independent Order of Good Templars (N.I.O.G.T.).

There were eight Grand Lodges of the N. I. O. G. T., in the following countries: Austria, Belgium, Bulgaria, France, Germany, Holland, Hungary, and Switzerland. Local lodges exist in Brazil, Bulgaria, Czechoslovakia, Italy, and Tunis.

The aims and activities of the Order were practically identical in character with those of the I. O. G. T., the chief difference being in the form of ritual and in the degree of authority exercised by their respective "international" or "supreme" lodges. The Grand Lodges of the N. I. O. G. T. were given a wide latitude of independence in regard to doctrinal beliefs, the framing of rituals, etc. The International Lodge exercised over them only a very general supervision, providing a central rallying-point, assuring the observance of fundamental principles upon which the Order was founded, and preserving a general unity in the ceremonial forms. The subordinate lodges were permitted to add religious or moral allocutions to their rituals as they saw fit, to pray or not to pray—in short, to make any changes necessary for the adaptation of the ritual to any creed. Thus, adepts of all faiths —Catholics, Protestants, Jews, Mohammedans, or believers in any religion whatsoever—might adapt the ritual to their peculiar religious or philosophical ideas. The International Lodge had the unlimited right to charter Grand Lodges as need arose, not only with respect to States, but also to groups representing distinct languages or religious faiths.

Members of the Order pledged themselves that they would not

> take, prepare, buy, sell, procure or cause to be procured by anyone whomsoever, any alcoholic drink, distilled or fermented, opium, morphine, ether, hashish, or cocaine, as a habitual ingredient for the gratification of the appetite, and further, to seek by all honorable means within their power to persuade humanity to follow their example.

The usual reservations pertaining to the sacramental and medicinal uses of the above substances were conceded in the pledge.

The motto of the order was "Fidelity, Fraternity, Truth."

Dr. Auguste Forel, of Yvorne, Switzerland, was president of the International Lodge from the time of its foundation until 1913 when he was succeeded by the late Dr. J. Van Rees.

In August, 1920, the I. S. L. of the old Order of Good Templars met at Copenhagen and declared in favor of religious neutrality as well as numerous other reforms; and in 1926 a fusion of the two orders was effected.

OREGON. A north-Pacific State of the United States of America; bounded on the north by the State of Washington, on the east by Idaho, on the south by Nevada and California, and on the west by the Pacific Ocean; area, 96,699 sq. mi., of which 1,092 are water surface; population (est. 1928), 902,000. The capital is Salem (pop. 17,679), and the other important cities are Portland (pop. 258,288) and Astoria (pop. 14,027). The principal industries are fruit-growing, salmon-fishing, cereal-production, and lumbering. The present governor is I. L. Patterson (1927-31).

Early History

It is not definitely known who was the first white man to see the coast of Oregon, but it is believed that Spanish explorers may have reached it in 1543 and that the English explorer Francis Drake may have touched it in 1579, while seeking a northwest passage. Near the end of the sixteenth century Spanish navigators reached a point at 43° which they called "Cape Blanco," but for the next 150 years the region was not visited. In 1774 Juan Perez sailed up the coast as far as 54°, making the first exploration of the coast of which there is record, and in 1775 Bruno Heceta landed off what is now Point Grenville and took possession of the country. In 1778 Jonathan Carver published in London "Travels throughout the Interior parts of North America," in which he described a great river on the west coast which no white man had

seen. He called this river the "Oregon," and the name later was applied to the whole region.

The Spaniards made no effort to colonize this western region, and at the end of the eighteenth century the British and Americans became interested in it, sending out explorers and traders to obtain the rich furs which it produced. Captain James Cook explored its coast in 1778 in British interests; and Captain Robert Gray, in the service of Boston merchants, discovered the great river for which others had long searched and called it the "Columbia," after his ship. This discovery gave the United States its claim to Oregon.

The conflicting claims of the Spanish, British, and Americans over the Oregon country caused disputes among the settlers and brought about the Nootka Convention of 1790, by which Spain recognized the right of British subjects to fish, trade, and settle there, and the Treaty of 1819, by which Spain ceded to the United States all territory claimed by her north of 42°. Further explorations were made by Alexander Mackenzie for the Northwest Company, traveling from Canada to the Pacific, and by Meriwether Lewis and William Clark, who passed west of the Rocky Mountains and down the Columbia River, under orders of President Jefferson, in 1805-06. Fur-trading posts were established by the Northwest Company on the Fraser River in 1808, and in the same year the American Fur Company was organized by John Jacob Astor to trade in Oregon. In 1811 the Pacific Fur Company opened a post on the Columbia which was named "Astoria,' and other posts were subsequently established. On learning of the outbreak of the War of 1812 the Astor Company sold out to the Northwest Company and the British took possession of the post, renaming it "Fort George."

After the War of 1812 disputes over the northwest boundary of Oregon arose between Great Britain and the United States which agitated both countries for more than a generation and almost brought on a war. The Treaty of Ghent had returned all territory captured during the War to its former owners, and accordingly in 1817 the American Government began to reoccupy the Columbia Valley. The British Government at first protested on the ground that Astoria had not been captured, but finally gave up the post in 1818. The British and Americans signed a joint-occupation agreement for ten years, and Spain waived her claims in favor of the United States. A treaty was also made in 1824 with Russia, which claimed all lands south of the fifty-first parallel, by whose terms Russia agreed not to settle south of 54° 40′ and the United States not to settle north of that line. The joint-occupation agreement was renewed in 1827 for an indefinite term, and in the next two decades Oregon was peopled both by British fur-traders and by American immigrants. The British traders organized the Hudson Bay Company, which absorbed its rivals and obtained a monopoly of the fur trade in the north, discouraging colonization to maintain the region as a game preserve. Protestant missions were established during this period, the Methodist missionaries Jason and Daniel Lee building the first station in 1834 with the help of Dr. John McLoughlin, agent of the fur company.

British-American Joint Occupation

Previous to 1841 the Oregon colony had been governed by the laws of the Hudson Bay Company, but in that year a movement was started for a Provisional Government, which was organized in two public meetings held at Champoeg, Marion County, on May 2 and July 5, 1843, respectively. The governing body at first consisted of an executive committee of three citizens, but in 1845 this form was abolished and a governor chosen. In the fundamental laws of the Provisional Government articles from the Ordinance of 1787 were incorporated, among which was one prohibiting slavery. With the establishment of the new government, immigration increased greatly. In 1843 occurred what is known as the "Great Immigration," when a party of 900 people met at Independence, Mo., crossed the plains in a body, and settled in Oregon.

Hostility soon developed among the American settlers against the Hudson Bay Company, and in 1845 the Government sought to extend its jurisdiction north of the Columbia. A compromise was reached by which the fur company was to be exempt from all taxes on all property except goods sold to settlers, and the officers, employees, and all British citizens were to become subject to the Provisional Government. Meanwhile, the boundary question having caused friction, in 1844 a movement had been begun by the western States to settle the "Oregon Question," the United States asserting the claim to all of Oregon; and "54° 40′ or fight" became a campaign slogan. Negotiations between the two powers resulted in a treaty, drafted by James Buchanan, American Secretary of State, and Richard Pakenham, British envoy, by which the northern boundary was fixed at the 49th parallel (June 15, 1846).

After the settlement of the boundary question President Polk urged the formation of a separate territorial government for Oregon, but the bill was held up for a time in the Senate by Southern leaders, who sought to prevent adoption of the principle that slavery could be constitutionally prohibited in a Territory, although they did not hope to make Oregon slave territory. However, Indian outbreaks, which began in 1847, forced Congress to take steps for the defense of the people of Oregon, and on Aug. 14, 1848, the measure making Oregon a Territory became law. The Territory included the whole area the title of the United States to which had been confirmed by the Treaty of 1846: it consisted of the present States of Oregon, Washington, and Idaho, and parts of Wyoming and Montana. The area was reduced in 1853 by the creation of the Territory of Washington. During 1850-53 immigration was greatly increased by the "land donation" law, under which settlers were entitled to large tracts of land free, and more than 8,000 claims were registered under this measure. Application for Statehood was made in 1856; a constitution was framed and ratified in the following year; and on Feb. 14, 1859, Oregon was admitted as a State, with its present boundaries.

Oregon Becomes a Territory

Trouble with the Indians, which began in 1847, lasted until the Indians were mostly killed or removed to reservations, the chief outbreaks having been known as the "Modoc War" (1861-73) and the "Shoshone War" (1866-68). Since that time Oregon has steadily grown in population and wealth.

During the British occupation of Oregon the sentiment of the people was strongly in favor of prohibition of the manufacture and sale of liquor; and it was through the influence of Dr. John McLoughlin, the British agent, that the building of a distillery on Chehalem Creek, near the present town of Newberg, by Ewing Young, was hindered (1835-36). Later private stills were erected in some places; but the pioneers generally were adverse to the use of liquor, and these violators of the unwritten law were driven out. McLoughlin also prevented a cargo of liquor, which had arrived on the ship "Thomas H. Perkins" in the Columbia River, from being sold to the Indians, by buying it himself. This sentiment for Prohibition continued among the people up to the time of the formation of the Territorial Government. It was influenced by the early missionaries and reenforced by the character of the first settlers who, coming to lay the foundation of a new civilization, fully appreciated the importance of having a people of temperate habits.

Early Prohibition Sentiment

The influx of British traders and miners from British Columbia and California in the early fifties modified to a great extent the otherwise general sobriety characteristic of the Oregon pioneers. Liquor was introduced first by these traders who wished to traffic with the Indians, and it proved a very profitable commodity. It was also brought into Oregon by the sailors who frequented the port and who introduced their drinking habits into the communities which they visited.

Liquor Legislation. Oregon was never troubled, however, with the lawlessness prevalent in some of the older States, arising from the sale and use of ardent spirits. The few distilleries established in the course of years never gave great annoyance; moonshining was unknown; and wine-making was very little practised. Hard cider was the nearest approach to hard liquor, though breweries were subsequently established and much beer was made.

The great evil of the liquor traffic in Oregon consisted in the sale to Indians, whose use of liquor made them more savage and cruel, and thus brought about most of the trouble with the settlers. On that account the first liquor legislation had to do with this problem, and the trend of all legislation dealing with the Indians has been entirely for the prohibition of the sale and use of liquor among them. This principle was first enacted into law in 1843, when the sale of liquor to Indians was prohibited under a penalty of $100 to $500 fine.

After the mining industries were opened in Oregon drunkenness developed in the mining towns, and much crime was the result, the larger towns having an excess of saloons. Drunkenness in its grosser forms, however, was very little seen, the offender usually being cared for by the policeman or town marshal. Along the outskirts of civilization a certain abandon was indulged in, especially among the foreign element in the hop-raising districts, such as Gervais, Brooks, and Independence, which districts were always the strongest in opposition to Prohibition.

The first liquor legislation enacted in the territory of Oregon was prohibitory. By measures passed June 24, 1844, it was forbidden to import ardent spirits, with intent to sell, under penalty of $50; the sale of such spirits carried the penalty of $20; and the establishment of a distillery to manufacture spirits was indictable as a nuisance, carrying the penalty of $100 and destruction of the apparatus. Sheriffs, judges, constables, justices of the peace, and other officers were authorized to give notice of the violation of the law to some justice or judge, who should issue a warrant for the arrest of the offender. Physicians were permited to sell liquor for medicine in quantities not exceeding a gallon at a time.

Early Restrictive Measures

This prohibitory law was strengthened by an act of the following year which provided for search and seizure for illicit manufacture, allowed one half of all fines to the informers, and reduced the quantity physicians might sell to one half-pint.

In 1847 an attempt was made to change the wording of the organic law, which was practically the constitution of the Territory, to permit the prohibition of the introduction, manufacture, and sale of ardent spirits, but this proposal was defeated.

An act of 1849 provided for grocery licenses to be issued by the Probate Court for not less than $200, prohibiting sales of less than one quart under penalty not exceeding $400, and requiring a bond of $800 to keep an orderly house, and not to allow gambling under penalty of $50 to $500.

The retail of liquor without a license was prohibited in 1853, at which time the license fee was fixed at $100 per year; selling without license carried a penalty of $50 to $200; and selling on Sundays brought a penalty of $10 to $25. In 1874 selling on election day was made punishable by a fine of $25 to $200, or imprisonment for 10 to 30 days; and in 1876 the sale of liquor to minors without the written consent of parent or guardian was prohibited under penalty of $100 or imprisonment for six months, or both, together with forfeiture of license.

A new license law applying to cities was introduced in 1885, but it was subsequently declared unconstitutional so far as chartered cities were concerned; its validity was also questioned generally because of irregularities in its passage through the Assembly. (State vs. Wright, 14 Or., 365.)

The license law was again revised in 1889, at which time the fee was fixed at $400 per year or $200 for selling malt liquors only, with the privilege of paying in proportion for a less period. Applicants for licenses were required to furnish bond in $1,000 to keep an orderly house, allow no gaming, not to open on Sunday, and not to give or sell liquor to minors, habitual drunkards, or intoxicated persons, under penalty of $50 to $200; to obtain the signatures of an actual majority of the whole number of legal voters in their precinct to the petition for license, such number to be equal to the majority of all votes cast at the last preceding general election, and more than the number signed to any remonstrance against such license. The County Clerk was required, on the first day of the term of the Circuit Court, to certify to the grand jury a list of licensed persons, showing the dates of issue and expiration of licenses. The penalty for selling without license was increased by this measure to $200 to $400, and the grand jury was required to make strict inquiry and to indict every person violating the act. Incorporated towns and cities were exempted from its

provisions, and owners of vineyards were by its terms permitted to sell their products in quantities of not less than one quart.

Further legislation made the giving of liquor or suffering it to be delivered to any prisoner without a physician's certificate punishable by a fine of $25, in the case of a prison officer, or of $15, in the case of other persons.

During the decade 1880-1890 the temperance forces of Oregon abandoned their policy of trying to secure restrictive laws and adopted the issue of total Prohibition. Through their efforts an amendment to the State Constitution was secured in 1885 providing for Prohibition. The regular process of amending the Constitution provided that a proposed amendment should be passed by a majority vote of both houses of the Legislature, concurred in by a majority vote of each house of the next Legislature, and ratified by a majority vote of the electors at the next general election. In accordance with this procedure the prohibitory amendment was submitted to the people at the election of November, 1887.

Prohibitory Amendment to State Constitution Fails

It was in advance of public sentiment, however, and was defeated by a majority of over 8,000 in a comparatively small vote—26,694 to 18,912. The general expression among the people at that time was "It will hurt business"; and it was largely on that theory that the Amendment failed, even officers and members of churches voting against it.

Neither the Republican nor the Democratic party ever adopted a definite program for Prohibition: the Democrats never approved the issue; and the Republicans, while approving restriction of the liquor traffic, did not insert Prohibition in their party platform. Oregon for many years was normally Republican in politics, but there are many instances in its temperance history where Republican candidates were defeated at the polls because of their opposition to Prohibition. One notable instance was that of David Logan, the Republican nominee for Congress from Multnomah County, who was defeated several times because of his notorious intemperate habits. In Polk County, during the eighties, notice was served on both political conventions, while in session, by more than 500 petitioners from all political parties to the effect "that, while they would not presume to dictate nominations, they reserved the right to reject at the polls, the names of any persons who were known to be in any way connected with the saloon element of the county." In spite of this warning a number of saloon men and sympathizers were thereafter nominated on each ticket, but every one was rejected.

For liquor legislation during 1903-10 see under ANTI-SALOON LEAGUE, below.

A great advance was made in 1913 when legislation was secured which

provided for the prohibition of the sale of liquor outside the boundaries of incorporated cities and towns and of the sale of near beer inside incorporated cities or towns where Prohibition existed; permitted the county court of any county not under Prohibition to license any *bona fide* club of not less than 50 members, conducted without profit and organized for some purpose other than the dispensing of liquors, on petition of a majority of the voters of the precinct in which the license was desired, and also any *bona fide* hotel, with accommodations for not less than 50 guests; made the possession of a Federal license or internal revenue tax stamp for the sale of intoxicating liquors *prima facie* evidence of sale; provided for the repayment by county courts to licensees of all unearned license fees; and fixed the penalty for violation of these provisions at $250 to $500 or imprisonment from 60 days to six months, or both. Exemption from the above provisions was permitted for the service of liquor to travelers on dining- and buffet-cars while being regularly run and operated by any railroad company within the State. (Laws of 1913, Chap. 265.)

Important measures governing liquor shipments into dry territory were also adopted: they provided a penalty for violation of $200 to $400, and authorized the proper officers to seize all packages unlawfully shipped and to take them before some court of the county to have them declared contraband and forfeited to the State, and to destroy them under the order of the Court. (Chap. 250.)

The maintenance of any saloon, or the sale or giving away of intoxicating liquors, in any railway, depot or station building, or under the same roof with, or in any building physically connected with, any such depot or station building, after Sept. 1, 1913, was prohibited by the Oregon Legislature, under penalty of $100 to $500 or imprisonment for two to six months (Chap. 186). The

Much Liquor Legislation in 1913

furnishing of intoxicating liquors or any narcotic drugs to any convict or prisoner in the Oregon State Penitentiary, or in any county or municipal jail, or to any inmate of any State or county penal or eleemosynary institution was made a punishable offense. Violations of this act on the part of prisoners was made punishable by increased sentences and delay in parole. (Chap. 151.)

During the year 1913, amendments to the laws defining intoxicating liquor were enacted designating as such all beverages containing more than 1 per cent by weight of alcohol, and fermented cider, commonly known as "hard cider," and all spirituous, vinous, and malt liquors (Chap. 221); providing for Sunday closing; fixing the fine for selling liquor without license at $250 to $500; making the sale of liquor to Indians punishable by imprisonment not less than one month nor more than one year, or by fine of $10 to $500, or both.

Laws were also passed in 1913

giving a wife, husband, parent, or child of a drunkard the right of action for damages resulting from the sale of liquor to a drunkard or intoxicated person (Chap. 51); prohibiting females from visiting saloons, or the sale of liquor in saloons to females under penalty of $100 to $1,000, or imprisonment of three months to one year; prohibiting the location of a saloon, or the sale or disposal of liquor within two miles of any school erected and maintained by the Government; making unlawful the location of a saloon, or the selling or giving of liquor within 300 feet of any building in which a public school is in session under penalty of $100 to $500, or imprisonment of two to six months.

As a result of the above-mentioned law prohibiting the licensing of saloons outside of towns, 40 saloons were closed, and 60 saloons were closed by the result of the local-option elections in November, making a total of 100 closed during 1913 and bringing the total of cities and towns without saloons to 105. The most notable victory of the year was in Salem, the capital, where the election of Nov. 4 gave the drys a majority of 488. On Dec. 1

Salem, the Capital, Goes Dry

a Prohibition plank was adopted for the city charter by a majority of 964, the city council voting dry by a vote of 10 to 4. At the general election of Nov. 4 the drys received majorities in nearly every city voting, while the most interesting factor was the great dry majority given by women voters.

OREGON

A campaign for State-wide Prohibition was launched early in 1914 and a systematic house-to-house canvass was made by the temperance forces which resulted in getting a much larger percentage of the voters to the polls than ever before in the history of the State. The measure was introduced in the form of an amendment to the State Constitution, under the Initiative and Referendum Law, and the voting took place on Nov. 3, 1914. In this campaign the Anti-Saloon League drew up a list of the evils attending the saloon, indicting it on 14 counts and charging it with being responsible for practically all the evils of society. This indictment was presented to the People's Forum on Nov. 2, 1914, which organization found the saloon guilty on every count and sentenced it to banishment forever from Oregon. The result of the election was a majority of 36,480 for the amendment in a vote of 136,842 to 100,362. A peculiarity of the situation was that, while there were only five counties entirely dry, many other counties were dry with the exception of one or two "backwoods" places which had been incorporated for the express purpose of selling liquor, the requirements for incorporation being very lax. Thus, Josephine County, with 1,751 sq. mi. and 9,567 population, had saloons only at Merlin, with a population of 140; Lane County, with 4,612 sq. mi. and 33,783 population, had saloons only at Glenda, with less than 100 population; and Linn County, with 2,243 sq. mi. and 22,262 population, had saloons only at Sweet Home, with a population of 202. The only saloon in Lincoln County was at Waldport, a little village on a sand-spit far from railroads and civilization; and the same situation existed in other counties. On the same day that the State went dry a local-option vote made dry the county-seats of Polk County (Dallas), Josephine County (Grant's Pass), Lincoln County (Toledo), and Coos County (Coquille). In the last-named county the result was obtained by a petition of the citizens and by the refusal of the council to grant any licenses. Many other towns also voted dry, including the resorts of Newport and Seaside and several precincts of the city of Portland, which added about 15,000 to the dry population. Multnomah County, with Portland, voted wet by 95 majority, and Clatsop County, with the seaport Astoria, by only 54 majority. The entire vote, however, showed a remarkable change from the wet majority of more than 18,000 of 1910 (see below); and while the women's vote swelled the total, yet there was almost everywhere a majority in the men's votes.

With the adoption of the prohibitory amendment a new day dawned for Oregon. Although the new law did not go into operation until Jan. 1, 1916, steps were immediately taken to secure an enforcement act, and in 1915 the Legislature passed the Anderson Law for the enforcement of the prohibition of the manufacture and sale of alcoholic liquor. Prohibition was further strengthened by a law against the importation of liquor, which was enacted by popular vote at the election of Nov. 7, 1916, by a majority of 5,261. On the same date the people defeated, by a majority of 54,626 votes, a proposed amendment to permit breweries to manufacture, sell, and deliver such a quantity (24 quarts) as any one family was then permitted to import within the period of four successive weeks. These measures received the support of the courts, governors, and most of the executive officers, who gave willing obedience to their provisions; and they were endorsed by many prominent newspapers, which published editorials and news items in their favor.

Prohibition Amendment Strengthened

In 1917 an amendment was added to the Prohibition Law for the enforcement of the provision against importation, allowing importation for mechanical, scientific, medicinal, manufacturing, and artistic purposes and wine for sacramental use; before anyone could so import he was required to get a permit from the district attorney after a public hearing, and prove that alcohol was necessary for the purpose stated, filing adequate bonds that it would be used for no other purpose.

Further dry legislation included a search-and-seizure law for unlawful transportation of liquor (1917); provisions prohibiting drunken persons from driving motor vehicles (1919); amending and strengthening the Prohibition code with reference to permits, making the receipt and possession of liquor illegal, and restricting its transportation by common carrier (1921); the abatement law creating the State Prohibition Department and Commissioner, with the machinery for law enforcement, providing for the seizure of boats and other vehicles illegally transporting liquor, making the certificate of the Internal Revenue Office *prima facie* evidence of ownership of a still, prohibiting the use of stills except for scientific purposes, making it a crime for enforcement officers to appropriate for their own use seized liquor, declaring the possession or manufacture of wort, mash, and unregistered stills to be nuisances, making it a felony for a bootlegger or moonshiner to be armed with dangerous weapons, prohibiting the manufacture of stills, still worms, or still condensers, providing that when mash or wort is found on premises it is *prima facie* evidence that it was made by the person in possession, authorizing the officer to hold the property seized and giving the procedure for its destruction; and providing that 25 per cent of all fines collected from violators of the State Prohibition laws be turned into the State treasury to be used in aiding the enforcement of the laws (1923); an amendment to strengthen the "Drunken Driver Law," and a law making the running of a still a penitentiary offense (1925).

Dry Legislation 1917-1925

A decision handed down by Federal Judge Wolverton at this time, to the effect that an officer may search a defendant's person on facts which constitute probable cause for the belief that he was carrying intoxicating liquors, also proved helpful in strengthening conditions of enforcement.

Temperance Movement. Among the temperance organizations which were active in securing temperance reform in Oregon were the Washingtonians, Sons of Temperance, Good Templars, Woman's Temperance Prayer League, Woman's Christian Temperance Union, Prohibition party, Prohibition Alliance, and the Anti-Saloon League. Of these the Washingtonians were the earliest, having been organized Sept. 14, 1847, and carrying on a successful work for about nine years, when the organization was disbanded. At the height of its success the society had 350 members, including some of the most prominent citizens of the Territory.

Soon after the collapse of the Washingtonians, the Order of Sons of Temperance was introduced (1856), its membership including many formerly belonging to the older association. It gained a strong foothold, especially in Portland, and flourished for about three years, when it also died out.

The Independent Order of Good Templars was first introduced into Oregon in 1865, the first lodge, Alpha No. 1, having been organized by the Rev. George B. Taylor at Jacksonville on May 16, and the Grand Lodge at Salem on Oct. 3. By July 1,

1868, there were more than 100 lodges in the State, with a membership of about 5,000. Among its members were Ex-Governor A.C. Gibbs, Governor George I. Woods, Binger Hermann, Dr. J. W. Watts, and other prominent men. The first officers were: G. W. C.T., B. R. Freeland; G.W.C., William Harman; G.W.V.T., Belle Flint; G.W.S., D. C. Pearson; G.W.T., George H. Riddle; and P.G.W.C.T., L. E. V. Coon. The Order probably reached its highest point in 1870, after which it began to decline. At the present time there is no State organization, although there are a number of lodges scattered throughout Oregon.

The Woman's Christian Temperance Union was introduced into Oregon early in the national movement, and was hastened by the Woman's Crusade in Portland in 1874. On March 10 of that year there had been organized the Woman's Temperance Prayer League, whose members entered saloons, sang and prayed in them when possible, and, when entrance was denied them, held their meetings in the street. Members of the Prayer League were arrested on April 15 at the Moffat saloon, one of the most notorious in Portland, and fined $5 each. They elected to go to jail rather than pay the fines. After the organization of the National W. C. T. U. Mrs. Elizabeth A. P. White, of Portland, was appointed vice-president for Oregon. Mrs. White issued a first call for recruits for a local organization, but she removed shortly afterward to Bake Oven, Wasco County, and her work was taken up by her mother, Mrs. Rebecca Clawson, known in temperance circles as "Mother Clawson," who organized the first local Union in the Hall Street M. E. Church, Portland, March 22, 1881. In the following April the second Union was organized in Albany, Linn County.

Mrs. Clawson resigned and was succeeded in October by Mrs. H. K. Hines, of Portland, who traveled extensively throughout the State, covering over 1,000 miles, largely by stage-coach and over rough roads, in order to visit the various towns and arouse interest in the movement. She was very successful in interesting prominent women and many pastors in the work, although some pastors declined cooperation, believing it to be too great a burden to impose on the churchwomen.

The work went on, though slowly, and when Miss Frances Willard and her secretary, Miss Anna Gordon, visited the State and issued a call for a State Convention in 1883, ten local Unions had been organized. The State organization was effected at the First M. E. Church of Portland on June 15 of that year by representatives of the 10 local Unions. Among the founders were Mrs. Anna R. Riggs, Mrs. Belle Cook, Mrs. S. R. Stubb, Mrs. H. J. Shane, Mrs. H. W. Scott, Mrs. D. W. Williams, "Mother" Skinner, Mrs. Mary Cartwright, Mrs. M. E. Hoxter, Mrs. M. E. Johnson, and Mrs. E. H. Kelly. The first officers were: President, Mrs. H. K. Hines; vice-presidents, Mrs. Anna R. Riggs, Mrs. M. A. Royal, Mrs. Mary E. Edwards, Mrs. C. Donnell, and Mrs. L. Sheldon; corresponding secretary, Mrs. Belle Cook; recording secretary, Mrs. Mary Cartwright; and treasurer, Mrs. Mary Blaine.

W. C. T. U.

At the first convention of the Oregon W. C. T. U. a plan of work was adopted which has ever since been faithfuly carried out, namely: "To educate the children and the mothers, to bring influence to bear on pulpit and press, and to bring into activity the latent forces, powers, and influence of Christian women." One of the first resolutions adopted was: "That the members of this convention refuse to deal with those who deal in intoxicating drink," and in a subsequent motion the convention declared for woman suffrage as a means of carrying out temperance reform. Mrs. Clawson was appointed to represent the Oregon Union at the National Convention, held in Detroit (1883), but she died in Indianapolis, Ind., on her way to the gathering.

Since its organization the Oregon W. C. T. U. has steadily grown in power and influence, and by its constant and aggressive work has been enabled to secure much important temperance and reform legislation, such as the Scientific Temperance Instruction Law; laws requiring the appointment of police matrons, depot matrons, and State Prison matron; laws for Sunday closing; laws against gambling, slot-machines, etc. For its publicity work the Union at first made use of the *Prohibition Star*, official organ of the temperance forces of the State, and later of the *Home Guard*, edited by Mr. and Mrs. Will C. King, of Corvallis, a Good Templar organ. In 1891 the *Oregon White Ribboner* was founded, which later (1893) was published as a magazine under name of *Northwest White Ribboner*, Idaho and Montana joining in its efforts. The latter was discontinued in 1900 because of lack of support, and space was obtained in the *Searchlight*, a Prohibition paper published by Mrs. Emma Vandervort. The present organ of the W. C. T. U. is the *White Ribbon Review*, founded in 1904, and edited (1928) by Mrs. Ada J. Jolley. The officers of the Union are (1928): President, Mrs. Ada J. Jolley; vice-president at large, Mrs. Rachel Ellis; corresponding secretary, Mrs. M. Frances Swope; treasurer, Mrs. Alice Thomas; Y. P. B. secretary, Mrs. E. B. Andrews; L. T. L. secretary, Mrs. Maud Mills. The total membership now stands at 3,510.

Prohibition Party Formed

Failing to secure the endorsement of the old parties for Prohibition, many temperance sympathizers joined in the organization of the Prohibition party, which took place at the close of the session of the Grand Lodge of Good Templars held at Corvallis in June, 1884. The first separate Prohibition party vote was cast at the election in November of that year, when 493 votes were recorded for Presidential electors; and it increased steadily from that date until 1913, when a split occurred in the party over the money question. The division was only temporary, however, and the percentage to the total vote in 1898 was 2.98; in 1900, 5.07; in 1902, 5.24. By an act of the Legislature (1902) a political party, in order to maintain its standing and its right to nominate its candidates in regularly delegated conventions, was required to have polled 5 per cent of the total vote of the State in the preceding election, and this the Prohibition party had done. It took an active part in the campaign which secured the Local-option Law in 1904, inaugurating the movement and then carrying on the agitation for the adoption of the initiative and referendum under which the law was passed. The party was instrumental also in securing the submission of a State-wide Prohibition law in 1910. Some of the party pioneers were: F. McKercher, I. H. Amos, E. O. Miller, H. W. Stone, F. L. Posson, J. P. Newell, and W. P. Elmore.

The Prohibition Alliance, which was organized in 1901, greatly extended the influence of the Prohibition movement. Its objects were the education of the masses on the undesirability of the license system, the building up of a wholesome sentiment of social purity, and the adoption of entire prohibition of the liquor traffic as the only foundation for political integrity and national honor. More than 50 branches were formed throughout the State, and all did effective work for the cause.

Prohibition Alliance

Under the auspices of the American Anti-Saloon League the Rev. J. F. Tout began work in Oregon on July 1, 1901. According to the "Proceedings of the Sixth National Anti-Saloon Convention," which was held at Washington, D. C., Dec. 3-5, 1901, little was accomplished for two years, efforts being mainly devoted to securing members for the League and building up a good subscription list for the *Home Defender*, the League organ.

On June 28, 1903, the Anti-Saloon League of Oregon was organized in Portland, Dr. G. L. Tufts being appointed State superintendent. He was succeeded in 1906 by the Rev. Paul Rader, D.D. Other superintendents have been: the Rev. J. R. Knodell (1909), J. Frank Burke (1912), the Hon. H. L. Sheldon (1912-14), R. P. Hutton (1915-17), Edwin Rawden (Nov. 11, 1917-19), Rev. W. J. Herwig (1920-25), and the Rev. R. E. Close (1926—).

The League has been one of the most important agencies in securing temperance reform in Oregon. It assumed the leadership of the temperance forces in the State, and under its direction the warfare against the liquor traffic has been vigorously and most successfully maintained until the present time (1929.) In the early spring of 1904 a campaign for local option was started in Portland, where there was a decided majority against it. The League was confident of a majority in the rest of the State, and its main effort was therefore devoted to reducing the majority against it in Portland. Early in the campaign the League saw the necessity of arousing the citizens to activity and, on its suggestion the Prohibition party (together with the League) withdrew from the campaign in Multnomah County. The League then organized the Citizen's Local Option Committee, consisting of more than 50 prominent citizens, which conducted a vigorous and successful campaign in city and county, sending out more than 200,000 pages of literature. This campaign resulted in the adoption of a local-option law.

Anti-Saloon League

The law, which had county, municipal, and precinct features, was secured under the provisions of the initiative and referendum amendment to the State Constitution which had been adopted in 1903. Taking advantage of the provision that an amendment may be submitted to the voters on petition of 5 per cent of the vote of the State cast at the last preceding election, filed with the Secretary of State four months before the next general election, a bill was introduced in the Legislature in January, 1904, submitting a local-option law to the vote of the people. The measure was passed and was then submitted to the people in the election of June 6, when it received a majority of 1,318 and was thus added to the statutes of the State. This law has since been recognized as one of the best ever enacted, and, until it was superseded by State-wide Prohibition, it withstood every test and was never altered or amended.

The Local-option Law gave the League its opportunity to begin the work of freeing Oregon from the saloon. Many communities wishing to take advantage of its provisions sought the aid of the League in their campaigns, and as a result several counties and a large number of precincts voted out the saloons at the first general election after its enactment. At that time, in Portland alone, with a population of 150,000, there were 450 saloons, 80 per cent of which were owned or controlled by breweries. The powerful liquor interests undertook to fight the measure, and introduced the Jaynes Bill to defeat its provisions, but were unable to get it passed by the Legislature. Thereafter, various attempts were made to secure the adoption of similar liquor amendments, or the repeal of the Law, but all were unsuccessful. An amendment was finally submitted under the initiative (1906) which was designed to render the Law useless, and in an effort to deceive the voters of the State it was given the following misleading heading: "To give Prohibitionists and Anti-Prohibitionists equal Privileges in Elections." This sounded like a square-deal proposal, and thousands of voters would have voted for it for that reason, if they had not been given the facts regarding its true purpose. The League carried on a vigorous campaign against it, giving the people the facts regarding the "sleepers" in this brewers' amendment, and on election day when the votes were counted it was found that the people had defeated it, thus preserving the Local-option Law, not by the former small majority, but by the overwhelming majority of 10,000. On the same day and at the same election eight entire counties voted dry and 70 precincts in other counties voted No-license, putting out 228 saloons. In 1908 a similar defeat met the wet "Reddy" Bill, which exempted cities from the operation of the Local-option Law, the dry majority having increased to 12,904, a gain of 400 per cent in four years.

Local-option Law

Under the Local-option Law by 1910 all but 12 of the 34 counties of the State were practically dry. This success was so encouraging that many temperance leaders favored an attempt to obtain State-wide Prohibition at that time. Some questioned the wisdom of such a movement, but the favorable opinion prevailed, and the campaign was inaugurated by presenting a constitutional Prohibition amendment to the people for a vote in that year. The Liquor and Beer Dealers' Association countered with a "Home-rule" bill for cities, which they quietly induced a number of prominent citizens to promote, the liquor men themselves not appearing in the open. The plan was presented so ingeniously that in the election of Nov. 8 it carried by a majority of 2,000. The Prohibition amendment was defeated in the same election by more than 18,000 majority. As a result of the enactment of the "Home-rule" bill the temperance forces lost much ground: they had entered the campaign with only ten counties wet and came out of it with only that number dry. At that time there were 2,636 liquor-dealers in the State, which had a

Liquor-dealers' Home-rule Bill Passes

population of 725,000, or 1 dealer to 275 inhabitants.

After this defeat the Anti-Saloon League immediately launched a campaign to recover the lost ground. Elections were initiated by the liquor interests in many towns in dry counties having everything to gain and nothing to lose, but as the No-license forces were on the defensive, wet victories were secured in only two important centers. In Eugene, with a population of about 10,000, the largest city voting, the result was 3 to 1 for No-license. From this time forward the League led a successful fight, being instrumental in securing practically all the temperance legislation subsequently enacted in the State.

The Anti-Saloon League has taken an active part in securing the enforcement of Prohibition, both in watching for violations of the law and in educational work, by means of mass meetings, films, essay contests among high-school students, etc., to create greater sentiment for Prohibition. It has held law-enforcement conferences in the larger cities and in county and local centers in all sections of the State. In 1926 the League was reorganized in order to include several hundred more trustees throughout the State, also many citizens (men and women), Boy Scouts, Camp Fire Girls, other young people's societies, and county organizations. As a result the people of each community have direct control over the local activities.

The present officers of the Oregon League are: President, J. P. Newell; vice-president, J. J. Ross; secretary, Mrs. Ada Jolley; treasurer, E. Quackenbush; and superintendent, the Rev. R. E. Close.

State-wide Prohibition had been in effect for three years when in 1919 Oregon ratified the Federal Prohibition Amendment, by a vote of 53 to 3 in the House (Jan. 14) and 30 to 0 in the Senate (Jan. 15), Oregon thus being the 31st State to ratify. Immediately after its ratification the liquor interests began an agitation for the submission of the amendment to a referendum. The Supreme Court decided, however, that inasmuch as the ratification was by joint-resolution and as it was neither a bill nor an act, it was not subject to a referendum under the State Constitution.

Eighteenth Amendment Ratified

With the Prohibition question decided Oregon turned its attention to the strict enforcement of the law, which was supported by the better element in the State, many organizations declaring in its favor, among which was the State Federation of Labor. This body, at its convention of 1923, adopted without a dissenting vote a resolution declaring for the strict enforcement of national Prohibition. The effect on conditions in the State was marked. In Portland, a city of 258,288 population, the total arrests, not including cases where motor vehicles were involved, for the last two wet years, compared with the first two dry years, were as follows:

Wet Years	Arrests	Dry Years	Arrests
1914	21,227	1916	9,554
1915	18,473	1917	8,548

During the same period the arrests for drunkenness, vagrancy, assault, immorality, disorderly conduct, fighting, etc., were as follows:

Wet Years	Arrests	Dry Years	Arrests
1914	11,514	1916	4,169
1915	10,223	1917	2,709

Admissions to the State Prison were as follows:

Wet Years	Admissions	Dry Years	Admissions
1914	257	1916	148
1915	261	1917	136

Statistics of admissions to the Eastern Oregon State Hospital show that during the three years immediately preceding State Prohibition 258 insane persons were committed, of which cases 32 were the direct result of alcoholism; and that during the first four years of Prohibition (1916-20) there were 422 admissions, of which only 16 were alcoholic cases.

The efficiency of enforcement conditions increased steadily each year in Oregon. According to the report of the Federal Prohibition Director for 1923, there were 311 arrests for violation of the Prohibition laws; property to the value of $2,268 was seized and destroyed; and property to the value of $24,465 was seized but not destroyed. Other seizures included 33 distilleries, 52 stills, 928 gallons of spirits, 215 gallons of beer, 385 gallons of other liquors, 11,978 gallons of mash, and 50 automobiles.

To maintain proper enforcement the Northwest Citizens' Law Enforcement Congress was organized in June, 1924, by the combined temperance forces of the States of Washington, Oregon, and Idaho. The Congress was addressed by the governors of the several States and by other public officials and temperance leaders, and its action showed a strong determination to uphold Prohibition enforcement and the observance of the law.

The prosperity of Oregon under Prohibition is evidenced in the increase in manufacturing industries, such as logging, sawmilling, shipbuilding, making loganberry juice, etc., in railroad building, in bank and postal savings deposits, in building permits, etc. Prohibition has freed politics and legislation in Oregon from saloon domination. Under it there are fewer arrests for drunkenness and disorderly conduct, fewer prison commitments, and fewer insane cases. According to Chief of Police John Clark, of Portland, "From the police standpoint it has proved a good thing"; and District Attorney Walter H. Evans, of Multnomah County, states that "crime has been cut in two."

Prosperity under Prohibition

Attendance at schools and colleges has increased, and the leading educators of the State are strong supporters of Prohibition. This is not a new policy, however, as some of the leading educational institutions of the State were originally founded on that principle. Some of the founders indeed demanded that temperance education be given. Among these were the Rev. S. Harvey Clark, Elkanan Walker, and Cushing Eels, who gave land for the Pacific University at Forest Grove, reserving the right to forfeit the deeds to the land if spirituous liquors should be sold thereon. The efforts of the Rev. J. E. Murphy, William Murphy, A. W. Lucas, Tyrus Himes, and others resulted in the founding of Monmouth, which town was laid out with similar provisions of reversion (1854).

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OREL, ANTON. Austrian lawyer and temperance worker; born in Vienna Sept. 17, 1881; educated at the Jesuit Gymnasium of Kalksburg, and studied law at the University of Vienna.

Orel started the movement against alcoholism in the Christian-Socialist Workers' party, and since 1903 he has served as secretary of the Austrian League of the Cross *(Oesterreichische Kreuzbündnis)*. He was founder and president of the Austrian Young Workers' Society *(Bund der Arbeiterjugend Oesterreich)*, 1905; founder and editor of *Christliche Jugend* ("Christian Youth"), 1905; editor of *Arbeiterjugend* ("Young Workers"), 1906; of *Unser Jugend* ("Our Young People"), 1909; of *Neuen Leben* ("New Lives"), 1910; and of a pamphlet, "Der Jugendbewegung" (The Young Peoples' Movement), 1910. In 1905 he attended the Tenth International Congress Against Alcoholism, held at Budapest. Since that year he has been secretary of the Austrian group of the International Catholic League Against Alcoholism *(Oesterreichische Landesgruppe der Internationalen Katholischen Vereinigung gegen den Alkoholismus)*.

Orel is the author of: "Alkoholismus und d. soziale Frage" (Alcoholism and the Social Question), 1905; "Kapitalism, Bodenreform, und christlichen Sozialism" (Capitalism, Landed Property Reform, and Christian Socialism), 1909; "Geschichte der christlichen Jugendbewegung" (History of the Christian Young People's Movement), 1910-11.

ORELLI, SUZANNE (RINDERKNECHT). Swiss temperance reformer; born Dec. 27, 1845, at Oberstrass, a suburb of Zurich, Switzerland, where her father had a large estate. Her father was a man of advanced ideas, and gave his daughters an excellent education. They were, also, taught to do things for themselves in the household and thus to set a good example to the servants. At the age of 36 Mlle. Rinderknecht married Jean Orelli, professor of mathematics at the École Polytechnique in Zurich, who unfortunately died about three years later.

Animated by a living and strong religious faith, Mme. Orelli devoted herself thenceforward to all kinds of philanthropic work. She had always been a careful and sympathetic observer of the life of her fellow citizens and she had noticed that many young men of pious parents, of whom great things were expected, made shipwrecks of their lives through the evil habit of drinking. A relative of hers who for some time had freed himself of the allurements of alcoholism suffered a relapse through the ignorance of his physician who prescribed alcohol for him during his illness, with the result that the patient finally succumbed to his passion for drink. This event made a lasting impression on the mind of Mme. Orelli, who thus found her life work, namely, participation in the fight against alcoholism by total abstinence and by the establishment of temperance restaurants.

Mme. Orelli began in a very modest way, her first establishment, the "Marthahof," being able to accommodate only fifteen persons at a time, and the *cuisine* was correspondingly small. It was soon seen that the venture supplied a real need, and the number of guests increased to unexpected proportions. To-day the Society of Temperance Restaurants of Zurich owns thirteen large establishments, among which are two hotels. The work of Mme. Orelli has become for the whole Swiss people the symbol of the reform of the tavern. While Sweden has had its taverns under the Gothenburg system, Switzerland has created a type of restaurant without alcohol. Zurich has become the model for towns in the surrounding countries in this particular reform.

Only the collaborators of Mme. Orelli can say how much this noble woman has spent in this work. She has been its soul, its organizer, and its mother. From the first she happily has refused to make of her restaurants a refuge for the young girls who have made shipwreck of life and whom charitable souls desired to put under the shelter of Mme. Orelli's institutions. Only the best are good enough



MME. SUZANNE ORELLI

to collaborate in her work has been the principle which has governed Mme. Orelli throughout her undertaking. In 1918, when more than 70 years of age, Mme. Orelli, not contented with what she had done in creating for Zurich a series of model establishments, proceeded to the creation of a still more imposing organization, the Swiss Foundation for Homes for All *(Fondation Suisse des Foyers pour Tous)*. An account of this organization will be found under the heading FONDATION SUISSE POUR LE DÉVELOPPEMENT DE SALLES ET DE MAISONS COMMUNALES, on p. 1009. The University of Zurich, in appreciation of Mme. Orelli's work, has conferred upon her the honorary degree of M.D., she being the first woman in Switzerland to have such a distinction.

ORIGINAL DAUGHTERS OF TEMPERANCE. See DAUGHTERS OF TEMPERANCE.

ORIGINAL PACKAGE DECISIONS. Judgments rendered at various times by the Supreme Court of the United States concerning the importation into Prohibition States of alcoholic beverages in their original packages. Although several earlier decisions on this question had been rendered, by Chief Justice Marshall and others, it was not until 1847 that the power of Congress to

regulate commerce between States was seriously challenged by the individual States. In that year the so-called "License Cases" were brought to test the constitutionality of certain Massachusetts, Rhode Island, and New Hampshire laws. The immediate case was the sale of a barrel of gin in Dover, New Hampshire, which had been shipped in from Boston, Mass. Although there was considerable difference of opinion among the various justices, these laws were declared constitutional by the Supreme Court of the United States. In 1889 another liquor sale was the foundation of a similar decision. In this case, Leisy *v.* Hardin (135 U. S. 100), an agent of an Illinois brewery had sold beer in the original kegs and cases to an Iowa purchaser at a time when Iowa had a law which entirely prohibited the sale of intoxicating liquor within its limits except for pharmaceutical, chemical, sacramental, or medical purposes. The Supreme Court decided that Iowa could not exclude the liquor, and that after its arrival at its destination in Iowa, disposal of it in the unbroken original packages could not be interfered with by the local authorities. The disabilities imposed on States by this decision were removed in 1890 by the Wilson Act, which provided that all fermented, distilled, or other intoxicating liquors or liquids transported into any State or Territory for use, consumption, sale, or storage therein should, even though in the original package, be subject to the police laws of the State or Territory to the same extent as those produced within the State or Territory. In spite of this measure, States were not permitted to hold up an interstate shipment of liquor direct to the consumer.

The immediate result was the appearance of numerous "original package" houses in various parts of Kansas. These houses were, to all intents and purposes, ordinary saloons operating under Federal protection; and they continued to flourish until August, 1890, when Congress passed an Act permitting Prohibition States to suppress imported liquors as well as those of home manufacture. Local sentiment checked "original package" selling to some extent, and as the period of operation of these houses lasted but four months the traffic did not attain formidable proportions. Drunkenness and disorder increased instantly, however, and information gathered from official sources indicated the disastrous effects of the decision on a number of Kansas towns. At Fort Scott twelve "original package" houses were in operation during June and July. Arrests for "drunk and disorderly" conduct for these two months in 1890 totaled 73, as compared with 58 for the corresponding period in 1889. In summarizing the reports from seven towns in Kansas, it was discovered that the arrests for drunkenness and disorderly conduct in the "original package" months amounted to 525; in 1889, for the corresponding months, 392; and for the two months in 1890 immediately preceding the "original package" era, 330.

In January, 1903, the United States House of Representatives passed the Hepburn Bill, which was intended to amend the Interstate Commerce Law in order to protect local-option and Prohibition territory from that portion of the illegal liquor traffic still being engaged in under the protection of the Federal Government. The Hepburn Bill read in part as follows:

Be it enacted in the Senate and House of Representatives, that all fermented, distilled, or other intoxicating liquors or liquids transported into any State or Territory, or remaining therein for use, consumption, sale or storage therein, shall upon arrival within the boundary of such State or Territory before and after delivery be subject to the operation and effect of the laws of such State or Territory enacted in the exercise of its police powers to the same extent and in the same manner as though such liquids or liquors had been produced in such State or Territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise.'

Sec. 2. That all corporations and persons engaged in interstate commerce shall, as to any shipment or transportation of fermented, distilled, or other intoxicating liquors or liquids, be subject to all laws and police regulations with reference to such liquors or liquids or the shipment or the transportation thereof of the State in which the place of destination is situated, and shall not be exempt therefrom by reasons of such liquors or liquids being introduced therein in original packages or otherwise.

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ORONHYATEKHA. Canadian Indian (Mohawk) physician and temperance leader; born on



ORONHYATEKHA

the Six Nations Reservation, near Brantford, Ontario, Aug. 10, 1841; died at Augusta, Georgia, March 4, 1907. In his childhood he attended a local mission industrial school and later entered Wesleyan Academy (Wilbraham, Mass.), Kenyon College (Gambier, Ohio), and Toronto University. While a student at Toronto he was deputed by the chiefs of the Six Nations to deliver an address to the Prince of Wales (afterward King Edward VII) on the occasion of his visit to America (1860). The Prince invited him to continue his studies at Oxford University, which institution he entered under the tutelage of Sir Henry Acland, Regius Professor of medicine. Returning to America a graduated physician, he practised for a time at Toronto. He afterward retired to the Tyendinaga Reservation, Ontario, where he carried on farming. He married a granddaughter of the celebrated Mo-

hawk Thayendanegea (Joseph Brant). One who knew him personally described him as

> a man of extraordinary parts. He impressed all with his remarkable refinement. The stranger would take him for a high-class Englishman, were it not for those racial marks which betrayed his Indian origin. He was an expert parliamentarian, of dignified and suave yet forceful address. He was a keen debater, poignant and witty when occasion demanded, could tell a good story, and had a faculty of withdrawing from any situation without leaving behind him rancor or injured feelings. *(New Indian,* Stewart, Nev., March, 1907.)

The name "Oronhyatekha" signifies "It [is a] burning sky."

Oronhyatekha was an enthusiastic temperance worker. In early life he joined the Good Templars, and his high character and persuasive gifts in public address enabled him to exercise great influence in extending the Order among his people. He was prominent also in the Masonic fraternity, and was the founder of the Independent Order of Foresters, in which he held the office of Grand Ranger from 1881 until his death.

ORR, WILLIAM HENRY. Canadian life-insurance manager and temperance leader; born at Bowmanville, Ontario, Oct. 1, 1836; died March 26, 1927. After completing his education in the local public schools, he served a newspaper apprenticeship on the *Messenger* in his native village. He then took up the study of shorthand, and, after serving on the staffs of several prominent newspapers, ultimately became a reporter in the Canadian Parliament. From 1856 to 1866 he published the *Vindicator*, the *Son of Temperance*, and the *Christian Offering* at Oshawa. Later he engaged in the insurance business, and for more than a half-century was manager in Montreal and Toronto of the Aetna Life Insurance Company. He married Ann M. Pedlar.

Orr's activities in the temperance field are interwoven with the history of life and progress in Canada. He was one of the group of able and devoted men that founded the Dominion Alliance; and for many years—indeed until he was approaching ninety—he rendered effective service as its treasurer. He assisted in founding the *Pioneer*, which was for many years the leading temperance paper of Canada.

Orr was initiated into the Order of Sons of Temperance in Montreal in 1866, and at the time of his death was the senior member of the National Division of that Order. He was connected, also, with the Cadets of Temperance and the Woman's Christian Temperance Union, and was a familiar figure at temperance conventions and in temperance campaigns. He was, besides, one of the most generous contributors to the funds of the Alliance and many other organizations for social uplift in Canada.

OSAGE INDIANS. See ABORIGINES OF NORTH AMERICA, vol. i, p. 34.

OSAWA, KENJI. Japanese educator and temperance advocate; born in the *ken* (prefecture) of Aichi, Japan, in 1852; died at Nakano, Tokyo Jan. 10, 1927. He studied medicine in Germany (1870-74 and 1878-82), and on returning to Japan was appointed the first Japanese professor in the Medical College, Tokyo Imperial University. From 1886 to 1891 he was dean of the College, and was made honorary professor in 1919. He was also a member of the Imperial Academy of Japan.

Although in his youth he had used saké, when he became a professor he urged the need for temperance, from both the medical and the moral viewpoints. Late in the nineties of the nineteenth century he wrote an article on temperance which was published by Taro Ando as a pamphlet of the Japanese Temperance League. In 1926 he wrote another temperance article in favor of the 25-year law. When Mr. Sho Nemoto introduced in the Japanese Diet the Juvenile Temperance Bill (1900), Osawa gave it his hearty support and addressed the Upper House in its favor. He had been nominated to the House of Peers by the Emperor when he was 32 years of age. During the later years of his life Osawa was much hampered by deafness, but he nevertheless remained active in the temperance cause up to the time of his death.

OSBORN, HENRY JOHN. English temperance editor and writer; born at Birmingham Feb. 15, 1852; educated locally. In 1874 he married Elizabeth Hannah ("Lizzie") Sims (d. 1913).

Osborn has spent a large part of his lifetime in temperance work, and has had a controlling hand in many of the great temperance demonstrations in England. In 1878 he was an agent of the Western Temperance League, and in the following year served in the same capacity for the Central Sunday Closing Association. Later he was secretary of the latter organization, serving for several years. For a time he was a London superintendent of the United Kingdom Alliance, and had charge of a valuable press agency for that organization.

About 1900 he removed from London, to Southend-on-Sea, Essex, where he served for a number of years as a member of the town council. Osborn has been a prominent member of the Independent Order of Good Templars, having affiliated with that Order early in its history. He attended many of the annual sessions of the Grand Lodge.

After making a personal study of temperance and Prohibition in the United States and Canada, he published a booklet on the subject which was widely circulated. For a time he was in charge of the publication depot of the National Temperance League, and served also for many years as manager and editor of the *United Temperanee Gazette.*

Mrs. Osborn first became active in temperance work in 1873, when she joined the Good Templars. In 1877 she came in contact with the British Women's Temperance Association at a meeting in Birmingham at which Mrs. Margaret Bright Lucas spoke. At the request of Mrs. Lucas Mrs. Osborn, on her removal to Bristol with her husband in the following year, helped to form the Bishopston branch, of which she became president. Later, in London, she formed several branches, and, still later, at Southend-on-Sea, she was active in temperance work for thirteen years.

Mrs. Osborn was for a number of years a member of the National Executive of the B. W. T. A. and superintendent of several departments of its work. She had a leading part in establishing the *White Ribbon* and wrote much for that paper. In 1900 she was elected to the Southend-on-Sea school board as a temperance independent candidate. She died in London Dec. 11, 1927.

OSBORNE, WILFRED WALLACE. Tasmanian horticulturist and temperance official; born at Sandy Bay, Hobart, Tasmania, March 6, 1882;

educated at a private school at Orizaba. On April 21, 1906, he married Miss Clara Emily Cripps, of Hobart.

Osborne has had more than 30 years continued association with the antiliquor movement in Tasmania. At the age of twelve he became a member, and at sixteen honorary secretary, of the Davey Street Wesleyan Band of Hope, retaining that office for ten years. In 1902 he joined the Independent Order of Good Templars, in which organization he held many important offices, finally attaining that of Grand Chief Templar of Tasmania (1914-20). In 1909-11 he was an official member of the International Lodge of the Order.

Osborne became affiliated with the Independent Order of Rechabites in 1912, and was District Chief Ruler of the Tasmanian Rechabites in 1925-26.

Since 1915 he has been chairman of the Board of Trustees of the Tasmanian Temperance Alliance, and in 1916 he was elected vice-president of the Australian Alliance Prohibition Council. In 1914 he was a delegate to the First All-Australian Temperance Congress, at Adelaide, South Australia, and he also represented Tasmania at the Sydney-Ballarat-Melbourne Alliance Council meeting. He was for five years (1922-27) treasurer of the Tasmanian Prohibition League, and in 1919-27 was secretary of the Hobart Temperance Alliance. He is also a member of many committees of church and social-welfare bodies.

OSCHOPHORIA. A festival in honor of Athena and Dionysos in ancient Athens. See DIONYSIA.

OSGOOD, JOSHUA KNOX. American merchant, auctioneer, and temperance worker; born at Gardiner, Maine, Nov. 11, 1816; died there Jan. 28, 1885. He was educated in the common schools of his native town. On Oct. 5, 1842, he married Eliza Godding, of Windsor and Gardiner. His early life was spent as a merchant, and later he became an auctioneer.

From 1872 till his death Osgood was indefatigable in his labors for the temperance cause. He had been a hard drinker. In January, 1872, he, together with E. A. Chadwick, William B. Shaw, and M. F. Marble, called a meeting of "reformed drinkers" at the City Hall, Gardiner, on the evening of Jan. 19. A cordial welcome was extended to all "occasional drinkers, constant drinkers, hard drinkers, and young men who are tempted to drink." At this meeting a club was formed, of which Osgood was elected the first president. This led to a reform movement which spread to all parts of the State. A State Reform Club Association was formed, of which he was made president.

Osgood was of striking appearance and had a pleasing personality. Although he had few advantages in the matter of education, he developed into an interesting and eloquent speaker, and always attracted large audiences.

OSIRIS. See GAMBRINUS OR GAMBRIVIUS.

OSIUS, (GEORGE WILHELM) RUDOLF. German jurist and privy councilor; born at Hanau, Prussia, May 9, 1847; died Sept. 9, 1924. He was educated at the Hanau gymnasium and the universities of Heidelberg, Leipzig, and Berlin (LL.D., D.C.L.). In 1877 he married Erna Schotten, of Cassel. From 1877 to 1882 he was a judge in Volkmarsen, Werden, and Cassel. He was also a member of the Board of Directors of the Public Credit Treasury in Cassel and privy councilor of the Provincial Government.

Osius was for many years actively engaged in forwarding the temperance movement in Germany. From 1884 to 1895 he was president of the Cassel Temperance Society. In 1903 he became a member of the Committee of Management of the German Society Against the Abuse of Spirituous Liquors *(Deutscher Verein gegen den Missbrauch geistiger Getränke)* in Berlin. He was, also, one of the founders of public coffee-houses in Germany and was instrumental in the introduction of instruction in domestic economy in the board-schools. Further, he contributed a considerable number of articles on abstinence to the temperance papers and the general press.

OSMAN, MAZHAR. Turkish physician and temperance advocate; born at Dédéagach, Bulgaria, Jan. 5, 1884; educated at the universities of Constantinople, Munich, and Berlin, where he studied medicine. He was married on Sept. 21, 1922, to



MAZHAR OSMAN

Miss Saadet. For some time he has been chief physician of the Hôpital de la Paix and also medical director of the insane asylum in the city of Constantinople.

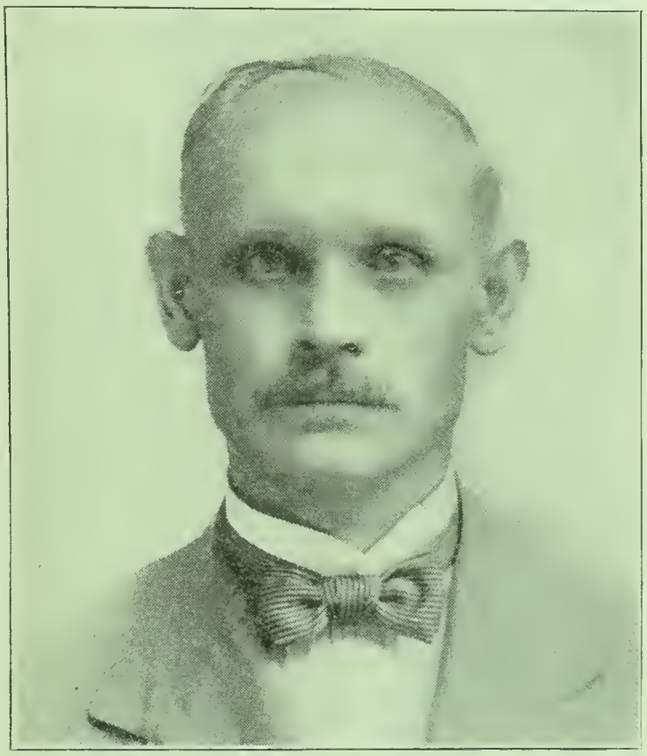
Osman is one of the leading temperance workers of eastern Europe. He is president of the Neuro-psychiatric Society (founded in 1919) and of Le Croissant Vert ("The Green Crescent"), a Turkish antialcoholic society (see CONSTANTINOPLE). He is also the founder and editor of the temperance journals *Sihhi Sahifalar* and *Hilal Ahdar*.

OSTERNS NATIONAL TEMPEL. Norwegian name of the Eastern National Temple. See AMERICAN NATIONAL TEMPLE OF TRUE TEMPLARS, vol. i, p. 157.

OSTLUND, DAVID. Swedish-American clergyman, author, and temperance worker; born at Örebro, Sweden, May 19, 1870; studied for the pastorate at Christiania (now Oslo), Norway, and

Frederickshavn, Denmark. Ordained to the ministry of the Seventh Day Adventists in 1897, in the same year he was appointed to pastoral service in Iceland. In 1909 he left the Adventists, and has now for several years been a member of the Baptist denomination. It was in this faith that he had been baptized, but his parents accepted the Seventh Day Adventist belief when David was 15 years old and he followed them.

In his student days Ostlund had joined the Independent Order of Good Templars, and, after his settlement in Iceland, he became editor and publisher of *Fraekorn* ("Seed Corn"), a widely circulated weekly paper for the home circle. In 1901 he was elected Grand Chaplain of the Iceland Grand Lodge, and he held that position for eight years. He was a representative of the Iceland Grand Lodge



REV. DAVID OSTLUND

at the International Sessions held at Belfast, Ireland (1905), and in the United States, at Washington, D. C. (1908).

In 1915 Ostlund emigrated to the United States, settling in Michigan, where he at once enlisted in the antialcohol ranks under the auspices of the Michigan Anti-Saloon League. He was made superintendent of the Scandinavian Department of the League, and continued in America the same sort of fight against the licensed sale of intoxicants that he had carried on in Iceland. After serving in the Michigan campaign which resulted in the adoption of Constitutional Prohibition (Nov. 7, 1916) he was transferred to the Minnesota Anti-Saloon League as superintendent of its Scandinavian Department, and served in that capacity till the fall of 1919.

In September, 1919, Ostlund was appointed special representative of the World League Against Alcoholism in the northern countries of Europe, with headquarters in Stockholm, Sweden, "to counsel and cooperate, as may be desired, with the temperance and Prohibition forces in those countries." In this capacity he visited Finland in 1920, 1923, and 1927. On March 16, 1920, he became superintendent of the Anti-Saloon League of Sweden *(Riksutskottet för de Kristnas Förbudrörelse)*, and he has been reelected every year since.

In November, 1922, he attended the Convention of the World League Against Alcoholism, held at Toronto, Canada, and then for about three months he lectured in the United States. In 1923 he twice visited Iceland, and in December of that year he made lecture-tours through Finland and Esthonia. On Nov. 6, 1925, he was elected superintendent of the newly formed Anti-Saloon League of Norway, which position he held until January, 1927. His headquarters were at Oslo, but he supervised the Swedish League work, and visited Stockholm monthly. In September, 1925, he represented his field of labor in the International Antialcohol Conference held at Geneva, Switzerland. In July, 1926, he attended the Northern Temperance Congress and the International Congress Against Alcoholism at Tartu (Dorpat). In August, 1927, he attended the Congress of the World League Against Alcoholism, held in the United States, at Winona Lake, Ind. In the fall of 1927 he removed his headquarters to Stockholm, Sweden.

Throughout his career as pastor and temperance worker Ostlund has been a frequent writer for the press, his articles appearing in Swedish, Norwegian, Danish, and Icelandic. In later years he has acquired a good knowledge of English, also, speaking and writing that language with fluency. Besides his newspaper work, he has published a number of pamphlets and a book of poems. His "Amerikas Heliga Krig" (America's Holy War), Stockholm, 1919, is in its second edition, and his "48 Förbudsstaler" (48 Prohibition States) Stockholm, 1921, has run into three large editions.

OSUNA, ANDRES. Mexican educator and temperance advocate; born at Mier, Tamaulipas, Mexico, June 27, 1872; educated at the Instituto Laurens and State Normal School, Monterey, Mexico, at the Bridgewater (Massachusetts, U.S.A.) State Normal School, and at Vanderbilt University, Nashville, Tennessee, U.S.A. (B.Sc. 1912; M.A. 1913). He married, on July 1, 1912, Miss Rebeca Tejeda, of Guadalajara, Jaliseo, Mexico. For more than twenty years he was principal of the State Normal School, and general superintendent of Education in the State of Coahuila, Mexico (1898-1909), and he was for three years (1915-18) general superintendent of education of the Federal District and Territories of Mexico.

Osuna has been associated for a number of years with the temperance movement in Mexico. In January, 1923, he was elected secretary of the Committee of Cooperation for Temperance work in Mexico, and in March of that year he was appointed secretary of the Asociacion Nacional de Temperancia ("National Temperance Association") in that country. Since the foundation of the World League Against Alcoholism he has been a member of its General Council, and since 1922 one of its vice-presidents. In January, 1924, he attended the Twenty-first National Convention of the Anti-Saloon League of America, held at Washington, D.C., which body he addressed on the subject of the temperance movement in Mexico, predicting that Mexico would probably soon follow the example of the United States in the adoption of Prohibition. He resides at Plaza de la Republica 53, Mexico City, Mexico.

OSWALD, PAUL ERNST MARIA. Austrian teacher, music-engraver, and temperance advocate; born in Vienna, May 11, 1892; educated in the gymnasiums of Berlin (Germany) and Vienna, and at the University of Vienna and the High School of Graphical Arts and Sciences. For a time he was employed as a teacher of graphical arts and sciences. He married, on Sept. 25, 1921, Mela Leopoldine Falschlehner, of Vienna. He followed the profession of music-engraver in Milan, Paris, London. Liverpool, Madrid, and Bilbao.

Oswald has been an active temperance worker in Austria for the past fifteen years, having become in 1910 a member of the Austrian Abstaining Workmen's Union *(Arbeiter-Abstinentenbund in Oesterreich)* of whose executive committee he is now a member. He is also chairman of the Fifteenth District of the Bund, as well as interpreter of the English, French, and Italian languages. Since 1919 he has been employed as a temperance speaker for the organization, and has lectured continually in Vienna, in which city the Union has 21 sections, and in other places.

OTEE. A kind of ale made from millet. The traveler Clapperton mentions that it was offered him at a village in central Africa.

OTOMI INDIANS. See Aborigines of North America, vol. i, p. 7.

OTTOMAN EMPIRE. See Turkey.

OUICOU. See Ovaku.

OUT-STILL SYSTEM. An Indian system of licensing private stills, introduced by the Abkari Act, a revenue measure passed by the Bombay Government Sept. 19, 1878, for the purpose of increasing the revenues from the sale of liquor. It was later extended throughout India, excepting a few small districts under native rule. By this system the right to operate distilleries in competition with the Government was sold at public auction to the highest bidders. The successful bidder in each locality could manufacture as much liquor as he chose, and of any quality, free from Government supervision.

It was a success as a revenue measure, the drink revenue in the whole of India increasing from £2,300,000 in 1873-74, to £4,266,000 in 1887; but it was found to be the cause of much vice, crime, drunkenness, and poverty, and the efforts of the temperance forces of India were successful in securing its abolition about 1890, when a central distillery policy was established.

OVAKU, OVIKU, or OUICOU. (1) A fermented beverage of the Indians of British Guiana and of certain islands of the West Indies. It is usually of the whiteness and consistency of milk. According to Fathers Grillett and Bechamel, who traveled in French Guiana in the latter part of the seventeenth century, the method of making it is as follows: Baked cassava and red potatoes are boiled together until they are of the consistency of paste. This is put into baskets lined with banana-leaves, in which manner it may be kept good for a month, when it begins to sour. When using it the natives steep as much as they need, and strain before drinking, although it is often drunk without straining. Sometimes sugar or bruised sugar-canes are added. The Carib islanders vary this method in several ways. Sometimes the potatoes and cassava-cakes are chewed before the boiling process. The drink is called "ovaku" by the Indians of the continent of South America, and "oviku" or "ouicou" by the islanders.

(2) A name given to certain drinking-feasts by aboriginal peoples of the West Indies.

Bibliography.—Grillet and Bechamel, *A Journal of the Travels,* etc., p. 51, London, 1693; Rochefort and Poincy, *Histoire Naturelle et Morale des Iles Antilles,* p. 501, Rotterdam, 1665; *Timehri,* Georgetown, British Guiana, *passim.*

OVERBY CAMPAIGN. A campaign in support of the candidacy of the Rev. B. H. Overby for governor of Georgia in 1855. It was the first political campaign in that State for a Prohibition gubernatorial nominee. See Georgia, vol. iii. p. 1081.

OVERPROOF. Another term for "above proof." See Proof-spirit.

OVIKU. See Ovaku.

OWEN, CHARLES EDSON. American Baptist clergyman, educator, and Prohibitionist; born at Leeds, Maine, Oct. 25, 1852; educated at the Maine



REV. CHARLES EDSON OWEN

Wesleyan Seminary (Kent's Hill), at Colby College (Waterville, Me.), and at the Newton Theological Seminary (Newton Center, Mass.). Colby College granted him an honorary D.D. degree in 1907. He married Eleanor Eugenia Nason, of Standish, Me., July 23, 1879. In 1879-81 he was principal of the Monmouth (Me.) Academy. He was ordained to the ministry of the Baptist Church in 1884, and occupied the following pastorates, all in Maine: Oakland (1884-90); Gardener (1890-93); and Houlton (1893-1901). In 1901-03 he was financial secretary of Colby College.

Owen has been actively interested in the cause of Prohibition since 1896. While pastor at Houlton he was sent by the Baptists of the State to represent them at the temperance convention which organized the Christian Civic League of Maine. In 1903 he was elected secretary of the League, and served in that capacity until 1907, when he be-

came a district superintendent of the Maine Anti-Saloon League. In the following year he was appointed States superintendent of the League, and he held that office for two years. Upon the merging of the Anti-Saloon League with the Christian Civic League (1910), Owen was chosen secretary, and after nine years of service in that capacity was elected superintendent. For six years (1919-25) he was a member of the National Board of Directors of the Anti-Saloon League of America. He has been legislative superintendent of the Civic League since 1925.

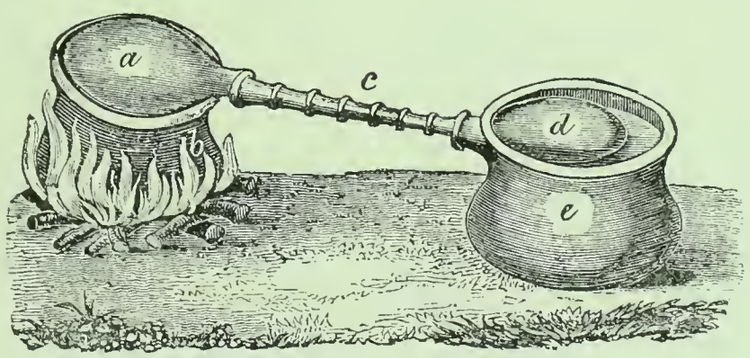
OWEN, ROBERT LATHAM. United States Senator, banker, and Prohibition advocate; born at Lynchburg, Virginia, Feb. 2, 1856; educated in a private school at Lynchburg (1861-67), at Merillat Institute, Govanstown, Maryland (1867-72), and at Washington and Lee University, Lexington, Va. (M.A. 1877; LL.D. 1908), where he was gold medalist and valedictorian of his class. For two years (1879-80) he was principal and teacher at the Cherokee Orphan Asylum, Oklahoma.

In 1880 Owen engaged in the practise of law, and in 1881 he was chosen secretary of the Board of Education for the Cherokee Nation, in which capacity he served for three years. In 1884 he became editor and owner of the *Indian Chieftain*, of Vinita, and the next year was appointed Indian agent for the Five Civilized Tribes, serving for four years. He was the organizer and first president (1890-1900) of the First National Bank of Muskogee (Okla.), and has extensive banking, real-estate, farming, and cattle interests. As attorney for the Choctaws and Cherokees he recovered nearly $9,000,000 from the United States Government, and he also drew up the Act of Congress of March 3, 1891, which gave United States citizenship to every Indian in the Indian Territory. He married Daisy D. Hestor, of Indian Territory, on Dec. 31, 1889.

Owen served on the Democratic National Committee in 1892-96, and later three terms in the United States Senate (1907-25). As a Senator he advocated popular government, the initiative, referendum, and recall, and national Prohibition. He was also in favor of the creation of a department of public health in the United States, and advocated the adoption of the cloture in the Senate. For a time he served as chairman of the Committee on Banking and Currency, and was chairman of the National Popular Government League. He also managed the passage of the Federal Reserve Act of 1913 and the Farm Loan Act of 1916. Since 1925 he has practised law in Washington, D. C.

Senator Owen has always advocated the adoption of Prohibition, both in Oklahoma and in the United States. He campaigned for the Prohibition movement in the old Indian Territory, and when Oklahoma had become a State he favored the adoption of a State-wide dry policy. In November, 1917, a large number of the leading citizens of Oklahoma, mostly State officials, were asked whether the State had made a mistake in adopting (ten years previously) and maintaining the Prohibition policy. Owen led the chorus in replying: "Oklahoma made no mistake in adopting and continuing the policy of Prohibition. On the contrary, she never did a wiser thing." On many occasions he ably defended the cause on the floor of the United States Senate. He voted for the Webb-Kenyon Bill (March 1, 1913) and in favor of the resolution providing for the submission of a Prohibition amendment to the Constitution of the United States (1917).

OXFORD AND ASQUITH, HERBERT HENRY ASQUITH, 1st Earl of. English statesman and Liberal party leader; died Feb. 15, 1928. He was raised to the peerage in 1925. See ASQUITH, HERBERT HENRY



ANCIENT SINGHALESE STILL

a–b, ALEMBIC AND CAPITAL. *c*, BAMBOO CONNECTION.
d–c, REFRIGERATORY AND RECEIVER.
—*After Morewood*

P

PACHOMIUS, SAINT. See Monastic Orders and Alcohol.

PAGE, LEONARD. See South Wales Temperance and Band of Hope Union; Wales.

PAGE-HANIFY, GERALD. Australian accountant and temperance leader; born at St. Kilda, Melbourne, Victoria, July 24, 1861; died at Miles, Queensland, Feb. 11, 1922. He received an excellent education in Melbourne schools, and qualified as a public accountant. About 1883 he removed to Queensland, where he became well known not only in business and professional circles, but also in various reform movements.

Page-Hanify was initiated into the International Order of Good Templars in the Loyal Victoria Lodge, Brisbane, in 1897, and later became a member of the Star of Bethlehem Lodge. After filling various offices he was elected Grand Chief Templar in 1908, serving in that position for eight years. During his occupancy of the chair he led the Order in launching the "six-o'clock closing" movement. During the same time, as convener of the Grand Lodge Literature Committee, he started the temperance paper the *Queensland People*. He was keenly interested in the juvenile branch of the Order, and for some time was superintendent of the Rising Star Temple.

When the liquor bills of 1911 and 1912 were before Parliament Page-Hanify led the temperance adherents known as "Extremists," who opposed the bill of 1911 because they considered it did not go far enough, and was retrograde in the respect that, while it prevented the issue of new licenses without a poll of the residents, it took away full local option for fourteen years, a right which had existed since 1884. Its opponents further claimed that it seriously handicapped reform by requiring a three-fifths majority and a 35 per-cent vote. Page-Hanify demanded a better bill or none at all. His political enemies sought to discredit the sincerity of his temperance convictions, and attempted to build up prejudice against him on account of his Labor activities. Of his political experiences, the *Queensland Prohibitionist* (Feb. 16, 1922) said:

> His entry into Labour political activity made him the storm centre for keen criticism and cost him valued friendships, and yet even in that step we believe he was influenced solely by temperance and humanitarian motives. Temperance leaders had suffered a serious rebuff from successive Liberal Governments. The Labour Party...contained a number of temperance friends...It was to these that Mr. Page-Hanify turned in the expectation of humanitarian legislation. And no one chafed more fiercely than he when later those expectations were not being realised. G. Page-Hanify was sincerely honest and scrupulously consistent in his political activities, as will be seen by his attacks on his own party in connection with the non-introduction of the Initiative and Referendum, and again on the abolition of the Upper House.

In 1911 he was a delegate to the State Labor Convention in Townsville, and was largely instrumental in changing the party platform from "State Ownership" to "Nationalization with a view to Prohibition." In 1914, at the first Australasian Temperance Conference, held in Adelaide, he was a representative from Queensland and rendered distinguished service. The attention of the Conference was centered on his paper "Prohibition a National Policy for Australia," and he succeeded in carrying a resolution unanimously adopting this policy. In 1917 he was honored by being appointed to a seat in the Legislative Council of the State. He was at one time president of the Brisbane Total Abstinence Society and vice-president of the Queensland Temperance Alliance. When the Queensland Strength of Empire Movement was organized in 1918, he accepted a seat on the Advisory Council. In 1921 he was a vice-president of the Queensland Prohibition League. At the time of his death he was the Queensland representative of the International Supreme Lodge, I. O. G. T.

PAHANG. See Federated Malay States.

PAISHTI or **PAISHTIKI.** Same as Sura.

PAISLEY YOUTHS' TEMPERANCE SOCIETY. See Paisley Youths' Total Abstinence Society.

PAISLEY YOUTHS' TOTAL ABSTINENCE SOCIETY. Scotch temperance society, founded on the total-abstinence principle, as a result of a division of opinion in the Tradeston Temperance Society of Glasgow (founded 1831), over the question of changing from a moderation to a total-abstinence basis. The members favoring total abstinence, led by Dr. Daniel Richmond, withdrew from the parent body and formed a separate organization, on Jan. 14, 1832, under the name of "The Paisley Youths' Society for promoting Temperance on the principle of Abstinence from all Intoxicating Liquors." It was claimed to be the first total-abstinence society in Scotland. Its pledge read:

> We, the undersigned, believing that the widely-extended and hitherto rapidly-increasing vice of intemperance, with its many ruinous consequences, is greatly promoted by existing habits and opinions in regard to the use of intoxicating liquors in every form; and believing that it will be calculated to promote the furtherance of true and consistent temperance principles, and of the cause in general, do voluntarily agree to abstain from all liquors containing any quantity of alcohol, except when such are absolutely necessary (i. e., as a medicine).

Dr. Richmond was elected first president of the Society, which, after a year's existence, numbered 300 members. See, also, Scotland.

Dawson Burns ("Temperance History," i. 63) says, "This Society must not be confounded with the Paisley Juvenile Temperance Society, founded in 1830, which was also known as the Paisley Youths' Temperance Society."

Four years after its formation the Paisley Youths' Temperance Society was remodeled as an adult organization, and was called the "Paisley Youths' Total Abstinence Society." Burns (i. 64, note) records the fact that the jubilee of the Society was celebrated Jan. 14, 1882, when Dr. Daniel Richmond and Mr. David Melvin, its two chief founders, were presented with an address.

PAIWARRI. A fermented beverage made from the cassava plant by the Indians of the northern part of South America and by natives of certain West-Indian islands. It is called "paiwa" by the Akawais, "bai-yauro" by the Warraus, "riito-atahu" by the Arawaks, and "tapana" by the Surinam Caribs. Morewood ("Hist. of Inebriating Liquors," pp. 289, 319) spells the name "piworree" and "pywarree."

Paiwarri is generally made by scorching a cassava-cake on a circular iron plate, or griddle, until it becomes black through and through. In the meantime cassava-juice is boiled in a pot until its bitterness has disappeared, when more water is added before the juice becomes too thick. The burnt cassava-cake is then broken into lumps and thrown into the pot, the contents of which are then emptied into a wooden trough and boiling water poured over the mixture. To this is added a calabashful of KERELI. The next day it is strained, and about 24 hours later the beverage is ready for use. It must be consumed within a few days, or it will become sour and spoil. On the upper Potaro the Indians were apparently in the habit of adding ashes of the huya *(Mourera fluviatilis)* to the paiwarri ingredients. Paiwarri was formerly used largely in social and official functions.

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PAKATOA. See DRUNKARDS' ISLAND; INEBRIATE INSTITUTIONS, vol. iii, p. 1321.

PAL, BIPIN CHANDRA. Indian teacher and temperance lecturer; born in the district of Sylhet, Assam, British India, Nov. 7, 1858; educated at the Sylhet Government School and at the Presidency College, Calcutta. After serving for a year as head master of the Higher English School at Katak, Orissa, he and two friends founded a boys' school at Sylhet. In addition to his work at this school, he was a lay preacher of the Brahmo-Samaj and editor of the local paper. Owing to ill health he was obliged to remove to the south of India. He obtained a head master's appointment at Bangalore, where, in 1882, he married a high-caste widow. As the climate at Bangalore was unsuitable to his wife's health, he went to Calcutta, where he became subeditor of the *Bengal Public Opinion*. In 1887 he joined the staff of the *Tribune*, of Lahore, and later became managing editor of the publication. Later he returned to Calcutta, becoming secretary and librarian of the Metcalfe Hall Public Library, one of the largest in India. Two years later he entered the ministry of the Brahmo-Samaj, to which he has since given most of his time and attention. He wrote a "Life of Her Majesty, Empress of India," which work was published in Bengali.

Bipin Chandra Pal always took an active interest in the temperance movement, and gave valuable assistance to Mr. WILLIAM S. CAINE during his last visit to India. He subsequently undertook extensive lecturing campaigns for the Anglo-Indian Temperance Association, and was for many years the representative of that organization in the Bengal Presidency. He has made several visits to England in the interests of political and social reform, and in 1900 he made a tour through the United States, in response to an invitation from the National Temperance Society. He is a very able lecturer, speaks excellent English, and is a frequent contributor to the Indian press on public questions.

PALE ALE. An ale made from malt dried at a low temperature. It usually contains from 4.7 to 6.6 per cent of alcohol.

PALESTINE. A country in southwestern Syria; bounded on the north by the districts of Lebanon and Anti-Lebanon, on the west by the Syrian desert, on the south by the Kingdom of Hejaz and the Sinai Peninsula, and on the west by the Mediterranean Sea; area, about 9,000 sq. mi.; population (est. Sept. 1, 1926), 887,000. The capital is Jerusalem (pop. 62,678), and the chief port is Jaffa (pop. 47,709), situated on the Mediterranean coast. Formerly under Turkish rule, the country is now administered by Great Britain under a mandate of the League of Nations. The present Governor is Field-marshal Lord Plumer. The chief industry of the country is agriculture, and the principal products are raisins, wine, olives, oranges, and tobacco.

The term "Palestine" originally denoted the narrow strip of land on the eastern shore of the Mediterranean, once occupied by the Philistines, from whose name it is derived. It is now used rather to denote the territory which, in the Old Testament, is claimed as the inheritance of the Jews, and occupies the southern third of the province of Syria. It has always been a land of small divisions, and until the Roman conquest it was never united under one collective designation. Its history was determined by its geographical position, since it lay at the gateway of Arabia and Egypt and was surrounded by the ancient civilizations of various nations such as Babylonia, Assyria, and others, with whose history it was inevitably associated. It is thus not merely the land of the Bible, but a land which has played an important part in history for more than 4,000 years.

Both the Philistines and the Hebrews were immigrants and invaders, coming from Egypt into a land over which they fought for centuries. At the dawn of history the country was occupied by the Canaanites, who were dispossessed by the Israelites; but at what time it became Semitic is uncertain. From the sixteenth century B. C., however, its history can be traced with a degree of continuity. After the Israelite conquest the Hebrews were able to hold the country under the favor of God, while the Philistines, who worshiped Dagon, disappeared. The territory was apportioned among the twelve tribes of Israel, whose various rulers, however, were involved in a continual state of intrigue and strife so that a strong government was never established. As a consequence it frequently fell a prey to the surrounding nations, and passed through periods of captivity to Babylonia, Assyria, and Egypt. The rival kingdoms eventually became reconciled and united under a single head, resulting in the establishment of a Hebrew State about 1000 B. C.

Historical Summary

Internal dissension and pressure from neighboring States made it difficult to maintain this single monarchy and resulted in its division into two kingdoms, that of Judah and Israel, the ruling power alternating from one to the other through intrigues and revolts which caused many dynastic changes. The country was also involved in wars with the neighboring States, finally becoming subject to Persia under Cyrus the Great. Persian rule lasted until the conquest of Palestine by Alexander the Great (331 B. C.), after which the country became Hellenized. After the death of Alexander (323), Egypt again gained control, and maintained its authority until it, in turn, succumbed to Rome. For a time Palestine was governed by Herod the Great under Rome, but was subsequently dismembered and placed under the direct rule of Rome after the destruction of Jerusalem in A. D. 70. A later revolt of the Jews was followed by the reconquest and destruction of Jerusalem and the dispersion of the Jews, after which the Emperor Hadrian converted the country into a Roman colony. At the partition of the Roman Empire (A. D. 395) Palestine fell to the emperor of the East, and from this time the country enjoyed comparative peace for 200 years.

Under Rome

During this period the country was nominally Christian, and the cult of holy places and relics associated with the life and death of Christ was developed under the Empress Helena (d. 328), mother of Constantine the Great. Pilgrimages to the Holy Land were encouraged, and devout Christians made the trip to visit the scenes of the origin of Christianity, and churches and shrines were built, the most famous of which were the Church of the Holy Sepulchre at Jerusalem and that of the Nativity at Bethlehem, erected by the Empress Helena.

In 611 Palestine was invaded by Chosroes the Persian, who sacked and ruined the country, destroying Jerusalem and carrying off its treasure, and for a time the country was lost to the Byzantine Empire. It was recovered in 629 by Heraclius, who held it but a short time when it was finally lost to Christendom and came under the domination of the Arabs (636). In 1072 the land was again conquered by the Seljuk Turks, under whose rule the sufferings of the Christians and the desecration of the sacred places aroused the sympathy and indignation of the entire world and resulted in the campaigns known as the Crusades, organized for the purpose of wresting the Holy Land from the infidels. As a result of this movement Jerusalem was taken (1099) and the Latin kingdom founded, which lasted for 88 years. It was finally overturned by Saladin and the country restored to Moslem rule. Subsequently it passed under the domination of the Mongols under Genghis Khan, the Mameluke kings of Egypt, the Tatars, under Hulaku (1260), and Tamerlane (1400), and finally under that of the Ottoman Turks (1516), who held it continuously for over 300 years. From 1831 to 1840 it was again under Egyptian rule; but, by the help of the English, French, and Austrians, the Turks regained control, and held the country until its conquest by British troops under General (afterward Field-marshal Viscount) Allenby in 1917, occasioned by the revolt of the Arab population of Palestine. The country was under British military administration until July 1, 1920, when a civil administration authorized by the League of Nations was set up. The cost of Palestine to the British exchequer for 1925-26 was estimated at more than £624,000 ($3,120,000). The first High Commissioner was Sir Herbert (Louis) Samuel, P.C., who resigned in 1925.

The Crusades

The policy of Great Britain, according to the Balfour Declaration (Nov. 2, 1917), is to accord equal treatment to the various elements in the population in Palestine and to provide a national home for the Jews, permitting them to return to the land as the development of the country guarantees the normal absorption of immigrants for the rising industries and reclaimed industrial lands, without prejudicing the civil and religious rights of existing non-Jewish communities or the rights and political status enjoyed by Jews in any other country. There is a Supreme Moslem Council which controls Moslem religious affairs.

Under Great Britain

The latter half of the nineteenth century witnessed the opening up of Palestine to Christian settlement, and many foreign colonies were established, including French and Russian monastic and political communities, German colonies, fanatical American communities, and Jewish agricultural settlements. The latter have been promoted by wealthy Jews for the purpose of recovering the land for their people, and Zionist colonies at Zichron Jacob, Rishon-le-Zion, and Petah-Tikvah have become prosperous and powerful.

At the present time the liquors used in Palestine are wine, beer, brandy, whisky, arak, and schnapps. The last-named beverage is either made by resident Jews or imported from Holland. Whisky is not largely used. It is all imported and is generally kept in stock by the larger liquor-dealers and by the hotels. Brandy is consumed in large quantities by foreigners and by some of the wealthier natives. Until recent years it was all imported, but its manufacture has now begun in Palestine. Large quantities of beer are imported from Russia, Italy, France, England, Austria, and Germany, the most popular variety coming from the last-named two countries.

Wine and arak are the real native liquors of the country, however. Vodka in Russia, raki in Turkey, and arak in Arabic-speaking countries are practically one and the same thing. Arak, made from refuse figs and grapes, is the grog, the poor whisky, the crazing intoxicant of Palestine, which fouls the breath and ruins the vitals of those who use it habitually. It is very cheap, the common variety costing about seven cents, and the better grades from fifteen to twenty cents a bottle. Much of it is made in Palestine, but of the vast quantities consumed the greater part is imported from Cyprus and the Greek islands.

Native Liquors

The climate and soil of Palestine are well adapted to viticulture, and its vines and olive-trees are the glory of the country, miles of vineyards covering the rocky slopes. Some of the most famous and productive vineyards are located on the hillsides around Hebron. The vine-stocks are made to grow thick and stout by trimming them down to a height of four or five feet; some are strong enough to stand alone, but when weighted with grapes it is necessary to prop them up, and piles of notched poles for that purpose are kept in all

vineyards. The sunny sides of the mountains are carefully terraced, often to the very summits, for the cultivation of vines; and as they are far from the villages they must be guarded from the Bedouins after the fruit gets ripe. For this purpose young men act as watchmen, taking turns night and day; in some vineyards watch-towers are erected for better protection. Such towers are mentioned in the Bible.

Native wine is almost as abundant as water in Palestine. It is very cheap, costing from five to ten cents a bottle. In recent years the German and Jewish farmers have produced other varieties, some

PALESTINE

all over the country, Transjordania (included in the Palestine mandate) producing most of the sultana raisin grapes. The grapes of Sharon are all transported to Rishon-le-Zion, the industrial wine center, where great quantities of wine are made, some of which is exported to foreign countries. At one time the stock of wine exceeded the demand, prices fell, and the industry faced a crisis; but Baron Edmond de Rothschild, who was financially interested in the welfare of the colonies, financed the losses for fifteen years until the Jewish Colonization Association reduced the vineyard area and formed a syndicate to advertise and sell the vin-



PALESTINE: MARY'S WELL AT NAZARETH

of which are said to be the equal of any produced in Europe, but the local demand for them is small. Imported wine is consumed in large quantities, but it is much too expensive for the use of the ordinary native.

In making the native wine the common method of expressing the juice is by the treading of human feet. In a hot climate like Palestine, the moment the juice comes in contact with the air fermentation sets in.

While wine-making in Palestine dates from antiquity, the present industry is the outcome of 35 years of labor in the Jewish colonies located there. For many years the center of German wine-production was the colony of Sarona, on the plain near Jaffa, where there were extensive wine-cellars, although some wine was also produced at the colony near Jerusalem. All German activities, however, were ended by the World War.

Almost all the Jewish colonies on the Sharon plain, mostly in the province of Judea, cultivate the vine as their principal industry. Practically all of the wine grapes are grown on this plain, about 80 per cent producing red claret wines, about 8 per cent sweet red wines, 8 per cent white dry wines, and about 2 per cent white sweet wines.

Grapes intended for eating purposes are grown

tages. Since that time the whole wine industry is controlled by a single cooperative society, the Société Vigneronne Cooperative, or "Carmel," as it is popularly called, which has its center and its vaults at Rishon. At this city Baron Rothschild has erected a large and complete wine-factory, whose vaults are said to be among the largest in the world, containing 104 vats, each of which holds 60,000 pints. The plant is operated by steam, and it handles the grapes of many colonies besides Rishon. The wines are exported largely to Egypt, but some go to Russia, England, and the Continent. They find a good market among Jews, probably for sentimental reasons, but the general public, also, shows some demand.

Wine-production of Jewish Colonies

In 1920 the Carmel Oriental Wine Company of Rishon shipped 13,198 gallons of wine, valued at $48,515.50, to foreign countries, and in 1923 it obtained permission to send 15,000 gallons to the United States for religious purposes.

According to the "Statesman's Year-book" (London, 1928) the wine-production of Palestine in 1925-26 was 1,488,477 liters.

Besides the grapes used by the wine-making establishments great quantities are used for eating

purposes, as the peasants universally eat grapes, so that the total production must be enormous. As the methods of cultivation of the vine are still primitive, it is impossible to estimate what might be produced if scientific cultivation were adopted throughout the country.

The manufacture of brandy has been introduced in the Jewish colony of Katra, where it is made in a distillery erected as the gift of Baron de Rothschild.

Characteristics of Palestinian Wine

The wine of Palestine is intoxicating, like that of other countries. Statements have been made that Palestinian wine is so light and pure that a person may drink almost any quantity of it without feeling any unpleasant effects, but such assertions are contrary to all experience. There have always been two kinds of wine in Palestine, the red and the white, the former having been considered in olden times the better and stronger (Ps. lxxxi. 8; Prov. xxiii. 31). In Biblical days Samaria was the center of the wine industry and produced the largest grapes. Whether this fact had anything to do with the low morality of the people of that district can not be definitely stated, but there is Biblical testimony to the "wickedness of Samaria" (Hos. vii. 1). Certain annual celebrations of the Jews glorified wine, and in the ceremonies of the Passover the people gave thanks "for the vine and the fruit of the vine, for the produce of the field," etc. The Feast of Tabernacles commemorated the ingathering of the vintage ("Wine, which cheereth God and man," Judges ix. 13).

Turkish License Regulations

Under Turkish rule no effort was ever made to control the traffic in liquor in Palestine on moral grounds, as has been done in other countries. There was no public sentiment on the liquor question, such an idea being quite foreign to the minds of the natives of the country, both Mohammedan and Jew, and also of the Turks, so that the Government dealt with the traffic only as a source of revenue. A form of license was provided for drink-shops, and every seller of any description of liquor was required to obtain a license from the custom-house authorities. The revenue derived from the sale of licenses was not retained by the local authorities, but was sent directly to Constantinople. It was thus difficult to obtain statistics of the consumption of intoxicants from the Turkish authorities of Palestine. The license fee varied according to the size of the shop and usually amounted to one fourth of the rental, this rule being applied even when the shop was kept by a Jewish woman and was a part of the house in which she lived.

Liquor has always been sold openly in Palestine, but no public saloons existed, as in America and other countries. There was no bar, but drinks were carried away for consumption. It is only in recent years that hotels have adopted a bar to cater to the tastes of tourists and foreigners. In 1886 there were 130 places in Jerusalem alone where liquor was sold, and in Jaffa and other cities a similar proportion existed. There are no exclusive wholesale liquor-shops, as every liquor merchant sells both by the glass and by the bottle. Liquor-shops are not open in the evening, but close at sundown as do the other stores.

Conditions have been somewhat changed since the overthrow of Turkish rule in Palestine and the establishment of the Mandatory Government. All Turkish liquor regulations were thereby abolished, and the present regulation of the liquor traffic in that country is governed by an Order promulgated by the British High Commissioner, dated Aug. 1, 1922. For the provisions of that Order, see JERUSALEM, vol. iii, p. 1398.

According to a statement, made in the British House of Commons in March, 1928, by Col. Leopold Amery, Colonial Secretary, there had been in 1927 a sharp decrease in the number of liquor-selling places in Palestine. In 1922 there were 363 licenses issued; in 1923, 493; in 1924, 513; in 1925, 846; in 1926, 861; and in 1927, 541.

The customs of the people of Palestine have changed little in the passing centuries, and their markets, houses, dress, home life, habits, and forms of speech bring before one vividly the scenes of the Old and New Testaments.

The following extract from the *Australian Temperance and Prohibition World* of May 15, 1919, gives evidence that the ancient Jews understood perfectly the evil effects of the excessive use of wine:

> A most interesting cable from the Commandant of the forces in Palestine to the military authorities in London, says: "A splendidly preserved mummy has been recovered from a shell-damaged tomb. It is believed to be that of a gentleman who lived at least 3,000 years ago. An important old Hebrew document was also discovered in the same spot. The services of a learned Rabbi were secured to translate the contents. It has reference to the use of wine in those far-off days, evidently to the sorrow and shame of the community. The following is a translation: 'Woe to them that excel in the drinking of wine, who are expert in mixing of wines. Be it known that certain leading men in these days have lost character and position through drinking of light wines. Even the priests and political leaders have fallen out of respect because they swallow much wine. Vomit and filth are found in their Chambers of Legislation and Government, all of which is woefully destructive to decency and decorum...' "

Although in most countries drink causes poverty, the reverse is true in Palestine where poverty causes total abstinence. There is little abstinence from principle in the country. Mohammedans do not drink because of their religion and the power of example; their fathers did not drink and so they do not. But, unfortunately, in the cities and among some circles, especially among army and Government officials, drinking is becoming more prevalent. Among the Bedouins of the desert there is little drinking, but among the Jews and Christians there are practically no abstainers. In fact, almost every one drinks wine who can afford it. There are of course many who can not afford it. Little public drunkenness is seen, but there is undoubtedly a great deal of excessive drinking concealed from public view.

Little Temperance Work

Among the religious orders most of the convents make their own wine, and a far greater quantity is consumed than would seem necessary for religious work. Among the thousands of members of these religious houses total abstinence is unknown, and there is no such thing as the teaching or advocacy of temperance principles. Wine is drunk freely on all occasions: it is invariably served at meals and to the calling guests.

The Protestant missionaries are, with few exceptions, abstainers, and both by precept and example they have tried to create temperance sen-



PALESTINE: DAMASCUS GATE, JERUSALEM

timent in Palestine. Their example has at least proved that men can live in a climate such as that of Palestine and continue healthy and happy without using wine. A Good Templar society was organized among the missionaries at one time, which enrolled 50 members, including adults and children. Progress in temperance work in Palestine, however, is necessarily slow.

The United Missionary Conference of Syria and Palestine, held at St. George's Library, Jerusalem, May 12-15, 1925, adopted resolutions instructing its standing committee on Sunday-schools "to use its influence to procure the insertion of temperance lessons in any syllabus of lessons issued in that country," and petitioning the Government of Palestine for scientific temperance instruction in all public schools.

The Conference took an unequivocal stand on the following points:

(1) In favor of total abstinence from intoxicating liquors for the individual.

(2) Against the practice of serving intoxicants to guests and on social occasions.

(3) In favor of the movement for eventual Prohibition in the country.

The World's Woman's Christian Temperance Union has a branch at Jerusalem, the president being Mrs. Kelsey, Friends' School, Ramallah. At its November, 1926, meeting it was reported that whereas before the mandate days there had been only 25 licensed drink-shops in Jerusalem, now the number of them was exactly 300. The Union passed a resolution complaining that a barroom had been opened at every important railway-station in Palestine, and a copy of it was sent to the Director-general of the Palestine railways.

In the *White Ribbon Bulletin* for December, 1928, issued by the World's W. C. T. U., it is reported that

> On Dec. 12th [1928], at the League of Nations Union Women's Advisory Council, Lady Gladstone in the chair, Miss Agnes Slack proposed, Lady Horsley seconded on behalf of the N.B.W.T.A.U., the following resolution, which was carried, only two dissentients: "The Women's Advisory Council, bearing in mind the responsibility attaching to the Government of Great Britain as the Mandatory Power in Palestine, hears with regret the reports regarding the increasing facilities for sale of intoxicants in that country, and desires that enquiries be made into the reasons for this increase, and that the Government be urged to take such action as may be required to ensure that the spirit of the mandate is not infringed." This resolution is the result of the statements made at the World's Convention by representatives from Palestine.

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PALI. A kind of palm-wine made in Benin, Southern Nigeria, and usually drunk in the morning, whereas pardon, or bordon, was an evening drink. Formerly there was a very large consumption of these native wines. Morewood says ("History of Inebriating Liquors," pp. 71-72):

> At marriage festivals and funerals, there is a great consumption of these wines, as also at the circumcision of children. On the last occasion, quantities of these wines, with provisions, are placed in the avenues or entrances to the house of entertainment, in order to appease the evil spirit, and to prevent its doing the child any injury. On the demise of a monarch, a splendid banquet is given, and on his tomb the most delicate wines and dainties that can be procured are placed, in order to regale the mourners and visitants. When they become intoxicated they rush into the street, kill all they meet without distinction, and throw the heads of those they have slaughtered into the sepulchre, as a peace offering that the flight of the monarch to eternity may not be solitary.

Compare PARDON OR BORDON.

PALINO. A beverage made by the Cayenne Indians. It somewhat resembles BERRÍA.

PALMER, ALFRED LAWRENCE. South-African mayor and temperance leader; born in Leicester, England, March 24, 1861; educated in the British school of that town.

In 1881 he emigrated to South Africa, settling in Grahamstown, where he engaged in business as a grocer. In 1883 he married Florence Annie Scrivener, of Coventry, England.

Palmer has been a life-long worker for the cause of temperance. In 1874 he became a member of the "Young Missionary" Juvenile Temple of the I. O. G. T. and three years later a member of John Williams Lodge of the same Order (1877). In Africa he became associated with the South African Alliance, of which he has ever since been an active supporter.

In 1888 he removed to Johannesburg, where he joined the Beacon Light Lodge. At present he is a member of Hands Across the Sea Lodge. He has held the offices of Grand Secretary and Grand Councillor of the Grand Lodge of Central South Africa. A member of the Johannesburg Town Council from 1918, Palmer in 1926 was elected mayor of Johannesburg, and immediately declared his intention to carry out his Prohibition principles during his term of office. He has now (1927) been an advocate of Prohibition for more than 50 years.

He resides at "Bradgate," Somerset Road, Kensington, Johannesburg.

PALMER, FREDERICK W. American Presbyterian clergyman and Prohibition advocate; born at Victor, Ontario County, N.Y., Oct. 14, 1858; educated at Hamilton College (A.B. 1881) and Auburn Theological Seminary. Hamilton College conferred upon him the honorary degree of D.D. in 1912.

Ordained to the ministry of the Presbyterian denomination, he became pastor of Central Presbyterian Church, Auburn, N. Y. His interest in the temperance movement led him to affiliate with the Anti-Saloon League of New York from its inception. For several years he was a member of the National Board of Directors of the Anti-Saloon League of America.

As lecturer, campaigner, and counselor Palmer rendered to the temperance cause valuable service for many years. He also employed his pen to good effect in the newspapers and periodicals.

PALMER, NORMAN A(USTIN). American Methodist Episcopal clergyman and temperance worker; born on a farm near Pataskala, Ohio, Feb. 3, 1853; died at Allentown, Pa., Nov. 11, 1926. He was educated in the Ohio public schools and at De Pauw University, Greencastle, Indiana. In 1879 he married Miss Emma Warner, of Etna, Ohio, after which he settled at Pataskala and engaged in the manufacture of hand corn-planters and family telephones of his own patent. For a number of years he was superintendent of the Pataskala M.E. Sunday-school and an energetic religious worker.

After residing in Pataskala for five years, he removed to Indiana, where he lived while studying at De Pauw.

Licensed to preach in the Methodist Episcopal Church, Palmer served various pastorates in the Ohio Conference until March, 1905, when he entered the employ of the Anti-Saloon League of Minnesota, serving until 1909 as State superintendent. In those four years the field force was increased fivefold, and every man was kept busy with innumerable local no-license campaigns, the result of which was that the "dry" territory of the State was largely increased.

In March, 1909, Palmer became State superintendent of the Kentucky Anti-Saloon League, and under his leadership great changes took place in that State. Kentucky was the first of the "wet" States to ratify the Prohibition Amendment to the



REV. NORMAN A. PALMER

Federal Constitution; and this was done by a vote so decisive as to astonish the nation. An amendment to the State Constitution, providing for State-wide Prohibition, was also submitted by the Legislature of Kentucky in 1918. The same Legislature enacted drastic provisions against the operation of moonshine stills and the shipping of liquor into dry territory. The leading factor in securing these Prohibition victories was Superintendent Palmer. Palmer served, also, for a number of years as the Kentucky representative on the National Board of Trustees of the Anti-Saloon League of America. He retired from active duties in connection with the League in 1923, owing to failing health. In the fall of 1924 he removed to Allentown, Pa., where he resided up to the time of his death.

PALMER, WILLIAM ISAAC. British biscuit manufacturer and temperance advocate; born at Elberton, near Thornbury, Gloucestershire, May 31, 1824; died Jan. 4, 1893. His parents were members of the Society of Friends, and he was educated under an old Quaker schoolmaster, Mr. Darton Dell. He served an apprenticeship at Reading, after which he was employed in Liverpool. In 1851 he returned to Reading and entered the biscuit-manufacturing business of Huntley & Palmer, in which his brother George was junior partner. On the death of Huntley, in 1857, George and William Isaac Palmer, together with their brother Samuel, became proprietors of the concern, which soon developed an enormous trade, its products becoming known throughout the world.

Palmer had early become interested in temperance: at the age of twelve he had signed the pledge of total abstinence. Although ridiculed and persecuted by his companions, he faithfully kept his obligation. At one time, because of illness, a physician prescribed alcohol for him, which he tested for a time; but, believing he derived no benefit from it, he refused to take it any longer, and was a teetotaler for the rest of his life.

Palmer was president of the Reading Temperance Society, and took an active part in its work. Temperance meetings were held in nearby towns at which he was a frequent speaker. Having no family ties, he became devoted to the temperance cause. As Gourlay says in "National Temperance" regarding Palmer's devotion to temperance: "It cannot truthfully be said that *he* took it up, as that *it* took *him* up, possessing and impelling him." He believed more in personal effort and moral suasion than in political action for temperance reform. He was the founder and president of the Reading Help Myself Society (1878), composed of working men who united for mutual aid and total abstinence. He assisted in forming similar societies at Southwark and Hoxton, London, and in establishing the Hoxton Hall Blue Ribbon Mission. This mission was established in a large music-hall of evil repute, which was purchased through the liberality of Palmer, and very successful series of temperance meetings were held there. He was closely associated, also, with the National Temperance League for many years; and, both as member and later as chairman of the executive committee, he devoted a considerable amount of time and money to its work.

Palmer carried out his temperance principles in his treatment of his employees. At that time it was customary for an employer, who wished to entertain his employees, to provide them with alcoholic drinks. This Palmer refused to do, and although he entertained his employees lavishly he supplied no intoxicating beverages.

Palmer was a generous philanthropist, donating large sums for temperance and other public reforms. Among his public gifts was one of £30,000 ($150,000) to the city of Reading for the erection of a new town hall, free public library, and a science and art school.

PALM-WINE. The fermented juice of various species of palm-trees; a beverage made by the natives of most tropical countries. It is known throughout Africa where the palm-tree grows. In Portuguese East Africa it is in common use, being known as "vinho da palmeira." The distilled product is called "licor da palmeira." Throughout the Belgian Kongo it is known as MALAVU OR MILAFFO. Along the Gold Coast there are four species of palm-wine, namely:

(1) For the ordinary *vinho* the sap is drawn off by incision, after the branches have been lopped away.

A hole is bored into the thickest part of the trunk, into which a small reed is introduced. The sap continues to run for nearly a month and, when the tree is apparently exhausted, a fire is kindled at the bottom to force out the remaining juice. (2) The variety known as "Quaker" is made from sap drawn from a dwarf palm, and exceeds the former kind both in strength and delicacy of flavor. (3) PARDON, the product of a third species of palm, is very palatable, but weak in quality. (4) Kriska, or crissia, a fourth variety, is of no great strength, but is said to have peculiar effects upon the constitution (Bosman, "Description of Guinea," p. 286).

Acetous fermentation usually renders the palm-sap useless as an intoxicating beverage within three or four days. In Sierra Leone the palm-tree is ascended by means of an elliptical hoop of bamboo, open at one side, which is passed around the climber and the tree, and then knotted. With the hands on each side of the hoop and the feet pressing against the tree, the native raises himself by a succession of springs, shifting the hoop behind his back continuously, until he reaches the desired height. He then taps the tree and inserts a tube, through which the sap flows down into a large calabash. It runs more freely at night than by day, and a half-gallon may be procured from each palm daily for a month without any injury to the tree. After the sap has been drawn off, the hole is stopped with clay, to prevent insects from leaving their eggs in it.

The gift of a jar of palm-wine to a girl's parents indicates that the donor is a suitor for their daughter's hand.

In parts of India palm-wine, which is known as "callu," is procured in much the same fashion as in Africa. One active man is considered competent to manage 40 trees. Previously to the bursting of the membrane which covers the flowering branch, the workman mounts the tree by means of a strap passed round his back and a rope round his feet, and bruises the part between two flat pieces of stick. On the eighth morning a clear, sweet liquor commences to flow from the wound. A good tree will discharge daily three quarts of sap, which, if intended for drinking, will keep for three days. On the fourth day it turns sour, and what remains is distilled into arrack.

In Java and Malay the gomuti or sagwire palm is used for wine-making purposes, as the product can be produced more cheaply. The Javanese call this sap "tuwak"; the Malays, "tuwak" or "nera."

Palm-wine was known to the ancients. Herodotus mentions an incident which shows that it was drunk in the time of Cambyses (529-522 B. C.). He says:

> He [Cambyses] sent the Ichthyophagae into Ethiopia with the following gifts, to wit, a purple robe, a gold chain for the neck, armlets, an alabaster box of myrrh, and a cask of palm-wine.

Of the king of the Ethiopians the same historian writes (iii. 20-22):

> Last of all he came to the palm-wine, and, having learned their way of making it, he drank a draft, which greatly delighted him.

Theodoret and Chrysostom considered that the "strong drink" mentioned in the Scriptures was palm-wine: and, as both of them were Syrians, their authority is of value. Jericho was famed for its palm-trees, and Palmyra likewise. Pliny speaks of the region of Jericho as *palmitibus inclyta* ("renowned for its palm-trees").

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PÁLSSON, JÓN. Icelandic bank cashier and temperance leader; born at Sydra-Seli, in the district of Arnessýsla, Iceland, Aug. 3, 1865. Working in his boyhood as a farm hand, and then as a seaman, he pursued his education under difficulties, but was able to pass his examination and obtain a teacher's certificate. After spending sixteen years as an instructor in the public schools he was appointed to a position in the National Bank of Iceland, Reykjavik, and later was made cashier of that institution.



JÓN PALSSON

In October, 1885, Jón Pálsson and his six brothers founded a temperance society at Stokkseyri and Eyrarbakki, which they called the "Brothers' Society." Within a year they dissolved the Society and all the members joined the Independent Order of Good Templars. After serving as secretary and Chief Templar in local lodges, Pálsson was elected Grand Secretary in 1909, and Grand Chief Templar in 1911. His duties at the Bank now leave him but little time for temperance work, but he still retains membership in Verdandi Lodge No. 9, in Reykjavik.

Bjarnie Pálsson, a brother of Jón, who was drowned Feb. 24, 1887, was acknowledged the leader and chief promoter of this first temperance movement in the south of Iceland.

PANAMA. A republic of northwestern South America; bounded on the north by the Caribbean Sea, east by Colombia, south by the Gulf of Panama, and west by Costa Rica; area, 33,667 sq. mi.; population (1923), 442,522, excluding the Canal Zone; capital, the city of Panama, with a population in 1921 of 59,458.

In 1502 Columbus entered the harbor of Porto Bello and planted a colony there; in 1513 Balboa crossed the Isthmus and discovered the Pacific Ocean; and in 1718 the region became attached to

the viceroyalty of New Granada. Panama became one of the nine departments of Colombia, from which it revolted in November, 1903. A separate government was established, and the Constitution, adopted Feb. 13, 1904, and amended Dec. 26, 1918, provides for a Chamber of Deputies (46 members) and for a President of the Republic, elected by direct vote for a term of four years.

By the Treaty of Nov. 18, 1903 (ratified Feb. 26, 1904), and a supplemental agreement of 1904 the United States acquired "the right to construct the Panama Canal across the Isthmus, a strip (the Canal Zone) extending for five miles on each side of the Canal, the terminal cities of Cristobal and Balboa, and islands for defensive purposes in the bay, in perpetuity and exclusive control for police, judicial, sanitary, and other purposes. In return the United States paid Panama $10,000,000 besides $250,000 a year, beginning after nine years.

The soil of Panama is very fertile. About five eighths of the whole area is unoccupied, and of the remainder only a small part is properly cultivated. Immigration is encouraged, and land is offered to small farmers on favorable terms. The country is wealthy in forest resources, and stock-raising is extensively carried on. The chief exports are bananas, coconuts, balata, hides, gum, and tortoise-shell.

From Sir John Foster Fraser's "Panama and What It Means" (London, 1913), two pictures relating to the liquor problem are obtainable. The first is one of a Panaman saloon:

> The places which are in the undisputed possession of free-born Americans are the saloons. The entrance is as gaudy as a barber's pole. Very likely you will hear the rusty throat of a gramophone screeching a Sousa march. Inside you find a barnlike hall with atrocious landscapes and figures on the walls. Along one side is the bar, and the barman is neat, spruce, white jacketed. His background is whisky-laden shelves, with advertisements of famous Scotch products which you will never hear of if you search Scotland from Gretna-Green to John o'Groats. At the tables sit groups of healthy, perspiring, youngish Americans, with their coats off, with waistcoats non-existent, and shirts which in decoration make you blink. Their mashed-in soft white felt hats are stuck at the back of their heads. Their sleeves are tucked up, and they chew cigars, and they play cards and they throw dice to decide who shall pay for the drinks. They are drummers (commercial travelers) and adventurers and men who are looking out for any job going—a polyglot crowd, but strong-chinned and clear-skinned, and they treat life as a joke.

The second picture is more definitely related to the liquor problem in the tropics:

> A point I wish to emphasise is the sobriety of the workers. I did see some drunkenness when I was in the Isthmus; but I never saw any man engaged on the Canal affected by liquor. What has been done would delight the heart of the abolitionist. The American working man was never much of a drinker, but in his spare time he likes to hang around a saloon. At first anybody could start a saloon by paying a small sum for a license. That meant there were more saloons than requirements called for, and it was a struggle for existence. Since the United States has been master in the Zone saloons are permitted in certain places only, generally requiring a special journey if you want to visit one, and the license, though not high, is high enough to keep the number severely limited or they would not pay. I know there was a great deal of grumbling at first at difficulties being put in the way of workers getting the refreshment they wanted. But as they could not get it they soon reached the state of not wanting it. Besides, the tropics is not a good place for the consumption of much alcohol, and the men have found out they can do very well without it, except to have a little at home or when they are on holiday bent. The result is that I doubt if you will anywhere find a more sober lot of workers than the thirty odd thousand men engaged in making the Canal.

In a letter (Sept. 14, 1918) to the Managing Editor of the STANDARD ENCYCLOPEDIA, Mr. William Jennings Price, Envoy Extraordinary and Minister Plenipotentiary to Panama, stated that the temperance situation in the Republic was then not a very promising one, although there were a few hopeful signs of an awakening of the people to the need for reform.

The reform movement in Panama is now under the guidance of the Antialcoholic League *(Liga Nacional contra el Alcohólismo)*. The organization is not a very strong one, but the mere fact of its existence indicates sincere desire for the amelioration of present conditions. The president of the League is Manuel Vicente Garrido, and the secretary is Julia Palau de Gámez.

The League was founded by Señor Garrido in 1919 in the city of Panama. It now has 236 members, of whom 28 are classified as "active." It has issued its own organs, *Verbo Rojo* ("The Red Word") and a section of *El Sol* ("The Sun"). In 1921 it cooperated with the Panama College Temperance Society *(Sociedad de Temperancia del Panamá Colegio)* in obtaining from the National Assembly laws restricting the production and sale of intoxicating liquors. Señor Garrido is an earnest worker in the temperance cause. Dr. Joaquin Pablo Franco, a lawyer and member of Congress in Panama in 1916, assumed the leadership of the local temperance reform movement in 1918. Gen. R. M. Blatchford, commanding the Panama Canal Department in that year, took stringent measures for the protection of American soldiers stationed there (see PANAMA CANAL ZONE).

The major political party of Panama in 1918 adopted a plank in its platform favoring the restriction and gradual elimination of the liquor business in the Republic.

A treaty similar to the treaties signed with Great Britain and Mexico for the prevention of the illegal importation of liquor into the United States was signed by Secretary Hughes for the United States and Dr. Ricardo J. Alfaro, Minister of Panama, on June 6, 1924, at Washington, D. C. The convention was ratified by the United States Senate on Dec. 12, 1924, and by the National Assembly of Panama by Law No. 68 of Dec. 24, of that year.

On Sept. 5, 1924, the Governor of the Province of Colon issued a decree by which all cabarets and barrooms in the city of Colon were obliged to close at midnight. Furthermore, in order to give performances or entertainments, cabarets must obtain written permits from the police, and are also required to station porters at the entrance to prevent the admission of minors.

Foreign merchandise or articles of commerce imported for sale or consumption into the Republic of Panama are subject to the payment of a duty known as the "Commercial Impost." For the purposes of the collection of the import duties, the merchandise or articles are divided into three classes In the third class of this merchandise are included spirituous liquors, alcohol, distilled liquors, bay rum, wines, and beer. The duty on these liquors ranges from fifteen cents to $6.00 for each liter brought into the country. The duty on white or red table wine is but fifteen cents per liter, while that for each liter of condensed liquid or essence for the manufacture of liquors is $6.00. Duty on wines ranges from 30 to 50 cents, but that on champagne is $2.00.

Champagne, wines, beers, brandy, gin, rum, whisky, and liquors in general to the value of $439,665 were imported into Panama in 1920, and in 1924 the imports of this class totaled $497,896. In 1920 1,195,991 liters of alcohol were manufactured in the Republic, together with 1,748,011 liters of liquors of all classes and 3,597,577 liters of beer. The figures for 1925 were: Alcohol, 914,934 liters; liquors, 1,278,419; and beer, 2,722,519 liters. The total receipts of the Panaman Government from the production of spirits and beer during the two-year period, July 1, 1925, to June 30, 1927, are estimated at $950,000; and those from the sale of liquors at retail at $950,000.

It is not believed that there has been any marked change in recent years in the habits of the people with regard to drink, according to Mr. H. D. Myers, American vice-consul of Panama, to whom the STANDARD ENCYCLOPEDIA is indebted for the foregoing figures.

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PANAMA CANAL ZONE. A strip of territory, 47 miles long, 10 miles wide, and extending 5 miles on either side of the Panama Canal from the Atlantic to the Pacific Ocean. It includes the group of islands in the Bay of Panama (Perico, Naos, Culebra, and Flamenco), but it excludes the cities of Panama and Colon, which belong to the Republic of Panama. The Canal itself has a length of 50.45 statute miles from deep water in the Atlantic to deep water in the Pacific Ocean. The Canal Zone was granted to the United States by the Republic of Panama on Feb. 26, 1904 (see PANAMA). The population of the Zone on June 30, 1926, was 27,692, of whom 7,990 were Americans.

Construction of the Panama Canal was begun on Jan. 20, 1882, by a French company which operated until 1889. Operations were resumed in October, 1894, by a new company which continued work until its rights and property were purchased by the United States in 1902. American occupation of the Zone began on May 4, 1904. The Canal was officially declared open by the President of the United States on June 12, 1920; but it had been informally opened to commerce by the passage of the steamer "Ancon" (9,000 tons), with specially invited guests, on Aug. 15, 1914.

In 1912, through the provisions of the Panama Canal Act, the administration of the Zone was placed in the hands of a military governor (Col. George W. Goethals, the builder of the Panama Canal), appointed by the President of the United States. The present governor (1929) is Col. Harry Burgess, of the United States Army, who assumed office Oct. 16, 1928.

While under the jurisdiction of Colombia and, later, the Republic of Panama, prior to the intervention of the United States in the affairs of the Central-American countries, the territory which later became known as the "Canal Zone" was ruled by practically the same moral and social codes as were Mexico and the other smaller countries. Prohibition, as such, was practically unheard of at that time, and drunkenness and debauchery were rife everywhere. With the advent of United States officials in the Panama Canal region this state of affairs soon became greatly changed. One of the first measures taken by the United States authorities with regard to the social conditions in the Zone was the decision that Prohibition should be in effect throughout the territory, with the exception of the two cities of Panama and Colon.

Additional restrictions of the liquor traffic followed from time to time; but nothing of a drastic nature was done until March 1, 1919, when the Republic of Panama put into effect a new high-license law, which fixed the fee for selling intoxicating liquors at $150 per month or $1,800 a year. This law vitally affected the Panama Canal Zone, since the Republic of Panama entirely surrounded the Zone, and it was an easy matter for inhabitants of the Canal territory to buy liquor in the Republic of Panama whenever they wished. It was further provided that heavy fines and jail sentences would be imposed on any persons caught selling liquor to men of the American army and navy employed in the Zone. The Panama Government rigidly enforced these provisions, and the American commander of the Zone supervised the method of enforcement. Soldiers in the Zone were protected from liquor and the undesirable social conditions then prevailing in Panama and Colon by General Blatchford of the United States army. The General was also very successful in his efforts to clean up these two cities, which were the commercial and social centers of activity. In 1918 conditions in these cities had been such that the U. S. War and Navy Departments found it necessary to prohibit the soldiers and sailors stationed in the Canal Zone from visiting Panama and Colon. The provisions of the Eighteenth Amendment and the Volstead Act extend to the Canal Zone and, due to the military method of enforcement, conditions in general are somewhat better there than in the United States.

PANASA. A distilled liquor known to the inhabitants of ancient India. The method of making it is thus described in the *Matsyasukta Tantra:*

> Place unripe jack, mango, and plums in a jar, and pour on them daily a quantity of unboiled milk and add some flesh meat. Put therein hemp leaves and sweet lime on alternate days, and when duly fermented distil: this is panasa.

PANCEVIČ, DJORDJE. See MIKIČ, FEDOR.

PÁNDY, KOLOMAN. Hungarian alienist, neurologist, and temperance advocate; born at Ó-Kígyós, Comitat Békés, Hungary, Oct. 14, 1868; educated in the local public schools and gymnasium, and at the universities of Budapest (M.D. 1893), Vienna, and Berlin. He was privat-docent of neurology and psychiatry at the University of Budapest in 1908; also assistant in the University (Budapest) clinic for nervous and mental diseases (1895-97), head physician of the lunatic section of the Gyula Hospital (1898-1905), head physician of the Lipótmecś State Asylum, Budapest (1905-10), and director of the Nagyszeben State Asylum (1911-19). On April 7, 1904, he married Aino Hjelt, of Helsingfors, Finland, ex-nurse of the Hospital, Upsala, Sweden. He is the author of: "Venereal Diseases and Alcohol" (for the Hungarian gendarmes), 1907; "Die Irrenfürsorge in Europa" (Care of the Insane in Europe), Berlin, 1908, a very comprehensive and valuable work; "Nervous and Mental Diseases Produced by Alcohol," 1910; "Medical Work and Alcohol," 1925, besides a large number of articles in the medical journals and reviews.

Pándy is one of the leading exponents of temperance in Hungary to-day. For more than a quarter of a century he has labored earnestly in behalf of the movement, especially with his pen, which has influenced many prominent men in the medical profession to espouse the temperance cause. While at the hospital of Gyula he induced many of his patients to become total abstainers, and while in Budapest he founded a Good Templar Lodge among the attendants and patients which had a successful career. He served for a number of years as its Chief Templar.

It was due to the efforts of this enlightened physician that the hospitals of Gyula, Budapest, and Nagyszeben were the first institutions of their kind to go dry in Hungary. In 1924 he was elected general secretary of the Hungarian Antialcohol League.

Pándy edited and prepared a volume on Prohibition in Hungary, and also drafted the Hungarian Local-option Bill, to be presented to the National Assembly. He attended the Eighteenth International Congress Against Alcoholism, at Tartu (Dorpat), Esthonia, in July, 1926. In his temperance work Dr. Pándy has received constant and valuable assistance from **Mrs. Pándy.** He now resides in Budapest.

PANGASI. Another Visayan term for BASI.

PANSY. See ALDEN, ISABELLA MACDONALD.

PAPER-MAKERS' ASSOCIATION OF PHILADELPHIA. An organization formed by the paper-makers of Philadelphia in 1805 for the purpose of "improving their art, ameliorating the condition of *worthy* unfortunate journeymen and their families." They soon found that the excessive use of intoxicating liquor was almost the only cause of the misery and poverty which they had occasion to relieve, and as a consequence they sought to restrict this evil by using "every possible endeavor to *restrain* and *prohibit* the use of ardent spirits in their respective mills."

This was one of the first trade organizations in the United States to declare for the principle of Prohibition. Its declaration, made in 1805, was as follows:

> The quantity of liquor drunk by those who have a propensity for it, will always bear some proportion to the facility of getting it. This fact is sufficiently proved by daily experience, and will refute that silly plea by which retailers attempt to justify themselves, viz.: "If a man wants liquor he will have it, and if I don't sell it to him another will." An argument that might as well be used to justify selling opium, or arsenic, to a lunatic.

PAPUA, TERRITORY OF. A British possession, formerly called "British New Guinea," comprising the southeastern part of the island of New Guinea and about 200 smaller islands in the vicinity. The length of Papua, from east to west, is upward of 800 miles; toward either end the breadth, from north to south, is about 200 miles, but about the center it is considerably narrower. The Territory has a total superficial area of about 90,540 sq. mi., of which about 87,786 are on the mainland of New Guinea, and 2,754 on the islands. The population on June 30, 1926, was 276,452, of whom 1,452 were Europeans.

New Guinea was discovered in 1511 by Antonio de Abrea. In 1793 part of the island was claimed by the Dutch as suzerains of the Sultan of Tidore, and another portion was a German Pacific protectorate until 1914. Australian statesmen long advocated the acquisition by the British Crown of that portion of New Guinea not claimed by Holland, as surveys of the east coast of the island brought home to Queensland, and to Australia generally, the danger to her commerce which would result from foreign possession of the islands and coasts opposite to Cape York, and from the holding by a hostile power of the entrance to the splendid waterway inside the Barrier Reef. To prevent this, the Government of Queensland annexed the mainland opposite her shores (April 4, 1883), but the action was not approved by the British Government. In 1883 it was suggested that eastern New Guinea be annexed to the Crown, and it was also recommended that Queensland, New South Wales, and Victoria provide for the defraying of a part of the cost of a protectorate if one should be established by the Imperial Government. Upon these colonies agreeing to guarantee £15,000 a year to meet the cost, a Protectorate was proclaimed over the southeast coast of New Guinea and the adjacent islands (Nov. 6, 1884). The territory was annexed to the Crown on Sept. 30, 1888; and on Sept. 1, 1906, a proclamation was issued by the Governor-General of Australia, under the provisions of the Papua Act, 1905, to the effect that British New Guinea would henceforth be known as the "Territory of Papua."

The seat of government is at Port Moresby, on the south coast, which port is also the trading-center. The Territory is administered by a lieutenant-governor, aided by an executive and a legislative council, and advised by a native regulation board.

The island is largely mountainous in the east, generally low and swampy in the west, and remarkably well watered. The principal native products include coconuts, sisal hemp, tobacco, sugar-cane, rubber, coffee, tea, cocoa, rice, tapioca, and all kinds of tropical fruits.

White settlers in the Territory of Papua have not been allowed to occupy land except upon terms which protected native rights; and from the outset they have been prohibited from supplying intoxicating liquors to the natives, under drastic penalties. Up to recent years the smallness of the population, together with the power of missionary influence, has made possible strict enforcement of this prohibition.

The Liquor Ordinance of 1891 contained the following provisions:

> Sec. 43. If any licensee (a) supplies any liquor to any boy or girl apparently under the age of fourteen years, or (b) supplies any liquor to any person in a state of intoxication, or (c) supplies any liquor to any person who is, or is reasonably suspected to be, insane either temporarily or permanently, such licensee for every such offense shall, on conviction, be liable to a penalty not exceeding ten pounds, and in default of payment be liable to be imprisoned with or without hard labor for a period not exceeding two months.

Sections 56 to 59 provided that if any habitual drinker, in consequence of this habit, was injuring himself or any one dependent on him in mind, body, or estate, a prohibition order might be issued against him, for a period not exceeding one year. Any person supplying him with liquor should then be liable to a fine not exceeding £20, or imprisonment with or without hard labor for a period not exceeding two months.

The natives of Papua have been guarded from the ravages of drink more than other native territories, but it is hard to keep liquor away from the colored population when the white settlers are permitted to purchase it. It has been said that when once a native gets a desire for spirits, he

goes down the path to disease and death at an extremely rapid rate, and that the vice and violence of native life in the island are never as dangerous as the rum evil. A white settler in New Guinea once said that he felt safer among the wild heathen villagers than among the so-called civilized natives when they were drunk.

Under the Liquor Ordinance of 1891, licenses were granted for one year only, subject to renewal at the option of the authorities. The ordinary license empowered the holder to sell only for consumption off the premises in quantities not less than that contained in the ordinary quart bottle. Liquor might be consumed on the premises by a bona-fide resident of the premises. The only other kind of license issued was a ship license, which permitted the holder to sell in quantities of not less than two gallons in New Guinea waters liquor upon which the duty had been paid. At the time when there were 400 white residents in the Territory, there were 14 licensed holders of selling permits. In 1901-02 the wholesale value of the liquor imported was about £3,800, and the duty amounted to £3,200. Allowing the moderate amount of 50 per cent for profit, this would give a drink bill of approximately £24 per head of the white inhabitants. These, no doubt, were chiefly adult males, but many missionaries are included, most of whom are abstainers. A part of the consumption was no doubt due to sailors and other visitors. Sir William Macgregor, the lieutenant-governor of the Territory, in his annual report issued in 1899, wrote as follows:

In the matter of regimen there are amongst Europeans in the possession two distinct courses followed. In the one a fairly sufficient dietary is adopted, with an absolute exclusion of wine, beer, and all other forms of alcoholic stimulants whatever. In the other class a diet of inferior quality is taken, and it is supplemented by some stimulant containing probably a small quantity of alcohol in some form or other; or the stimulant is taken in addition to a diet that is sufficent without it. There cannot be the slightest doubt that the former is by far the better course, and that the latter is a mistake. In my experience people that are total abstainers in the colony enjoy better health, and have a lower mortality than those that are not total abstainers. There is a widespread popular belief that some stimulant is required in the tropics, especially by people that have in a cooler climate been accustomed to it. This will not stand the test of experience. It is a matter that anyone not a total abstainer can prove for himself in a month. . .

The missionaries that as a class are total abstainers are the healthier, and stand exposure better than others. The man that is a total abstainer bears very much better the onset of fever than the man that is not; and he is also less liable to other diseases.

According to the report for 1901-02, having made allowances for liberal drinking by some of the white residents of Papua and also by some of the crews of visiting vessels, there appeared to be a leakage to the native population. With the increase of the white population and the acquisition of a taste for drink, it was expected that the amount of the annual leakage would grow.

In 1903 the Government of the Commonwealth of Australia introduced a measure, the Papua Bill, providing for the administration of the possession. While the measure was in committee, Mr. S. Mauger moved the addition of the following clause:

38A. No intoxicants or opium shall be allowed to be imported into or manufactured or sold or otherwise disposed of in the Territory except for medicinal purposes to be dispensed on the order of a medical practitioner, and any ordinance passed before the commencement of this Act providing for such introduction or sale is hereby repealed.

The way was prepared for the enactment of the amendment with its added clause by the receipt of petitions from all parts of the Commonwealth favoring it. In spite of the opposition of the Government, the leader of the opposition, and the leader of the Labor party—a supposedly irresistible combination—the clause was carried by a majority of seven votes. The Government then shelved the bill, pending inquiries into the probable effects of the two amendments. Opposition to Prohibition developed from an unexpected quarter. Hostility was expected from the fourteen licensed liquor-sellers of the Territory, but they were not as hostile as was Bishop Stone-Wigg, head of the London Missionary Society in the island, who proposed the following resolutions at a public meeting held at Samarai:

That this meeting of Samarai residents, while fully realizing the grave dangers both to the white settlers and to the native population arising from the unrestricted sale of intoxicating liquors, regards the proposed prohibition, except under the order of a medical practitioner, of all intoxicants in Papua, as a danger to the health of the people and an interference with reasonable liberty; and that a petition embodying these views be sent to the Prime Minister of the Federal Government, and to Mr. Mauger, the mover of the prohibition clause in the Papua Bill.

That this meeting emphatically denies that the native population has been in any way contaminated by the use of intoxicating drink.

These resolutions were carried. Another member of the London Missionary Society, the Rev. Charles W. Abel, was reported as pointing out "the impossibility, in the present condition of the State, of stopping the importation of intoxicating liquor. If importation was made illegal, except under the conditions provided in the bill, smuggling and private distilling would ensue, drunkenness would increase, and in a short while a traffic, surreptitiously conducted, would lead to the contamination of both the white men and the natives."

With this sort of opposition to the Prohibition clause, it was lost, and another clause was substituted giving the white residents, both male and female, local and State option, without compensation, and on a majority vote. The Bill with the new clause was passed by both Houses of the Commonwealth Parliament and is still the law of the island. In his "Prohibition Advance in All Lands" (Westerville, O., 1914), Guy Hayler writes as follows:

A large number of saloons have been closed by means of this law, but the writer cannot understand why the missionaries of Papua should have opposed the wise policy of prohibition proposed by the Federal Government, in favour of a system of local option, which at its best, is very far from being as satisfactory as the entire prohibition of the liquor traffic.

The Hon. Stanford Smith, administrator of Papua in 1912, had this to say about the relation of the natives to the liquor question:

Another matter in which the interests of the natives are studied with greater concern than in most of the newly settled countries of the world relates to the use of intoxicating liquors. No fermented liquors are made by the natives, and the use of imported alcoholic liquors is prohibited. During the twenty-two years of British rule, the administration has succeeded in maintaining these prohibitory laws.

In nearly every country peopled by coloured races, stringent laws have been enacted against supplying intoxicants to natives, but in very few have the authorities succeeded in preventing the natives from procuring them. .

I believe it can be said that very few, if any, of the natives of this territory have ever tasted any intoxicating liquor, and this condition of affairs in the Island of Papua is certainly very creditable to its British administrators.

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fice List, London, 1927; Sir Hubert Murray, *Papua of To-day,* London, 1925; *Statesman's Year-book,* London, 1928.

PARAGUAY. An inland republic of central South America; bounded on the north by Bolivia and Brazil, on the east by Brazil and Argentina, and on the south and west by Argentina. The area of Paraguay proper is variously estimated at from 61,647 to 96,000 sq. mi. An area of about 100,000 sq. mi., lying between the rivers Paraguay and Pilcomayo, known as the "Chaco," is claimed by Paraguay, whose rights Bolivia disputes.

In 1926 the population was officially estimated at 853,321, not including the Chaco Indians, roughly estimated at 50,000. The population of Paraguay proper consists of Guarani Indian, Spanish, and Negro blood, with the Indian largely predominating. The language is Spanish.

The name "Paraguay" once applied to a much larger area than it does at the present time. The country was discovered by Sebastian Cabot, who sailed up the Paraná in 1526. In 1535 it was settled as a Spanish possession, and in 1554 the first bishop of Paraguay brought with him laws and regulations providing for the protection of the native inhabitants, among them the Guaranís, who now inhabit the Chaco. Two years later (1556) Jesuit missionaries made their appearance in Paraguay, and, by exercising gentleness and policy, succeeded in bringing many of the Indians under the restraints of civilized life. When, in 1767, the Jesuits were expelled from the Spanish dominions, other priests were appointed to succeed them in Paragnay.

The history of Paraguay since its declaration of independence from Spain, in 1811, has been one of constant dissensions, dictatorships, and wars. The Constitution of Nov. 25, 1870, is modeled on that of the United States, but is more centralized. It vests the legislative authority in a Congress of two Houses, a Senate and a Chamber of Deputies, elected by universal manhood suffrage, and the executive authority is entrusted to a president, elected for a term of four years, with five ministers. The president now in office is Dr. Eligio Ayala (assumed office on Aug. 15, 1924), and the present premier is Señor Manuel Penna. Since 1870 the country, though nominally independent, has been virtually under Brazilian control, its area having been much reduced by conquest.

The capital, Asuncion (founded 1535), has a population of approximately 100,000. Other important towns are: Villarrica (26,000); Concepcion (15,000); Encarnacion (12,500); Luque (15,000); and Carapegná (15,000).

Paraguay is an agricultural and pastoral country, its high plateaus being admirably suited for grazing. Stock-raising, lumbering, cotton- and tobacco-growing, and the gathering of *yerba maté,* or Paragnay tea, a natural product of the forests, are the principal industries. The chief exports are hides, timber, cattle, *yerba maté,* oranges, and tobacco.

According to United States Trade Commissioner W. L. Schurtz, Paraguay is

> a land of wonderful opportunity....Ten million dollars in American money has thus far been invested in the little republic, but millions more of American capital would find a profitable return there....
>
> Experiments have proved that more cotton to the acre can be raised on Paraguayan soil than on any other soil. . .
>
> Oranges in Paraguay grow wild. You would not believe that only one out of every 100 oranges produced in Paraguay ever is eaten. But it is not. Billions of oranges lie on the ground and rot.

Roman Catholicism is the established religion, but others are guaranteed full liberty by the Constitution. Education is free and nominally compulsory, but is backward because so long neglected. At least 60 per cent of the people are illiterate.

It has been very difficult to obtain any reliable information with regard to the measures taken for the suppression of intemperance in the country. Señor Enrique Solano Lopez, son and grandson of two famous dictators of Paraguay, sends to the Managing Editor of the STANDARD ENCYCLOPEDIA translations of an edict of 1598 and a decree of 1842. The former reads:

January 1st 1598.

EDICT AGAINST THOSE WHO DRINK TOO MUCH WINE.

Captain Hernandarias de Saavedra, chief general and supreme justice in all this governmental district [*gubernación*] of the River Plate for His Majesty King Phillip, our Lord, &c., &c.

Inasmuch as it has come to his knowledge that among some of the residents of this city there is great disorder, that by reason of being so far outside of the good demeanor and duties that correspond to them that they get intoxicated and become drunk, drinking wine too extravagantly, forming gatherings and crowds in certain houses of this city and surroundings, and that they are accustomed to do this so much that they are found lying in the streets and highways without consciousness and that besides this, being drunk, they dare and have great effrontery to commit many disgraceful things, and that from such drunkenness there result, besides giving bad example in the republic, very grievous sins by which God our Lord and his Majesty are very badly served, besides that they besmirch and stain the noble and chief people of the city by reason of the ill fame that spreads through this province and outside of it, and as to shamelessness so excessive it is necessary to apply a remedy, he said: That he commanded and commands that no person, or persons, have the daring to form groups or gatherings in their houses, or farms, to drink wine, under the penalty that he who does so, and said gathering shall be found in his house, shall be banished from this city for all the days of his life, as an infamous person, and as a man who cares little for his honor, and he who shall be found intoxicated and drunk with wine shall suffer as penalty that they shall put him on a lean horse, bareback, his hands tied and his feet also tied, and naked from the waist upward, and give him two hundred stripes through the public streets of this city with the voice of the town crier manifesting his dishonor, in order that his infamy may be public, with the warning (to the officers of the law) that to those who shall do contrary to this, he will execute said penalty without increase or diminution of the sentence, nor any other writ or warrant, but alone through the publication of this edict, which he commands to be heralded publicly, that it may come to the notice of all and that no one may pretend ignorance; and as he thus provided and ordered I sign the same in his name. Dated in Asuncion the first day of January, one thousand five hundred and ninety eight years.

HERNANDARIAS DE SAAVEDRA
By order of the General
JUAN COMTERO
Notary Public and of the Cabildo

The latter reads:

DECREE REGULATING THE POLICE IN THE YEAR 1842

Art. 19. Any person who shall appear drunk in public places shall be subject to a fine of eight dollars, and double that amount for the second offence. If he shall commit a third offence the government will determine a suitable penalty.

Art. 20. If those who become publicly drunken are insolvent they shall be turned over at once to some person who may know how to restrain and subject them in some useful occupation or exercise and if they are minors, their parents shall pay the fines mentioned in the preceding article, and on the third offence the government will determine the proper penalty.

[This "proper penalty" in practise was banishment to a penal colony in the Chaco.]

Given in Asuncion, Capital of the Republic of Paraguay June 27th, 1842.

Consuls { CARLOS ANTONIO LOPEZ
{ MARIANO ROQUE ALONSO
DOMINGO FRANCISCO SANCHEZ
Secretary

Señor Lopez writes concerning the present laws:

It may be affirmed that prior to the War of 1865-70 there did not exist in Paraguay either drunkards, or idlers, or tramps. How the tendencies of the people have changed since that time! The imperfections of the present laws are such that the action of the police force does not reach the guilty.

Concerning the use of caña Señor Lopez says:

It is very cheap, and abundant, and very intoxicating. Beyond the "wakes" for the dead and *caharios*, held during Holy Week in commemoration of the Crucifixion, in both of which caña is taken with great freedom. I do not know of any special religious customs associated with drink.

Among the middle and upper classes the use of wine or beer with the midday and evening meals is practically universal, and there is no sentiment or public opinion against the use of liquors, but drunkenness is a misfortune.

The Rev. W. Barbrooke Grubb, pioneer missionary of the Church of England in the Paraguayan Chaco, and known as the "Pacificator of the Indians," says in his book "An Unknown People in an Unknown Land" (London, 1911):

Drunkenness is not one of their vices. Although various intoxicating liquors are made by the Chaco tribe and materials are abundant, they confine themselves to their use on festive occasions. The male adults alone are permitted to partake; the women and lads are not only debarred, but never even have the desire to taste intoxicants. They also use it at executions. . .

Their native beer, although intoxicating, is comparatively harmless.

American Consul Henry H. Balch states:

There are no records of the alcoholic production of the country, nor am I able to ascertain the amount of revenue derived from the local manufacture, as the liquor internal revenue is included with other internal revenue. Considerable cheap alcoholic liquors are produced in the country for local consumption. The people are great drinkers of caña, a form of brandy, or more probably rum, which is distilled from sugar cane juice. There are also two fairly large brewery plants which put up beer and also manufacture non-alcoholic drinks.

The Sunday Rest Law (effective Oct. 25, 1925) forbids the sale of alcoholic beverages on Sunday excepting wine and beer at lunch and dinner in hotels and restaurants.

The Women's Committee of the Paraguayan Red Cross has organized a campaign against the use of alcoholic beverages, and is carrying its propaganda into the schools. Similar work is being undertaken by the Women's Section of the Gimnasio Paragnayo, an educational institution.

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PARAHAOMA. The juice of the haoma or homa plant, the sacrificial offering of the Parsees. See SOMA.

PARDON or **BORDON.** A kind of palm-wine made by the natives of Benin, Southern Nigeria. It is produced from the sap of a tree of the same name, and formerly was drunk in the evening. Pali, another kind of palm-wine, was a morning beverage.

Compare PALI.

PARENT, MARIE. Belgian publisher and temperance advocate; born at Brussels, Dec. 20, 1853; educated at the Héger-Parent Institution. For a time she was a proof-reader in her father's printing-office, and some time later she became engaged in a similar business on her own account.

For a period of more than 35 years, Mlle. Parent has been one of the prominent leaders in the Belgian struggle against intemperance. She early achieved wide-spread recognition for her temperance writing and publishing. For one of her earlier pamphlets, written in 1884, entitled "Du Rôle de la Femme dans la Lutte contre L'Alcoolisme" ("The Part Played by Women in the Struggle Against Alcoholism"), she received a medal from the French Association Against the Abuse of Spirituous Liquors. Approximately 100,000 copies of this pamphlet were circulated in Belgium, and it was translated into four foreign languages. Another brochure entitled "Deux Compagnons" ("Two Companions") appeared a short time later.

Mlle. Parent was also extremely active in founding and editing temperance periodicals, the first of which, the *Petite Revue Belge*, appeared in 1890. Two others were the *Journal des Mères* (1898) and the *Journal des Écoliers* (1912). The first-named was founded for the purpose of showing mothers the means by which they might protect their children from the vice of alcoholism. It was awarded numerous medals, but its official support was greatly reduced, and Mlle. Parent, herself impoverished by the World War (1914-18), saved the existence of the publication only with great difficulty.

In 1900 Mlle. Parent founded the Alliance des Femmes contre l'Abus de l'Alcool, of which organization she is still president. The Alliance works largely among school-children, and publishes annually an illustrated antialcoholic almanac.

Mlle. Parent affiliated at an early age with the great pioneer temperance organization of Belgium, the Ligue Patriotique contre l'Alcoolisme. In the capacity of official delegate of that organization, she attended the International Congresses Against the Abuse of Alcoholic Drinks, held at Brussels in 1897 and at Paris in 1899. She was also a representative of the Alliance at the International Congresses Against Alcoholism held at Vienna (1901), Bremen (1903), Budapest (1905), and Milan (1913). At the majority of these gatherings she spoke upon the work accomplished by the women of Belgium in the fight against intemperance.

Recently Mlle. Parent organized a system of dramatic and moving-picture programs for the purpose of presenting more vividly to the school-children the dangers of intemperance. She resides in Brussels.

PARIS. See FRANCE.

PARKER, ALEXANDER BARR. Canadian temperance advocate; born at Granby, Quebec, Sept. 2, 1867; educated in the district schools, at Granby Academy, and at Montreal Business College. Since 1887 he has been associated with Henry Morgan & Co., Limited, department stores. He married Elizabeth Dennis, of Montreal, June 2, 1891.

About 1888 Parker became associated with the temperance movement, chiefly in connection with the work of the Royal Templars of Temperance. After serving in a number of local offices of that organization, he was chosen secretary of the District Council of Montreal. Since 1901 he has been Grand Secretary of the Grand Council of Quebec in the order.

Wherever his duties have called him Parker has endeavored to foster temperance sentiment and thus to help forward such temperance legislation as has been enacted in Canada. He resides at Westmount, a suburb of Montreal.

PARKER, BENJAMIN FRANKLIN. American soldier and temperance worker; born at Conneautville, Pa., July 27, 1839; died Jan. 24, 1912; educated in the public schools of Meadville, Pa., and at Meadville Academy. He moved to Wisconsin while still a youth and there learned carpentering. At the outbreak of the Civil War he enlisted in the Union Army as a private, and was commissioned second lieutenant in the Wisconsin Heavy Artillery in 1863. In 1869 he became an officer in the National Guard of Wisconsin, attaining the rank of lieutenant-colonel in the Third Regiment. During the Spanish-American War he served in Porto Rico under General Miles.

Immediately after the close of the Civil War he joined the Independent Order of Good Templars (I.O.G.T.) and in 1870 was elected District Chief Templar, becoming Grand Secretary of the Grand Lodge of Wisconsin in 1872. At the session of the International Supreme Lodge at Toronto in 1884 he was elected Right Worthy Grand Secretary. According to Samuel D. Hastings ("The People versus the Liquor Traffic," p. 4), Parker was the first person to suggest Prohibition through Constitutional amendment. In 1876 he recommended in his annual report to the Grand Lodge of Wisconsin the plan for petitioning the Legislature to submit to a vote of the people a Constitutional amendment to prohibit the manufacture and sale of intoxicating liquors for beverage uses. Little attention was paid to his suggestion at the time; but he repeated it in his report for 1877, and the executive committee of the Grand Lodge received it favorably. Petitions containing about 15,000 signatures asking for the submission of such an amendment were presented to the Legislature. The proposition was adopted, and the bill passed the lower house of the Legislature, but failed by one vote in the Senate. Colonel Parker was Grand Secretary of the Grand Lodge of Wisconsin I. O. G. T. for nearly 30 years, and Secretary of the International Supreme Lodge from 1884 until 1908.

PARKER, MARGARET ELEANOR (WALKER). A British temperance reformer; born at Haughton-le-Skerne, Durham, England, June 21, 1828; died at Dundee, Scotland, May 2, 1896. Miss Walker married Edward Parker, of Penketh, Lancashire, and with him removed to Dundee, where the rest of her life was spent.

Mrs. Parker's interest in temperance work dated from 1854, some three years after her marriage, in which year John B. Gough visited Dundee. Mrs. Parker and her husband were so impressed by a speech delivered by the great orator that they returned home convinced of the duty of personal abstinence. They emptied all their decanters and sent them to a salesroom. Mrs. Parker and her husband were early members of the Scotch branch of the Independent Order of Good Templars, and Mrs. Parker held several offices therein, including that of Grand Worthy Vice-Templar. Mrs. Parker visited the United States in 1875 as a delegate to the Supreme Lodge Session, and also represented the Scottish Grand Lodge at the Eighth National Temperance Convention, which met in Chicago, Ill., in June, 1875. Here she made the acquaintance of Mother Stewart, whom she strongly pressed to visit Great Britain. Mother Stewart visited England, Scotland, and Ireland with much success the following year. (See STEWART, ELIZA DANIEL.)

Upon her return to Scotland Mrs. Parker published an interesting account of her trip, under the title of "Six Happy Weeks Among the Americans." On April 21, 1876, she assisted in the foundation of the British Women's Temperance Association, of which organization she served as the first president (1876-78). As the accredited representative of the B. W. T. A., she delivered numerous temperance addresses throughout the United Kingdom, and in December, 1877, attended a conference of women in Edinburgh on the temperance question. When an attempt was made at Philadelphia, Pa., in June, 1876, to form an international Woman's Christian Temperance Union, Mrs. Parker was elected president. After her husband's



MRS. MARGARET ELEANOR PARKER

death (1887) Mrs. Parker made a second visit to America, where she attended the World's Temperance Convention at Chicago in 1893. Mrs. Parker was an able writer and an attractive platform speaker.

The centenary of the founding of the B. W. T. A. was marked by a special religious service at Mrs. Parker's grave in the Western Cemetery, Dundee, when Miss Dias, one of the original members of the Dundee organization, representing the Scottish headquarters, placed a laurel wreath on the memorial stone.

PARKER, WILLARD. American physician, alienist, and temperance advocate; born at Hillsboro, N. H., Sept. 2, 1800; died in New York city, April 25, 1884. He was educated at Harvard University (M.D. 1830). He became successively lecturer on anatomy in Vermont Medical College; professor of anatomy in Berkshire Medical College; professor of surgery in the Medical College of Cincinnati, and, after a period of foreign travel, he settled in New York city as professor of surgery in the College of Physicians and Surgeons. He was active in the organization of the New York Pathological Society and also of the New York Academy of Medicine, becoming its president in 1856.

The nature and destructive work of alcohol challenged Parker's attention, and he was a member of the board of trustees of the first inebriate asylum in America, namely that at Binghamton, N. Y., becoming its president in 1865. He was also first president of the AMERICAN ASSOCIATION FOR THE STUDY AND CURE OF INEBRIETY, to which he contributed a number of papers on injuries resulting from alcohol. In one of these he refuted in detail the claims of certain chemists and physiologists who had ascribed a food value to alcohol. His conclusion was that alcohol is nothing more than a narcotic-irritant poison, and that the de-



WILLARD PARKER

mand for it comes from a diseased condition of the nerves. He remarked:

> Asylums have taught us that inebriety is curable, that the depraved appetite is overcome when the diseased conditions which it depends upon are removed. When this whole subject shall be better understood, it will be a wise provision that the children in our schools be taught the character of alcohol and kindred poisons, that they may learn the dangers of indulgence and the wisdom of resisting the first temptation, as their only sure protection.

In an address delivered before the same body in 1875, Parker referred to the common delusion concerning alcohol thus:

> Alcohol is often spoken of as a stimulant, and as such, its use is sometimes recommended. The effect of a stimulant physiologically is to increase vital force, but this is not the effect of alcohol on the system of health. Air, sunlight, and food are stimulants, their action being such as to increase vital force, but not in such a manner as to produce afterwards a reaction.
>
> Alcohol, on the other hand, is an irritant—the peculiar excitement following its imbibition being simply the surface play of the violent struggle within, by which nature is trying to rid herself of it. The effect of a stimulant is to elevate temperature; that of alcohol, in health, to diminish temperature. . . Alcohol acts more as the whip and spur to the tired horse than as rest, food and grooming.

PARKES, EDMUND ALEXANDER. British physician; born at Bloxham, Oxfordshire, March 29, 1819; died at Bitterne, Hampshire, March 15, 1876. He was educated at Christ's College and University College, and held the following appointments: Assistant surgeon, University College Hospital (1842); physician at the same hospital (1849); professor of clinical medicine at University College (1849-60). In 1860 he was made professor emeritus. He was editor of the *British and Foreign Medico-Chirurgical Review*, 1852-55. In 1856 he organized hospitals in Turkey, and during 1860-63 he was professor of hygiene in the Army Medical Schools at Fort Pitt and Netley.

Parkes was regarded as the father of the school of preventive medicine which developed in England under his leadership and that of J. Simon, Sir Benjamin Ward Richardson, Sir. H. W. Acland, and Sir G. Buchanan, and was extended in Germany by Dr. Max von Pettenkofer.

Parkes conducted a series of valuable experiments with alcohol, results of which appeared in the *Proceedings of the Royal Society*. His reports included the following: "Effects of Ethyl Alcohol on the Human Body," discussing especially the effect of alcohol on respiration (vol. xviii); "Experiments on the Action of Claret on the Human Body" (vol. xix); "Experiments on the Effects of Alcohol and Exercise on the Elimination of Nitrogen, etc." (vol. xx); and "The Influence of Brandy on the Bodily Temperature, the Pulse, and the Respiration of Healthy men" (vol. xxii).

Parkes published, also, in 1874 reports on the spirits ration issued to the army during the Ashanti campaign. He found that

> entire abstinence from alcohol did not make the men more sickly as a whole, or more disposed to malarial fever. The marching powers of the teetotalers of both regiments were good.

Parkes anticipated Kraepelin's conclusions as to the depressant effect of alcohol (see his "Manual of Practical Hygiene," 1878), and he drafted the original form of the declaration signed in 1871 by nearly 300 leading London physicians, urging the greatest caution in prescribing alcohol (see MEDICAL DECLARATIONS AGAINST ALCOHOL). He was credited also with instituting a change in medical practise which resulted in a general decrease in the use of wine and spirits in hospitals.

Parkes was strongly opposed to the then prevalent idea that some form of alcoholic beverage was necessary in tropical climates, saying: "These [India and the West Indies] are precisely the climates where alcohol is most hurtful."

Although not an abstainer himself, Parkes's experimental evidence and influence were largely helpful to the temperance movement of his time.

In 1876 he founded in London the Parkes Museum of Hygiene, which, in 1888, was incorporated in the Sanitary Institute of Great Britain.

PARKES, Sir HENRY. Australian statesman and temperance advocate; born at Stoneleigh, Warwickshire, England, in 1815; died in Sydney, New South Wales, April 27, 1896. The son of a farmer in humble circumstances, he learned the turner's trade and followed it for some years in Birmingham, where he married, and whence, in 1839, he emigrated with his wife to New South Wales.

In Australia, he was successively a laborer, clerk in a store, and an ivory-turner. Conscious of the deficiencies of his education, he set himself resolutely to repair them, and was so successful that he developed an unusual gift for versification, and became a powerful leader-writer and a remarkable orator.

In 1842 he published his first volume of poems, entitled "Stolen Moments," which gained commendation from Tennyson. In 1849 he established a weekly paper, the *Empire*, which was afterward published as a daily. He now became active in politics. In 1854 he was elected to the Australian Parliament, and he was reelected several times. In 1861 he was sent to England as an immigration commissioner, and there adopted the principles of free trade. In 1866 he became Colonial Secretary. In 1872 he was made premier, and he held that position almost continuously until 1892. In 1882 and in 1883-84 he made extended visits to England. In 1889 he brought his great influence as premier to bear in favor of the union of the various colonies in the Australasian federation. He had long contributed time and energy to the promotion of popular education. For these and other valuable services he was made K.C.M.G. by Queen Victoria.

Sir Henry was always a strenuous advocate of temperance reform, especially of local option, steadily denying the right of the outlawed publicans to compensation. His Licensing Act of 1882 was a distinct advance, and included Sunday-closing and local-option features. His influence was so continuously against the liquor traffic that its supporters opposed him throughout his public career; yet, despite their constant attacks, he was five times premier of Australia, and his Parliamentary career was little short of a continuous triumph. The "Encyclopaedia Britannica" says "he may justly be called the Father of the Australian Commonwealth."

Besides several volumes of verse Parkes published "Federal Government of Australia" (1890, a collection of addresses), and "Fifty Years in the Making of Australian History," an autobiography.

PARKHURST, M(ATTHEW) M. American Methodist Episcopal clergyman and Prohibition advocate; born near Albion, Oswego County, New York, July 13, 1834; died at Greensboro, Alabama, Feb. 1, 1920. He was educated in the local public schools, Mexico (N. Y.) Academy, Falley Seminary, Syracuse University (M.A., 1868), Theological Seminary of Boston University (1859), and Mount Union College, Alliance, Ohio (D.D., 1879). He was twice married: (1) In 1860 to Theresa Monroe (d. 1872); and (2) to Mary A. C. Thomson, of Stirling, Scotland, Aug. 5, 1874.

Parkhurst entered the New England Conference of the Methodist Episcopal Church in 1860, and later held three pastorates in Massachusetts, at Worcester, Woburn, and Stoneham. In 1870 he was transferred to the Rock River Conference (Illinois), where he served until 1886, holding pastorates at Grace, First, Michigan Avenue, Wesley, Evanston Avenue, Rogers Park, and Fulton Street M. E. churches, all of which were located in the city of Chicago. From 1886 to 1890 he was a member of the Northwestern Indiana Conference, and for three years (1890-1893) he belonged to the Wisconsin Conference, serving pastorates at Summerfield and Milwaukee. In 1893 he was again transferred to the Rock River Conference, and remained there until in 1910, when he removed to Greensboro, Alabama, where he spent the rest of his life.

During the Civil War Parkhurst served as company commander of the 21st Regiment of the Massachusetts Volunteers, and was chaplain of the Massachusetts State Prison, Boston, in 1867.

He was for two years (1888-90) professor of practical theology at Depauw University, Greencastle, Indiana.

In 1873 he made a trip round the world, visiting the Holy Land, India, and China; he was a delegate to the World's Evangelical Alliance in Switzerland (1879) and to the Robert Raikes Sunday-school Centenary (1880). For several years he was president, trustee, and lecturer of the Board of Home and Foreign Missions in Chicago. He was a voluminous contributor to the newspapers and magazines, and was a popular lecturer.

Parkhurst was an ardent Prohibitionist throughout his life. For many years he was an aggressive advocate of temperance from pulpit and platform, and in the press. He early became affiliated with the Good Templar Order. He was a member of the International Grand Lodge, 1868-70, and Right Worthy Grand Chaplain in 1869. As superintendent of the Chicago District of the Anti-Saloon League (1898-1901) he won nation-wide recognition, and his efforts to suppress the sale of liquor to minors in that city, while he was president and superintendent of the Citizens' League of Chicago (1900-08), also brought him into prominence. He was one of the earliest supporters of the Prohibition ticket.

PARKS, FRANCES PRIDE. American temperance leader; born at Fairmont, Virginia (later West Virginia), Feb. 10, 1856; educated in the public and private schools of Virginia and West Virginia and at a normal training school at Fairmont. Miss Pride taught for four years (1874-78) in the Fairmont (W. Va.) High School. In 1882 she was married to Thomas Nelson Parks, lawyer and author, of Fairmont.

Mrs. Parks has been engaged in the work of the Woman's Christian Temperance Union since 1875. Becoming a member of that organization in West Virginia at the time of its inception, she was active in that body for many years. She participated in the local crusade in the State, led by Mother Stewart and sponsored by her personal friend, Mrs. Francis H. Pierpont, the wife of West Virginia's first governor. Following the crusade Mrs. Parks organized and held office in local Unions in Fairmont and Middleburne, W. Va.

In 1887, owing to her husband's failing health, Mrs. Parks went to Georgia, where she remained till 1894 and where she held official positions in the McLendon Union, Atlanta, was a member of the hostess committee for the National W. C. T. U. Convention at Atlanta in 1890, and was also a member of the State Executive Committee (1892-94). She served also as State Superintendent of Literature for the Georgia W. C. T. U. From 1894 to 1898 she made her home in Long Island, New York, where she was a member of the Northport Union.

In 1898 Mrs. Parks returned to West Virginia, where she was for six years State corresponding secretary and for four years State president. In 1904-08 she was editor of the *White Ribbon*, the official organ of the State Union.

Mrs. Parks was elected corresponding secretary of the National W. C. T. U. in November, 1908, and continued to serve as such until she retired in November, 1927, thus holding a national office in the Union longer than any other person excepting Miss Frances E. Willard. In 1925 she

served also as national superintendent of Organization.

On her retirement Mrs. Parks was the recipient of many honors and testimonials from her friends within and without the W. C. T. U. Further, in recognition of her services, she was appointed (Aug. 30, 1927) special representative of the National W. C. T. U. to the Pan-Pacific Women's Conference (to be held at Honolulu Aug. 9-19, 1928), of which gathering she was secretary, with headquarters in Detroit, Mich.

Mrs. Parks was an official delegate of the National W. C. T. U. to the Fourteenth Annual Convention of the National Council of Women, held at the Waldorf Astoria, in New York city, Dec. 5-10, 1927. She was also one of the official representatives of the National W. C. T. U. at the International Convention of the World League



MRS. FRANCES PRIDE PARKS

Against Alcoholism held at Toronto, Canada, Nov. 24-29, 1922, and at the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., Sept. 21-26, 1920.

PARR, JAMES TOLEFREE. English Methodist minister and temperance advocate; born at Oswestry, Salop, March 4, 1855. His father, also a Methodist minister, moved from circuit to circuit, and the family accompanied him. On the elder Parr's death, in 1866, his widow settled at Birkenhead, Cheshire. From 1866 to 1892 the family lived at Tranmere, and here James Tolefree was educated at the National School. Then followed a four-year clerkship in a Liverpool shipping office. During these years of clerical service he was also under the tutelage of his brother, the Rev. Theophilus Parr, M.A., of Edinburgh. In 1879 he married Julia Marsden, of Curucross, Sheffield. After due preparation he entered the Primitive Methodist ministry on probation at Leicester (1874-78). He was ordained in 1879, and held the following pastorates: Burton-on-Trent (1879-80), Sheffield (1880-83), Grantham (1883-86), Leeds (1886-90), Nottingham (1890-93), London, Surrey Chapel (1893-1901). He has always inculcated temperance in his preaching.

Impressed by the wreck and ruin being wrought by liquor, Parr signed the pledge at the age of thirteen. His interest in the temperance movement grew with the years, until he became identified with the larger organizations bearing on the regulation and suppression of the liquor traffic.

In 1901 Parr was chosen as missioner of the National Free Church Council, with which organization he is still identified (1928). From 1901 to 1909 he was instrumental in securing 8,000 pledges to total abstinence. He served as president of the National United Temperance Council in 1915 and 1916. In 1917 he was elected its chairman and vice-president of the United Kingdom Alliance, both of which responsible positions he still holds. He is also a member of the Executive Committee of the United Kingdom Alliance and of the National Temperance Federation. In 1909 and 1910 he was president of the National Union of Christian Endeavor, and in 1917 held a like office in the Primitive Methodist Conference.

PARREN, CALLIRRHOE (SIGANON). Greek journalist and temperance advocate; born at Retimo (Rethymnon), Crete, May 1, 1861; educated at St. Joseph's Convent and by private tutors. Miss Siganon married Jean Parren of Constantinople. Mrs. Parren was editor and directress of the *Ladies' Journal*. She was also the foundress of the Greek Women's Union, of the Greek Women's Professional League, and of the Lyceum Club. She has been president of the two last-named organizations. She has, also, been leader of the Franchise movement, foundress of the Women's National Council, and president for ten years of the legislative and journalistic sessions. She is directress of the *Journal* of the Lyceum Club.

Mrs. Parren has been active in temperance work in Greece, having founded a temperance group in Athens some years ago. Both in her *Journal* and the daily papers, she has written a number of articles against alcoholism, more particularly concerning the hereditary and transmissible maladies resulting from alcoholism.

PARRISH, CLARA. See WRIGHT, CLARA PARRISH.

PARRISH, JOSEPH. An American physician, alienist, and temperance advocate; born in Philadelphia, Pa., Nov. 11, 1818; died at Burlington, New Jersey, Jan. 15, 1891. He was educated at the University of Pennsylvania (M.D. 1844), and after his graduation settled at Burlington, N. J. In 1855 he returned to Philadelphia, and in the following year was appointed professor of obstetrics at Philadelphia Medical College. He resigned his chair after a short time to go abroad, and while in Rome his attention was directed to the imperfect management of the local insane hospital. By appealing to the Pope he was able to secure an amelioration of the conditions there. Upon his return to the United States in 1857 he was appointed superintendent of the Pennsylvania Training-School for Feeble-Minded Children, and this institution grew up under his management.

At the outbreak of the Civil War (1861) Parrish enlisted in the U. S. Sanitary Commission.

After the War he established, and conducted for

seven years (1867-73), a sanitarium for the treatment of alcoholic and opium inebriates at Media, Pa., and he was for two years (1873-75) in charge of the Maryland Inebriate Institute near Baltimore. In 1875 he opened another home for inebriates at Burlington, N. J., where he resided for the remainder of his life.

Parrish was one of the founders of the American Association for the Study and Cure of Inebriety (1870). In 1872 he accompanied Dr. Dodge to England to testify concerning inebriety and its treatment before the House of Commons. The committee was convened on Feb. 8, 1872, and sat for sixteen days, examining 21 witnesses, of whom Dr. Parrish was one. His testimony was quoted for many years as authoritative on the general subject of asylum treatment for inebriety. He was a member of numerous scientific and medical societies both in the United States and in Europe.

Next to Dr. J. E. Turner, Parrish was perhaps the most influential and active pioneer worker in the field of inebriety in America. Medical jurisprudence benefited largely through the editorial ability of the alienist. In 1848 he founded the *New Jersey Medical and Surgical Reporter*, and in 1876 he was chairman of the editorial committee which issued the *Quarterly Journal of Inebriety*, published at Hartford, Conn. He was the author of "Alcoholic Inebriety from a Medical Standpoint" (Philadelphia, 1883), "The Philosophy of Intemperance" (Philadelphia, 1871), and "The Pathology of Inebriety" (Maryland, 1874), as well as of a large number of scientific papers and addresses.

Although a Quaker by birth and sympathy, Parrish was vigorous both in agitating his views and in defending them against criticism, which was often of a personal nature and emanated from the religious and temperance press of his day.

PARSEES and **PARSEEISM.** See ZOROASTRIANISM.

PARSONS, BENJAMIN. English Congregational minister and temperance advocate; born at Nibley, Gloucestershire, Feb. 16, 1797; died at Ebley, Glos., Jan. 10, 1855. When he was six years of age, his father died, and the boy was apprenticed to a tailor, with whom he remained until 1815. In 1821 he became a student at the Cheshunt Theological Seminary in Hertfordshire, and in 1826 was ordained to the Congregational ministry and given his first pastorate at Ebley.

Parsons was an ardent politician, and, because of his radical views on various subjects, often became involved in controversies.

For many years Parsons was an able and earnest advocate of teetotalism. He was a frequent speaker at national and international temperance gatherings, and assisted in the formation of the United Kingdom Alliance, at Manchester, in 1853. He was the author of "Anti-Bacchus," an essay on the crimes, diseases, and other evils connected with the use of intoxicating beverages, which was awarded second prize in competition for a premium of £100, offered in 1838 by the New British and Foreign Temperance Society.

In 1851 he made a public statement in which he claimed that whereas sixteen years earlier he had been a nervous wreck, he was then, owing to total abstinence, in the best of health.

PARTING-CUP. (1) A drinking-cup having a handle on either side.

(2) A draft compounded of new ale and sherry, sweetened, to which soda-water is added immediately before drinking.

PARTON, JAMES. American author and temperance advocate; born at Canterbury, England, Feb. 9, 1822; died at Newburyport, Mass., U.S.A., Oct. 17, 1891. Brought to the United States in early youth, Parton was educated in the schools of New York city and White Plains, N. Y. He taught for a time in Philadelphia and New York, after which he became associated for three years with the *Home Journal*. Thereafter he devoted himself to literature. His first book, "Life of Horace Greeley" (1855), was eminently successful.

His views on drinking were summarized in his essays on "Smoking and Drinking," first published in the *Atlantic Monthly* in 1869, and issued in book form in 1882. In his essay on "Will the Coming Man Drink Wine?" he said:

> We all know that when we drink alcoholic liquor it affects the brain immediately. Most of us are aware, too, that it affects the brain injuriously, lessening at once its power to discern and discriminate. If I, at this ten A. M., full of interest in this subject, and eager to get my point of view of it on paper, were to drink a glass of the best port, Madeira, or sherry, or even a glass of lager-beer, I should lose the power to continue in two minutes; or, if I persisted in going on, I should be pretty sure to utter paradox and spurts of extravaganee, which would not bear the cold review of tomorrow morning.

Contrary to the sentiment expressed in this extract, however, it appears that Parton was not a teetotaler, for in the same essay (p. 95) he says:

> We drinkers have been in the habit, for many years, of playing off wine countries against the teetotalers; but even this argument fails us when we question the men who really know the wine countries. Alcohol appears to be as pernicious to man in Italy, France, and Southern Germany, where little is taken except in the form of wine, as it is in Sweden, Scotland, Russia, England, and the United States, where more fiery and powerful dilutions are usual.

In commenting upon drinking among young men, Parton said:

> A single certainty in a matter of so much importance is not to be despised. I can now say to young fellows who order a bottle of wine and flatter themselves that in so doing they approve themselves "jolly dogs," No, my lads, it is because you are dull dogs that you want wine You are forced to borrow excitement because you have squandered your natural gayety. The ordering of wine is a confession of insolvency. When we feel it necessary to "take something" at certain times of the day, we are in a similar condition to that of a merchant who every day, about the anxious hour of half past two [before the bank closes] has to run around to his neighbors borrowing credit.

PASCOE, JUAN NICANOR. Mexican Methodist Episcopal clergyman and temperance advocate; born at San Telmo, Ixtapán del Oro, Aug. 18, 1887; educated at the Instituto Científico y Literario, Toluca, Palmore College, Chihuahua, Wesleyan College, San Luis Potosí, Mexico, and Vanderbilt University, Nashville, Tenn., U.S.A. (B.D. 1915). He married Elizabeth Strozzi, of Monterey, Nuevo Leon, in 1916. He entered the ministry of the Methodist Episcopal Church, South, serving pastorates in Mexico City, 1915-18, Chihuahua, 1918-22, and at Saltillo, Coahuila, since 1922.

Pascoe joined a temperance society and signed the abstinence pledge in 1905. This society was organized by the Methodist Church, South, in connection with Palmore College. Since that time he has been a total abstainer, and has worked for temperance wherever he has been located. He entered active temperance work in 1921 as secretary of the Antialcoholic League of the State of Chi-

huahua to uphold the local Congress in its fight in favor of Prohibition. He attended the Sixteenth International Congress Against Alcoholism, held at Lausanne, Switzerland, in 1921; and at the sessions of the Executive Committee of the World League Against Alcoholism held in connection with that meeting he was elected a member of that committee as representative of Mexico. He attended, also, the International Convention of the World League Against Alcoholism held at Toronto, Canada, in November, 1922.

PASSIAUW. A fermented beverage made by natives of Guiana in the seventeenth century from cassava bread and Indian corn. It spoiled quickly and was used within four or five days (De Vries, "Voyages from Holland to America").

PASSOVER WINE. See COMMUNION WINE.

PASTORELLO, DOMENICO G. M. Italian engineer, aviator, and temperance worker; born at Padua Jan. 18, 1887; educated in the classical and polytechnical schools, and in the Milan Polytechnic Institution (Dr. Eng., 1911). In 1912 he married Margherita Carazzolo, of Montagnana. In 1912-13 he was employed in building Government roads in Calabria. During the World War (1914-18) he served for four years in the Italian air force, receiving three military medals, and after the War he was engaged in the construction of houses in Venice (1919-21).

An ardent temperance worker from childhood, Pastorello was actively associated with the Padua League against Alcohol during 1907-09 and with the Good Templar Order in Milan during 1909-10. For many years he contributed antialcohol articles to the Italian press and in recent years he has devoted especial attention to the refutation of misleading statements about the failure of American Prohibition. He has also been engaged in an editorial capacity on the antialcohol periodicals *Bene Sociale* ("Social Welfare"), organ of the Italian Antialcohol League (1910-14), and *Contro l'Alcoolismo* ("Against Alcoholism"), the "moderationist" journal (1919-22).

Pastorello was present at the Sixteenth International Congress Against Alcoholism which was held at Lausanne in 1921, and, with the help of the International Bureau Against Alcoholism, founded a temperance bureau, the National Italian Secretariate Against Alcoholism *(Segretariato Nazionale Italiano contro l'Alcoolismo)*, of which he has since served as director. In this position he has endeavored to interest medical and educational circles in renewing the fight against alcoholism in Italy. In 1922 he organized temperance meetings in Milan, Florence, Padua, and Sienna, and succeeded in forming temperance organizations in various cities of the country. In May of the same year he attended the First National Italian Health Congress, at which alcoholism was one of the subjects discussed; and in the following year he was active in the establishment by the Secretariate of a plant at Padua for the manufacture of non-alcoholic grape-juice, and in the inauguration of a monthly temperance periodical, *Balilla*, of which he served as editor for six months in 1924. During 1923 Pastorello's work was consolidated by the formation of the Italian Central Committee Against Alcoholism *(Comitato Centrale Italiano contro l'Alcoolismo)*. See ITALY; SEGRETARIATO NAZIONALE ITALIANO CONTRO L'ALCOOLISMO. In 1926 he attended the Eighteenth International Congress Against Alcoholism, held at Tartu (Dorpat).

Pastorello resides at Cesare Correnti, Milan (107).

PATENT MEDICINES AND ALCOHOL. Prominent among the purposes to which alcohol has been put, particularly in the United States, has been the preparation of patent and proprietary medicines. This use of alcohol originated with the discovery by "quack" doctors that remedies containing either a stimulant or a sedative having no curative properties other than the temporary alleviation of pain obtained a ready sale among the ignorant and credulous. The popularity of so-called "patent" medicines began with the Reconstruction period immediately following the Civil War; and it increased with such rapidity that at the beginning of the twentieth century 50,000 patent preparations were on the market, and the enormous sum of $75,000,000 was spent annually in the purchase of them by the public. Tens of thousands of workers were employed in bottling factories. "Sarsaparillas" and "specifics" which cost fifteen to twenty cents to manufacture retailed for a dollar. Many pioneers in the business were millionaires. The sale of cure-alls had become a staple of the drug trade and a menace to the national health.

Various public health departments had deplored the evil, and one or two States had dealt with it legally but ineffectually, when it was overwhelmingly brought to the attention of the American people in a series of articles on "The Great American Fraud," written by Samuel Hopkins Adams for *Collier's Weekly* in 1905-07. Resultant agitation was largely responsible for the passage of the Federal Food and Drugs Act, which went into effect in 1907 and which required the labels on patent-medicine trade packages to reveal the true nature of their contents. Although this law was subject to an adverse decision by the Supreme Court, which partly nullified its effectiveness, the purveyors of patent medicines speedily found themselves forced to take out liquor licenses, to change their formulas, or to go out of business. Many accepted the final alternative, and for a decade the sale of nostrums sank into comparative desuetude.

The patent medicine, so named from the registration of its trade-mark with the U. S. Patent Office, professed to cure all human ills, from yellow fever and spinal meningitis to rheumatism and chilblains, and frequently possessed an alcoholic content of over 20 per cent by volume. Its use was habit-forming, and caused intoxication and, not infrequently, death. In many cases, particularly diseases of the kidneys, it aggravated the affliction it was supposed to cure.

While claims on the labels of nostrums were extravagant, their formulas were secret and often amounted to scarcely more than alcohol and colored water with as little as ½ per cent of medication. These were advertised as entirely harmless "vegetable compounds" containing "no alcohol"; non-intoxicating "stings"; strengthening "bitters"; and, with supreme effrontery, "effective treatments for the alcohol habit." The alcohol present was described as "Cologne spirit," or represented as barely sufficient to "hold in solution the extracted medicinal properties of the barks,

HOSTETTER'S BITTERS



(ACTUAL SIZE)

This Bottle of "Hostetter's Bitters" contains as much Alcohol as these two flasks of raw Whiskey!


ACTUAL SIZE

"MEDICINE DRUNK" NOW

Compound Containing 25 Per Cent. Of Alcohol Popular At Danville.

700 BOTTLES SOLD IN TWO DAYS

More Arrests This Week For Intoxication Than In January—Sale Permitted By Dry Laws.

Danville, Va., Feb. 23.—So great has become the demand here for a certain proprietary medicine which contains 25 per cent. alcohol, that the city Police Department has laid the condition before the Prohibition Commissioner. An investigation has just led to the discovery that during Saturday and Sunday more than 700 bottles were sold in Danville and Schoolfield.

The police had to deal with more drunkards this week than during the entire month of January and each man admitted that he became intoxicated on the medicine.

A local druggist has written to the Commissioner asking if the sale of the medicine is legitimate and the Rev. J. Sidney Peters[illegible] if there was no proviso [illegible]

THE POSTAL TELEGRAPH-CABLE COMPANY

NIGHT LETTERGRAM

MARCH 5,1917

CHIEF OF POLICE , DANVILLE , VA.

PLEASE WIRE AMERICAN MEDICAL ASSOCIATION, CHICAGO, COLLECT, NAME OF PROPRIETARY MEDICINE CONTAINING TWENTY-FIVE PER CENT ALCOHOL RESPONSIBLE FOR SEVERAL CASES INTOXICATION AS REPORTED IN BALTIMORE PAPER.

P A I D.

AMERICAN MEDICAL ASSOCIATION.

POSTAL TELEGRAPH - COMMERCIAL CABLES

TELEGRAM

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DANVILLE VA MAR 6-17

AMA MED ASSN

NAME MEDICINE HOSTETTER BITTERS

J R BELL,CHIEF POLICE

[An Educational Exhibit by the American Medical Association.—B1]

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POSTER OF THE AMERICAN MEDICAL ASSOCIATION

PATENT MEDICINES AND ALCOHOL

roots, herbs, and seeds contained therein," or more habitually ignored entirely. By laboratory analysis these medicinal properties were usually found to consist of such ingredients as nutmeg, coumarin, ginger, wild cherry, aromatic balsam, juniper, cardamom, buckthorn, glycerin, horseweed, boneset, cubebs, and potassium iodid, frequently in infinitesimal proportions.

Later, when the Food and Drugs Act was passed, the alcoholic content was greatly reduced; and the cure-all was made more laxative and taken out of the beverage class by the addition of senna or similar bitter drugs. Where patent medicines contained no medicinal property other than the alcohol, they were required by the Internal Revenue Department to pay a rectifier's tax, which placed them frankly in the category with whisky and gin. In fact, such nostrums as Duffy's Malt Whiskey and Hostetter's Bitters were regularly sold over the saloon bar.

Before they were required to conform to the Pure Food Law, some of the more widely sold patent and proprietary medicines contained the following percentages of alcohol by volume:

Warner's Vinegar Bitters	6.1
Kilmer's Swamproot	8.5
Howe's Arabian Tonic	13.2
Greene's Nervura	17.2
Hood's Sarsaparilla	18.8
Schenck's Sea Weed Tonic	19.5
Lydia Pinkham's Vegetable Compound	20.6
Paine's Celery Compound	21.0
Burdock's Blood Bitters	25.2
Ayer's Sarsaparilla	26.2
Dr. Hartman's Peruna	28.5
Atwood's Quinine Tonic Bitters	29.2
Warner's Safe Tonic Bitters	35.7
Hostetter's Bitters	44.3
Richardson's Sherry Wine Bitters	47.5

Many who took these "tonics" were aware of their contents; but the great majority believed them to be bona-fide remedies for the diseases enumerated on their wrappers. Family physicians sounded warnings, and health commissioners launched campaigns of education, but were powerless against the avalanche of advertising and the many specious testimonials put out by the purveyors.

The Government, however, became aware of the menace; and in 1905 the Department of the Interior, through its acting commissioner, wrote to its Indian Agents:

> In connection with this investigation, please give particular attention to the proprietary medicines and other compounds which the traders keep in stock, with special reference to the liability of their misuse by Indians on account of the alcohol which they contain.
>
> The sale of Peruna, which is on the lists of several traders, is hereby absolutely prohibited. As a medicine, something else can be substituted; as an intoxicant, it has been found too tempting and effective. Anything of the sort, under another name, which is found to lead to intoxication, you will please report to this office.

The Department's prohibition was timely. In many parts of the country patent-medicine intoxication was common, and delirium tremens from the same cause not unheard of. In the Prohibition States of Maine and Kansas and in No-license counties in the South, where whisky was difficult to obtain, this condition was particularly prevalent. Unwittingly, too, respectable citizens became inebriated from the consumption of Peruna, Jamaica ginger, and Kidney Specific, while women of temperance principles found in Lydia Pinkham's and Paine's compounds a stimulant unsuspectedly akin to the cocktail. Chronic alcoholism of clergymen from patent medicines was even recorded.

Sales of "specifics" were largely created and kept at a profitable level by newspaper advertising, adorned with photographs and "unsolicited" testimonials. The advertising appropriations of such leaders of the industry as the Lydia E. Pinkham Company, Greene's Nervura, and Dr. Hartman's Peruna amounted annually to $1,000,000 or more. The larger newspapers received yearly from $50,000 to $100,000 of these appropriations; the smaller papers, proportionate sums. As newspapers seldom printed anything uncomplimentary to advertisers, the nostrum manufacturers found this association most advantageous. In time they grew powerful enough to throttle the press further with a form of contract which stipulated that if any State or national laws harmful to the advertising company's interests were enacted, or if any reading matter harmful to its interests appeared in the paper, the contract would be abrogated. As these contracts were too valuable to be lost, the patent-medicine manufacturers thus secured the press as their ally against both legislation and unfavorable agitation.

A moiety of the testimonials were honestly written by persons who believed themselves cured. Not a few were prompted by stereotyped letters from the medicine company, which the testifier merely filled in with his symptoms and an expression of gratitude. Some companies had an arrangement whereby the public was invited to correspond with testimonial writers, and for every letter of inquiry answered the testifier received a stipulated sum. Again, the newspaper hangers-on were used to secure recommendations from politicians and public men. Photographs were "doctored" and letters written in good faith to "confidential advisers" were sold by thousands to "letter brokers" for exploitation by other firms.

Until the passage of the Food and Drugs Act, the trade package itself, with its extravagant claims, was a conspicuous means of advertisement. This law, however, prohibited any false or misleading statement on the trade package regarding the composition and source of the medicine or its curative effects. It also required on the package a declaration of the presence and amount of acetanalid, alcohol, cannabis indica, chloral hydrate, chloroform, cocain, eucain, heroin, morphin, and opium.

As revised to meet the new statute's requirements, the label of one "specific," which had formerly been guaranteed to cure dysentery, neuralgia, rheumatism, and colds, with no mention made of intoxicating content, now admitted the presence of 8/10 of a grain of opium to each fluid ounce and 40 per cent alcohol by volume, and mildly commended itself as an "emergency medicine" for "acute pains." Another, which had persistently claimed to cure heart-failure, dyspepsia, and rheumatism, was now highly recommended as "assisting Nature" in averting slight derangements."

The Drugs Act forced many patent-medicine manufacturers into bankruptcy. Wholesale drug houses which had handled a car-load or two of "tonics" a month now scarcely disposed of a car-load a year: some retired on their profits; others parried and evaded and finally changed their formulas to conform to the law; still others sought

a European market for their products. Meanwhile the Proprietary Association of America, the industry's trade organization, through the newspapers it controlled, used every means in its power to protest the rigors of the law and protect the business interests of its members.

Despite its efforts, between 1910 and 1920 the patent-medicine industry was at a low ebb; but in the latter year it gained unexpected impetus from the passage of the Eighteenth Amendment and the Volstead Act, which closed the ordinary channels through which drinkers obtained liquor. New nostrums, known as "home remedies," now sprung up, while many of the old-time "favorites" persisted. In the former class may be mentioned the following with their respective percentages of alcohol: Lyko, 20; Tona-Vin, 18; Vita-Pep, 16. In the latter, Swamp Root, which in 1923 contained 9 per cent alcohol; Lydia Pinkham's Vegetable Compound, 15; Hood's Sarsaparilla, 16½; Tanlac, 18; Hostetter's Bitters, 25; Peruna, 12. In 1927, however, Peruna contained 18 per cent of alcohol, and the senna which had been included to remove it from the beverage class had been withdrawn. While the Government's inadequate enforcement agencies were employed in combating bootlegging and smuggling, the way was quietly being paved for the rehabilitation of patent medicines. (A considerable number of cases of intoxication from Hostetter's Bitters occurred in Danville, Va., in 1917.)

Between 1900 and 1925 the United States Census Bureau officially ascribed 57,000 deaths to alcoholism and cirrhosis of the liver (a disease usually caused by chronic alcoholism). These figures did not include the rapidly mounting percentage of deaths indirectly due to liquor. Although the majority of deaths recorded were undoubtedly due to bootleg liquor, Dr. Arthur J. Cramp, Director of the American Medical Association's Bureau of Investigation, recognizing the menace to public health in the rehabilitated patent medicine, in 1927 declared his personal opinion upon the subject to be as follows:

> I am firmly convinced that there is more alcohol consumed in the form of alcoholic "patent medicines" today than in the form of bootleg liquor, and that many of the people who are consuming this are ardent supporters of the Eighteenth Amendment and the Volstead Act. So far as I have been able to discover, there has been no serious effort made on the part of the government to suppress the sale of "patent medicines" that contain alcohol and are insufficiently medicated to prevent their use as beverages. The medical profession has repeatedly called attention to this state of affairs.

The editors of the STANDARD ENCYCLOPEDIA are indebted to Dr. Cramp for most of the material upon which the present article is based. Reference should also be made to some very effective posters issued as educational exhibits by the American Medical Association. One of these is reproduced on an accompanying page.

BIBLIOGRAPHY.—Samuel Hopkins Adams, *The Great American Fraud*, Chicago, 1905-12; Matthias Nicoll, Jr., *Consideration of Deaths from Alcohol in the U. S. in Relation to the Public Health* (paper read at the 25th Annual Conference of the State and Territorial Health Officers with the Public Health Service, May 21, 1927, Washington, D. C.); *Nostrums and Quackery*, Chicago, 1921; *The Propaganda of Reform*, in *Journal of American Medical Association*, Oct. 22, 1927; James B. Dunn, *Proprietary Medicines* (Leaflet No. 27, published by the National Temperance Society), New York, n. d.

PATON, JOHN G. See NEW HEBRIDES.

PATTERSON, FREDERICK WILLIAM. Canadian Baptist clergyman and temperance worker; born at St. John, New Brunswick, Canada, July 18, 1877; educated in that city. After due preparation he was ordained to the ministry of the Baptist Church. In 1916 McMaster University, Toronto, conferred upon him the degree of D.D. At the present time he is pastor of the First Baptist Church of Winnipeg, Manitoba.

Patterson has been in the forefront of the battle for Prohibition in Canada. He was editor of the *Searchlight*, the organ of the Alberta Temperance and Moral Reform League, during the Alberta campaign in 1915; was also chairman of the publicity and advertising committee in the same campaign; has been enlisted as a platform man in Prohibition campaigns in British Columbia and Manitoba; and has been invited to assist in the campaign of the United Temperance Committees in Great Britain. When the liquor men imported C. A. Windle, editor of the *Iconoclast*, to assist in the Alberta campaign, Dr. Patterson met him successfully five times in joint debates before audiences ranging up to 7,000.

PATTERSON, JAMES ALBERT. American Presbyterian minister and temperance worker; born near Dayton, Ohio, Oct. 19, 1864; died at a summer camp near Manistee, Michigan, July 18, 1923. He was educated at Heidelberg University, Tiffin, Ohio (A.B. 1891), and at McCormick Theological Seminary, Chicago, Ill. (1894), and was granted an honorary D. D. degree by Miami University, Oxford, Ohio, in 1900. He was twice married: (1) To Miss Mildred T. Allen, of Tiffin, O., on July 18, 1904; and (2) to Miss Mary Grimes, of Napoleon, O. While attending the Seminary Patterson supplied the Reformed Presbyterian Church of Bloomville, Ohio. Ordained to the ministry of the Presbyterian denomination in 1894, he held pastorates in Ohio at Fostoria (four years), Sydney (four years), and Central Presbyterian Church, Columbus (seven years).

While pastor at the Central Presbyterian Church, Columbus, Patterson, who had long been interested in temperance reform, became president of the Ohio Anti-Saloon League (1907-09). Here he was so successful that he was called to the superintendency of the Anti-Saloon League of New York, where he developed a quite remarkable genius for leadership of men and direction of affairs.

Patterson was both attractive and magnetic as a platform orator. He was quick, apt, and often disconcerting in repartee, and had an unusually full vocabulary. His tenure of office with the New York A.-S. L. was during the stage of no-license campaigning under the Raines Law. He engaged in what was practically a hand-to-hand encounter with the wets in a guerrilla warfare, and was very successful in that work.

He retired from the superintendency in 1913, and resumed ministerial work, becoming pastor of the large First Presbyterian Church of Franklin, Pa., where he remained till February, 1920, when he accepted a call to the First Presbyterian Church at New Castle, Pa. A serious illness in the spring of 1923, brought on by overwork, caused him to seek recuperation at a camp on Portage Lake, but his quest of health proved unsuccessful.

PATTERSON, ROBERT JAMES. Irish Presbyterian clergyman and founder of the CATCH-MY-PAL TOTAL ABSTINENCE UNION; born at Ballymoy-

er, Whitecross, County Armagh, Jan. 1, 1868; educated at the Model School, Newry; Aravon School, Bray; Rathmines School, Dublin; and at Trinity College, Dublin University (B.A., LL.B. 1890). On Aug. 31, 1892, he married May Wiltshire, of London. On Sept. 29 following he was ordained to the ministry of the Presbyterian Church and subsequently held pastorates at the Mall Presbyterian Church, Armagh (1892-1909) and Crumlin Road Presbyterian Church, Belfast (1919). At the former church there were fourteen publicans on the roll of membership.

All through his ministry in Armagh Patterson was a strong advocate of temperance and social reform, and his many and varied experiences among drinkers and drunkards constituted a fitting apprenticeship for the work which he took upon himself when he launched the "Catch-my-Pal" movement in 1909. At that time he resigned his pastorate in order to devote his entire time to temperance work. He traveled widely in the United Kingdom, Canada, and the United States, in the interest of his organization. During the World War (1914-18), under the auspices of the Young Men's Christian Association, he conducted a special "Catch-my-pal" campaign among the British soldiers in the great camps of England. In 1912 he published the book entitled "Catch-My-Pal, A Story of Good Samaritanship." An American edition of this work was published in 1914 under the title "The Happy Art of Catching Men."

Patterson has been active in temperance propaganda work in Ireland and Scotland by occasional missions covering about three months in each year. In June, 1927, he received an unsolicited invitation from the Australian Prohibition Council to conduct a pledge-signing campaign throughout the Commonwealth. He accepted the invitation, and, at the time of writing, the campaign is still in progress. He resides at The Manse, Mt. Clifton, Belfast.

PATTON, HENRY DUDLEY. American educator, lawyer, and Prohibition leader; born near Fayette City, Pa., July 28, 1845; died at Waynesburg, Pa., Dec. 8, 1922. After studying at Fayette City Academy, he served in the winter as principal of the public schools of Allenport, Pa., and West Middletown, Pa. During the summer he studied at Millsboro Normal School, Southwestern Normal School, and Pennsylvania State Normal School, Westfield (1864-69). Following his graduation from Waynesburg College, in 1872, he was elected vice-president of that institution, holding the chair of English there for four years. He married Lucy V. Ingram, of Waynesburg, on Sept. 14, 1875. From 1876 to 1881 he was principal of Eclectic Institute, Jersey Shore, Pa. On Jan. 7, 1884, he was admitted to the bar, and in 1890 graduated from Franklin and Marshall Theological Seminary. A member of the Luzerne County (Pa.) bar, he was for several years a member of the law firm of Patton & Nichols.

In 1879 Patton joined the Prohibition party, and two years later gave up his teaching to enter Prohibition field work. He made his first Prohibition speech at New Wilmington, Pa., on Aug. 25, 1881, and from that time until his death was recognized as one of the leading temperance orators of the State. Patton was an elector on the Dow ticket in 1880, a delegate to the national Prohibition conference in Chicago in August, 1882,

a delegate to the national Prohibition conventions of 1884 and 1892, and was also annually the delegate to the Prohibition State (Pa.) conventions. In 1890 he was elected chairman of the State Central Committee of the Prohibition party of Pennsylvania, to which office he was annually re-elected for several years.

In 1911 Waynesburg College conferred upon him the degree of Ph.D.

Patton took an active interest in the cause of Prohibition until the last year of his life, when his health failed him.



HENRY DUDLEY PATTON

PATTON, ROBERT BRADEN. An American United Presbyterian clergyman and Prohibition advocate; born at Cadiz, Ohio, Sept. 13, 1855; died in Columbus, Ohio, Feb. 1, 1924. He was educated at Wooster (Ohio) University (A.M. 1884) and Princeton Theological Seminary, N. J., and pursued postgraduate studies in the universities of New Jersey, U. S. A., and Berlin, Germany, until 1885. In 1902 he received the honorary degree of D.D. from Franklin College. Ordained to the ministry of the United Presbyterian Church, he served a short pastorate at Mt. Perry, Ohio, and then was transferred to Columbus, where he became pastor of First United Presbyterian Church, and later of Fair Avenue Church. He spent 22 years in the service of those two churches, divided into terms of nine and thirteen years respectively. He was fraternal commissioner from the United Presbyterian Church of North America to the General Synod of the Evangelical Lutheran Church of the United States at Sunbury, Pa., in 1907.

Throughout his quarter-century in the pastorate Patton preached and lectured incessantly against the liquor traffic. For long years he witnessed in the capital city of Ohio the abominations that center in the saloon, and also the subserviency of the two great political parties to that unpatriotic, un-American institution. He and Dr. PURLEY A. BAKER were pastors in Columbus and associated in

temperance work before either of them had any idea of surrendering the pastoral office to give themselves exclusively to the work of the Anti-Saloon League. In March, 1909, Patton became editor of the department of Scientific Temperance of the *American Issue*. Five years later he was made field secretary, continuing to be a contributor to the *American Issue*. As field secretary he took part in various State campaigns, in Ohio, Illinois, Massachusetts, and Michigan.

Patton was a vigorous and graceful writer. At home in every field of controversy with the liquor propaganda, special studies of the scientific aspects of the temperance question rendered him particularly useful in that department.

At the time of his death he was, and had been for several years, a valued member of the staff of the STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM.

PATTON, ROBERT HOWARD. American lawyer and Prohibition advocate; born at Auburn, Ill., Jan. 18, 1860; educated in the public schools of his native place and at Illinois Wesleyan University (B.S. 1883; M.S. 1886). He was admitted to the Illinois bar in 1885, and has since practised in Springfield, Ill. He married Mary E. Gordon, of that city, in 1886.

Patton is a strong temperance advocate, and was an active member of the Prohibition party for many years. He was a delegate to many conventions of the party, and was the author and proposer of the Single Issue platform, adopted at the Pittsburgh Convention in 1896. At this convention, also, he declined the vice-presidential nomination. He was temporary chairman of the National Convention held at Columbus, Ohio, in 1908, at which time he declined the nomination for the Presidency. He was, also, permanent chairman of the National Convention held at St. Paul, Minn., in 1916. He prepared the original draft of the Illinois Local-option Law. Patton was the candidate of the Prohibition party for the governorship of Illinois in 1904, and was elected to the National chairmanship of the party in the same year, but he declined the office. He has served as chairman of the Illinois State Committee since 1912, and has been a member of the Prohibition party National Executive Committee during the same period.

PAULIST FATHERS. See CONGREGATION OF THE MISSIONARY PRIESTS OF ST. PAUL THE APOSTLE.

PAULSON, HENRY PETER. Swedish-American painter, paperhanger, and temperance worker; born at Helsingborg, Sweden, Sept. 22, 1866; educated in the grammar schools of his native place. He emigrated to America in 1889, locating in Omaha, Nebr. In 1899 he removed to Somerville, Mass. He married Christina Anderson of Helsingborg in 1891.

Paulson became an active worker in the temperance cause at an early age, becoming a member of the Independent Order of Good Templars of Helsingborg in 1881, where he presided, at the age of sixteen, as Chief Templar in a lodge of 250 members. In 1887 he became a member of the Swedish Grand Lodge I. O. G. T., and in 1900 of the Eastern Scandinavian Grand Lodge I. O. G. T. of Massachusetts, of which he has served as Grand Counselor, Grand Chief Templar (for two terms), and is now (1927) Grand Superintendent of Legislation. He received the International Supreme Lodge degree in 1900, and attended one session of the Supreme Lodge, held at Copenhagen in 1920. He was a delegate of the Eastern Scandinavian Lodge at four sessions of the National Grand Lodge, and served as Vice National Superintendent of Temperance Education of that body for three years. He was commissioned as Special Deputy National Chief Templar in 1916 by the National Grand Lodge. He has been a steady, persistent worker in his subordinate lodge for more than 40 years. He was a representative from the Eastern Scandinavian Grand Lodge of Massachusetts to the International Supreme Lodge sessions held at Philadelphia, Pa., in 1927.

PAUPERISM AND DRINK. Liquor has long been placed by economic experts among the chief causes of poverty. In the United States the Government census returns do not give the causes of pauperism, but statistics are available for several of the States. Among the latter, Massachusetts has for many years presented figures on this question that have been accepted as thoroughly reliable. An act of the Massachusetts Legislature in 1894 directed the Bureau of Statistics of Labor "to ascertain, from all sources available, the facts and statistics showing the number of commitments to all institutions, penal and charitable, resulting from the use or abuse of intoxicating liquors. . . "

In accordance with this mandate, Mr. Horace G. Wadlin, Chief of the Bureau of the Statistics of Labor, conducted an investigation occupying twelve successive months, the results of which were given in the Twenty Sixth Annual Report of the Bureau of the Commonwealth of Massachusetts, Dec. 31, 1896.

The Report stated that 3,230 cases of pauperism had been investigated with the purpose of ascertaining the number of commitments to Massachusetts charitable institutions resulting from the use or abuse of intoxicating liquors, and the number of paupers whose present condition could be traced to the use or abuse of intoxicating liquors by themselves, by their parents, guardians, or others.

It was found that of the 3,230 paupers, 505 were excessive drinkers, of whom 477 were males, and 28 females. Drinkers of lesser degree numbered 1,603, of whom 1,490 were males and 113 females. The total abstainers numbered 866, of whom 499 were males and 417 females. The teetotal paupers were principally children. The male abstainers represented 17.05 per cent of the total male paupers, 2,633. The female abstainers constituted 69.85 per cent of the total female paupers, 597.

More than 50 per cent of the paupers were from Suffolk County, which contains the city of Boston. Of these, numbering 1,812, a large preponderance being males, 309 were excessive drinkers. The agricultural counties (Berkshire and Franklin) returned only a very small number of paupers.

The Report showed, also, that of 47.74 per cent of the paupers one or both parents had been intemperate; 25.91 per cent, one or both abstainers; while concerning 26.35 per cent no reliable information as to the habits of the parents was available.

Of the alien or naturalized paupers the largest

number, 1,222 came from Ireland, 992 reporting that they used intoxicants. The Irish total abstainers numbered 153. From England came 260, of whom 110 attributed their pauperism to drink; 58 were abstainers.

The Report showed further that, as regards the kinds of liquor used, lager beer and other malt liquors were in the ascendency, the total number of instances of such use being 3,720, as against 1,584 instances of the use of spirits and 535 of wine.

The Committee of Fifty found that 37 per cent of all pauperism and a considerably larger percentage of poverty were due to drink.

According to the "Cyclopedia of Temperance, Prohibition, and Public Morals," "a straw vote of nearly 20,000 destitute and homeless men, taken by the Charity Organization on the streets of New York city showed that 60 per cent of these men ascribed their destitution to intemperance."

As long ago as 1863 the Secretary of State of New York reported that during that year the number of paupers relieved was 261,252, or 1 pauper to every 15 inhabitants throughout the State, and that on examination into the history of such paupers, made by a competent committee, seven eighths of them were found to have been reduced to their low and degraded condition directly or indirectly through intemperance.

In 1880 the Commissioners of Charity and Correction for the city of New York stated in their report that

> The causes of pauperism . . . have received careful and thorough investigation. . . Many reasons for this painful and rapidly increasing pauperism . . . have been assigned, but that which takes precedence above and beyond all others is the curse of intemperance. . . The statistics of almshouses . . . attest this dark and gloomy fact.

Among individual writers upon pauperism, Dr. Howard Crosby, of New York, declared (The *Voice*, Dec. 9, 1886):

> I have been watching for 35 years, and in all my investigations among the poor, I never yet found a family borne down by poverty that did not owe its fall to rum.

Mr. William Murray, who was for many years superintendent of the Kings County Almshouse, Brooklyn, N. Y., said, "My opinion is that liquor is the principal cause of pauperism."

Estimates of the percentage of pauperism occasioned by drink have been given at various times by the undermentioned towns:

Albany, N. Y.		.9
Bowling Green, Ohio		.9
Hamilton, Ohio		75.
Lanesboro, Mass.		.9
Lima, Pa.	Not less than	80.
Meadville, Pa.		66.
Minneapolis, Minn.	At least	75-85.
North Brookfield, Mass.	Fully	66.
St. Charles, Mo.		
Shelby, N. C.	At least	
Worcester, Mass.	Males	90.
" "	Females	70.

General William Booth, of the Salvation Army, laid stress upon drink as one of the great causes of the wide-spread poverty existing in London.

The Convocation of Canterbury reported about ten or twelve years ago that at least 75 per cent of the occupants of English workhouses and a large proportion of those receiving outdoor relief had "become pensioners on the public directly or indirectly through drunkenness . . ."

In the Edinburgh city poorhouse, in 1864, 611 persons were housed,

and it was found that among them all there was not a single abstainer and that 407 of them had been reduced to their impoverished condition through drink.

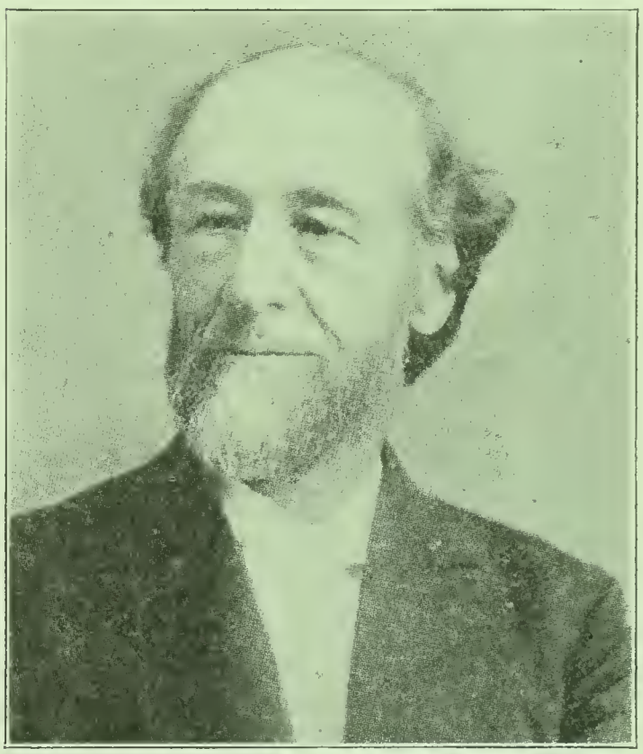
In January, 1879, the Lord Provost of Glasgow stated that he had administered relief to the distressed in that city; that he had asked every applicant if he was a teetotaler, and had found that not one teetotaler had come before him for relief.

Since the adoption of National Prohibition in America the reduction of pauperism throughout the States bears conclusive testimony to the fact that in the interdiction of the use of alcoholic beverages one of the principal causes of poverty and pauperism has been removed.

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PAXTON, ANDREW. See LAW AND ORDER LEAGUES.

PAYNE, CHARLES HENRY. American Methodist Episcopal clergyman, educator, and Prohibition advocate; born at Taunton, Mass., Oct. 24,



REV. CHARLES HENRY PAYNE

1830; died at Clifton Springs, N. Y., May 5, 1899. He was educated at Wesleyan University, Middletown, Conn. (A.B. 1856), and after a course in theology at the Biblical Institute, Concord, N. H., he entered the ministry of the Methodist Episcopal Church in 1857. He was married the same year. He served pastorates at Fall River, Mass., Providence, R. I., Brooklyn, N. Y., Philadelphia, Pa., and Cincinnati, O. In 1876 he became president of Ohio Wesleyan University, and held that office until 1888, when he was chosen corresponding secretary of the Board of Education of the Methodist Episcopal Church, with headquarters in New York city. Elected to the General Conference of 1880, he served in all the sessions of that body until the

end of his life. He was a delegate to the Methodist Ecumenical Conference, held in London, England, in 1881. He traveled extensively, making careful observations of social and religious conditions in Egypt, Syria, Asia Minor, and countries of Europe.

Payne was a forceful and popular lecturer on a wide variety of topics, placing special emphasis on the prohibition of the liquor traffic and kindred reform movements. For many years a Republican in politics, he at length joined the Prohibition party, and, under its auspices, took an active part in a number of campaigns. He wrote much for the periodical press, and published a number of pamphlets, among which were the following: "Duty of the Pulpit Against the Liquor Traffic"; "The Social Glass and Christian Obligations"; and "Daniel, The Uncompromising Young Man." His volume of lectures, entitled "Guides and Guards in Character Building," had a large sale in England as well as in America.

PAYSON, EDWARD. See SIXTY-NINE SOCIETY.

PEACH BRANDY. A liquor distilled from the fermented juice of the peach. Formerly peach brandy was made in most of the States of the United States, the total annual production sometimes exceeding 152,000 gallons.

PEAR CIDER. Another name for PERRY.

PEARSON, ALICE G. LEWIS. An American teacher and temperance reformer; born at Albion, Iowa, Oct. 10, 1871; educated in the public schools of Albion (Ia.); Albion Seminary; Penn College, Oskaloosa, Ia. (B. A. 1894, M. A. 1897); and Bryn Mawr College Graduate School, Bryn Mawr, Pa. Miss Lewis taught in the public school at Oskaloosa, Ia. (1897-98), Des Moines (Ia.) High School (1898-1905), and Friends' Girls' School at Tokyo, Japan (1905-24). In 1922 she was married in Tokyo, Japan, to William L. Pearson, Ph. D., of Wichita, Kansas.

Mrs. Pearson has been affiliated with the work of the Woman's Christian Temperance Union since 1885. During the past quarter of a century she has held the following offices in the Union: Superintendent of Suffrage, Iowa W. C. T. U. (1904-05); member of the Foreign Auxiliary, W. C. T. U. of Japan (1905-24); twice president of the Japanese W.C.T.U. (1922-24); trustee for many years of the W. C. T. U. Rescue Home; trustee of the National W. C. T. U. of Japan (1920-24). For several years she was reporter to the annual volume of "Christian Movement in Japan" on the progress in temperance. Since 1926 Mrs. Pearson has been identified with the W. C. T. U. at Pasadena, California, where she now resides.

PEARSON, MINNIE LAURA (WILLIAMS). American teacher and temperance worker; born at Glover, Vermont, Jan. 4, 1857; died at Newport, Vt., May 27, 1925. Miss Williams was educated at Glover Institute and St. Johnsbury Academy. She taught in Vermont from 1877 to 1880, when she removed to Iowa and taught there for two years. In 1882 she returned to her native State and continued teaching until 1887. She then was employed as an accountant for six years (1887-93). In 1894 she married Samuel Howe Pearson, of Coventry, Vt.

Mrs. Pearson had been active in temperance work since 1883, when she joined the Woman's Christian Temperance Union. She served as superintendent of Scientific Temperance Instruction for Orleans County for five years, county secretary, 1891-1901, and as county president 1901-23. From 1908 to 1913 she was State corresponding secretary of the Vermont W. C. T. U., and in the latter year she was elected State president, serving until 1920. From 1920 till her death she was vice-president at large of the State organization.

PEARSON, SAMUEL FREEMAN. American sheriff and temperance evangelist; born at Roxbury, Mass., July 16, 1841; died at Portland, Me., Aug. 6, 1902. He was educated in the public schools of Roxbury and Chelsea, and at a business college in Boston. In 1862 he enlisted in the Fortieth Regiment, Massachusetts Volunteers, and served until the close of the Civil War, when he entered the employ of a mercantile firm in Boston. Later he became a real-estate broker. In 1865 he married Elvira L. P. Merrill.



REV. SAMUEL FREEMAN PEARSON

Through the solicitation of a woman friend at a dinner party, Pearson was induced to take his first glass of wine. He acquired the drink habit, lost his business, and became a common drunkard. His famous lecture, entitled "Seven Years in Hell," told of his experiences during that period. In 1872 he went to Portland, Me., and in 1874 was induced by a friend to attend the old Allen Mission, where he signed the temperance pledge, experienced religious conversion, and became associated with J. K. Osgood in his work of establishing temperance-reform clubs, in various parts of New England. A little later he began systematic personal work among the poor and unfortunate of the city, especially those addicted to the drink habit. In this work he was ably assisted by his wife. In 1878 he opened a mission in a small hall, with a dry-goods box for a platform and a wash-stand for a pulpit. The mission prospered and was soon removed to a better location on Congress Street, where it became known as the "Gospel Temperance Mission"

and did a vast amount of relief work in connection with its religious services. He took many sick and needy men into his own home, and personally cared for them until they were restored to health, or death relieved their sufferings. His wife rendered similar service to women taken from the haunts of vice.

In 1879 Pearson was ordained to the Gospel ministry at the famous Old Orchard camp-ground, ministers of several denominations taking part in the service. In 1886-87 he spent several months in England, Scotland, and Ireland lecturing on temperance, and securing more than 100,000 pledges. In 1900 he was nominated by the Prohibition party for the office of sheriff of Cumberland County on a platform which announced: "The Prohibitory law can be enforced. The Prohibitory law ought to be enforced. If elected, God helping me, I will enforce the Prohibitory law." His candidacy was endorsed by the better elements of both the old parties, not a few of them being the survivors of the sturdy campaigners who had secured the Maine Law, nearly half a century earlier, under the leadership of NEAL DOW. Pearson was elected by a plurality of 463 votes. The battle that followed became historic. Sheriff Pearson had to encounter not only the liquor-dealers of Portland and Cumberland County, but practically the wet forces of the whole country. A volume would scarcely suffice to catalog the cellars, pits, and other underground places where stocks of liquor were stored away, and the thousand and one disguises assumed by the dealers in their determined attempts to evade the law and defy the sheriff. The most serious of all his tasks was undoubtedly the finding of deputies who could not be bought even at the enormous sums which the lawless elements stood ready to pay. Even when his force of fearless and incorruptible men had been secured, a swarm of the hirelings of the traffic dogged their footsteps and sent warnings to places about to be raided. Overcoming most of these difficulties the sheriff made it impossible to buy a glass of intoxicating liquor over a bar in the city of Portland. Unfortunately the strain was too much for the tireless officer. His health began to fail; his medical advisers ordered him into the country for a rest; but death claimed him in his sixty-second year.

The report of the criminal department of the sheriff's office at the close of the year 1901 is a rarely interesting document, the opening statement of which pays a high tribute to the deputy sheriffs, announcing, among other things, that

> During the entire year every deputy has averaged about fifteen hours on duty for every day, and on many days the entire force or part of them have been on duty during eighteen and twenty hours.

The report shows that 4,816 search warrants were served by the deputies, and that there were 927 seizures, covering 6,566 gallons of soft liquors [beer and ale], and 2,987 gallons of hard liquors. A further noteworthy item in the report reads as follows:

> There has been paid into the County Treasury from fines paid in the Superior Court during the year the sum of twenty-five thousand, four hundred twenty-nine dollars thirty-one cents ($25,429.21.)

PEDDIE, ALEXANDER. Scotch physician and pioneer advocate of the treatment of inebriety as a disease; born at Bristo Manse, Edinburgh, June 3, 1810; died Jan. 19, 1907. Educated at the high school and University of Edinburgh (M. D. and L. R. C. S. 1835; F. R. C. P. 1845) and in Paris in 1830 became apprentice to Dr. James Syme in the surgical hospital of Minto House. In 1837 he was appointed medical officer of Minto House, where he carried on clinical teaching for fifteen years. He became a member of the Royal College of Physicians in 1845, and 33 years later was elected its president (1878). He was also a Fellow of the Royal Society of Edinburgh.

Peddie attracted much attention (1854) by condemning the treatment of delirium tremens with spirits and opium. Four years later he urged that inebriety was a form of insanity which required individual medical and legal treatment. These views, presented with great spirit and vigor, although sharply contradicted, were recognized and adopted by many persons. In 1872 he testified before the Select Committee of the House of Commons on the Control and Management of Habitual Drunkards, and later at the departmental inquiry held at Edinburgh. In 1876 and 1877 he had a spirited controversy on inebriety as a disease with Dr. James Bucknill, an English authority on insanity, who denied all evidence of disease in inebriety. These papers were reprinted and were the beginning of literature published on the subject in Scotland. Peddie was an honorary member of the British Society for the Study of Inebriety, which published some of his papers. He wrote, also, scientific papers on other subjects in the Edinburgh medical journals; and his oration (1890) at the Harveian Society, "Dr. John Brown, His Life and Work, with Sketches of Syme in the Old Minto House Days," was later expanded into a volume. He was the author, also, of "Recollections of Dr. John Brown, Author of 'Rab and His Friends'" (1893).

PEDERSSON, LARS. See PETRI, LAURENTIUS.

PEEKE, HEWSON LINDSLEY. American lawyer and Prohibition advocate; born at South Bend, Ind., April 20, 1861; educated in the common schools of Owasco, N. Y., Davenport, Ia., Chicago, Ill., and at Williams College (A.B. 1882). Admitted to the bar in 1883 he took up his residence at Sandusky, Ohio, where he has been in practise since 1885.

Peeke joined the Good Templars early in his career (in 1902 he was chosen Grand Chief Templar of the Ohio Grand Lodge). On attaining his majority he became affiliated with the Prohibition party and cast his first vote for its candidates. He has been the nominee of that party for Congress and the Supreme Court of Ohio. In 1901 he formed a corporation to publish the *Cornerstone*, as the organ of the Prohibition party in Ohio. He was several times either temporary or permanent chairman of the State Convention, and since 1912 he has been a member of the National Committee. He was one of the leaders of the movement to merge the Prohibition party with the new National party, at the Chicago Convention in March, 1918. He is the author of a valuable history of Erie County, Ohio, and of some comprehensive articles on the history of Prohibition.

PEEL, ARTHUR WELLESLEY PEEL, 1st Viscount. English statesman; born Aug. 3, 1829; died at Sandy, Bedfordshire, Oct. 24, 1912. The fifth son of the famous Sir Robert Peel, he was educated at Eton and Balliol College, Oxford. In 1862 he married Adelaide Dugdale, of Merevale Hall and Blyth Hall, Warwickshire. After an unsuccessful contest at Coventry in 1863, he was elected to Parliament as Liberal member for War-

wick, in 1865, and he retained his seat until 1895. During his 30 years of service in the House of Commons, he served as Parliamentary Secretary to the Poor Law Board (1868-71), secretary to the Board of Trade (1871-72), Patronage Secretary to the Treasury (1873-74), and in 1880 became Under Secretary to the Home Office (1880-84). In 1884 he was elected Speaker of the House of Commons, and he was thrice reelected to the post, serving until April 8, 1895. His terms as Speaker were coincident with some of the most memorable epochs in the history of the House of Commons, and he was ranked by common consent as one of the greatest to hold that important position.

Upon retirement from the Speakership he was created a viscount, and was granted a life-pension of £4,000 annually. In July, 1895, he was presented with the freedom of the City of London.

In April, 1896, Lord Peel was appointed chairman of a Royal Commission to inquire into the operation of the licensing laws. Prior to this important appointment he had not been conspicuous for any pronounced public action in regard to the licensing question, his post as Speaker precluding any partizanship in the matter. However, both temperance and pro-liquor forces greeted Lord Peel's appointment with satisfaction, so great was the general confidence in him. After sitting for 123 days, extending over nearly three years, and after no fewer than 260 witnesses had been heard, the Commission presented its report, (July 27, 1899), which had been awaited with intense interest. The Commission could not agree on its recommendations, so Lord Peel, together with eight of his colleagues, finding that he could not agree with the proposals of the majority (which unduly favored the "trade"), issued the famous "Peel Minority Report," one of the most important documents in the history of temperance legislation. The Peel Report brought to light a considerable number of serious abuses, and urged the immediate reduction of the number of licensed houses. It also advocated that all ante-1869 beerhouses and all "off" wine and spirit licenses be placed under the full control of the justices, and urged that the licensing authority be reconstituted. Some of the reforms suggested, such as the reduction of the hours of Sunday-opening, were embodied in the Licensing Acts of 1902 and 1904 and in other legislation. The contention that compensation to liquor-dealers driven out of business should come out of the pockets of the taxpayers was dealt a death-blow by the Minority Report, and the whole question of liquor laws and their administration was placed on a new plane. Mr. Asquith's Licensing Bill of 1908 was substantially based upon Lord Peel's recommendations.

The impetus given to the cause of advanced temperance legislation by the efforts of Lord Peel was remarkable. The practical side of his recommendations did much to win public opinion to the temperance cause, and thousands of people who had formerly held aloof now joined in an effort to enact more stringent liquor-license laws. Once he had publicly committed himself to the cause, he worked for its advancement untiringly, rendering it invaluable assistance by his numerous public addresses throughout the United Kingdom. He gave strong support to the Asquith Licensing Bill of 1908 in the House of Lords, and continued to exhibit the keenest interest in the temperance reform struggle down to the closing years of his life. The doctrine of local option was incorporated into his temperance creed, and one of his last recorded utterances was a strong expression of his conviction that localities should be allowed to settle the liquor problem for themselves.

Temperance reformers throughout the world will long hold Lord Peel's name and work in grateful remembrance.

PEET, BEAUMELLE (ROCKWELL) STURTEVANT. American temperance worker; born at Cornwall, Vt., in 1840; died at Piedmont, Oakland, Calif., Jan. 23, 1921. Miss Rockwell was educated at a ladies' seminary in Burlington, Vt., graduating in 1858, and in Middlebury. In 1866 she married Ethan Allen Sturtevant (d. 1878).

Mrs. Sturtevant was among the first to join the Vermont Woman's Christian Temperance Union after its organization. At its second annual meeting, in 1876, she was appointed State recording secretary and State organizer, and she held both offices for four years. In 1882 she married E. W. Peet, of San Francisco, whither she moved with her husband.

In California she was soon chosen president (1885) of Alameda County W. C. T. U.; and under her leadership the membership increased so rapidly that the organization became the second largest county Union in the United States. She continued in office till 1891 in which year she was made president of the California W. C. T. U., retaining this position for seventeen years (1891-1907), during which she often attended the sessions of the State Legislature as lobbyist for her organization. From 1884 to 1891 she had been first vice-president of the State W. C. T. U. On her retirement from the presidency she still remained on the State Board as superintendent of Legislative work until 1911. After that date, however, she continued her temperance work on various lines. In 1909 she was influential in securing the passage of the Anti-Race Track Gambling Law.

As a young woman Mrs. Peet had been very active in woman-suffrage work and she continued her activities in this field until 1911, when the women of California were enfranchised.

Under the Purity Law Mrs. Peet succeeded in raising the age of consent to eighteen years.

Mrs. Peet was the originator of the Congress of Reforms in 1902. This body, which met annually at Pacific Grove in midsummer, was divided into three sections: civic, social, and domestic.

For several years prior to her death Mrs. Peet resided at Oakland, Calif.

PEG-DRINKING. See DRINKING TO PINS OR TO PEGS.

PEIRCE, ISAAC NEWTON. American temperance pioneer; born at London Grove, Pa., April 13, 1823; date of death unknown. In 1831 he removed with his family to New York city, where at the age of twelve he was apprenticed to a veneer-maker. He worked at this trade for five years, continuing his education at night in order to prepare himself for teaching. In 1838 he opened up a night-school for adult colored people, and in 1840 he moved to Ohio, where he taught in the winter and worked on a farm in the summer near the village of Alliance.

At this time the Washingtonian movement was

spreading over the country and Peirce began to take an active part in the temperance cause, in which he first became interested when as a boy of ten he had signed the total-abstinence pledge. He arranged temperance meetings and secured popular lecturers as speakers, among whom were A. R. Williams, one of the Baltimore Washingtonians, and Henry Chance, popularly known as the "Buckeye Broadaxe."

Peirce first became interested in the Independent Order of Good Templars in 1852 through reading the columns of the *Lily*, published by Mrs. Amelia Bloomer, of Seneca Falls, N. Y. Recognizing its value, he instituted a lodge of the Order in Alliance, of which he was made Grand Worthy Templar. In 1853 he removed to Lancaster, Pa., where he continued his Good Templar activities, organizing Lancaster Lodge No. 9; and three years later he settled in Darby, Pa., where he organized Relief Lodge, No. 28. From this time forward he devoted much of his time to the Order, forming new lodges, revising the rituals, and serving the cause of temperance in general. He introduced Good Templary to Philadelphia, instituting Mount Vernon Lodge, No. 37, in 1856; and he organized the first lodge in New Jersey (1864) and instituted the Grand Lodge of that State in 1867. In 1864 he was a member of the ritual committee of the Grand Lodge and his report on the degree work was adopted by that body in 1867.

Peirce filled many offices in the Order, and was its first historian, his book "The History of the Independent Order of Good Templars" being published in Philadelphia in 1869.

PELAEZ, ANTOLÍN LOPEZ. Spanish prelate and temperance leader; born Aug. 30, 1868; died December, 1918. He was educated in the Seminary of Astorga and other institutions, from which he received doctorates in theology and law. After serving for some years as parish priest, university professor, and canon, he was appointed bishop of Jaca (1904). Previous to his consecration, he had been appointed King's Senator in the Cortes, or national Parliament, and had taken active part in discussions there. In 1913 he was made archbishop of Tarragona, thereby becoming primate of Spain.

Archbishop Pelaez wrote much against alcoholism, including pastoral letters to be read in the churches, and special admonitions to the clergy to abstain from intoxicants. In the normal schools and in the Seminary of Aspirants to the Priesthood he held numerous public conferences against the use of alcohol. A large number of the leading Spanish periodicals published articles from his pen on the same subject.

The Archbishop also gave his approval and assistance to the Antialcoholic League of Spain *(Liga Antialcohólica Española)*, and was a contributor to its organ, *El Abstemio*.

Besides his articles and pamphlets on the temperance question, Archbishop Pelaez was the author of a considerable list of books covering a wide variety of subjects. He was a member of a number of literary and scientific societies.

PELARGONIC ETHER. See Ethyl Pelargonate.

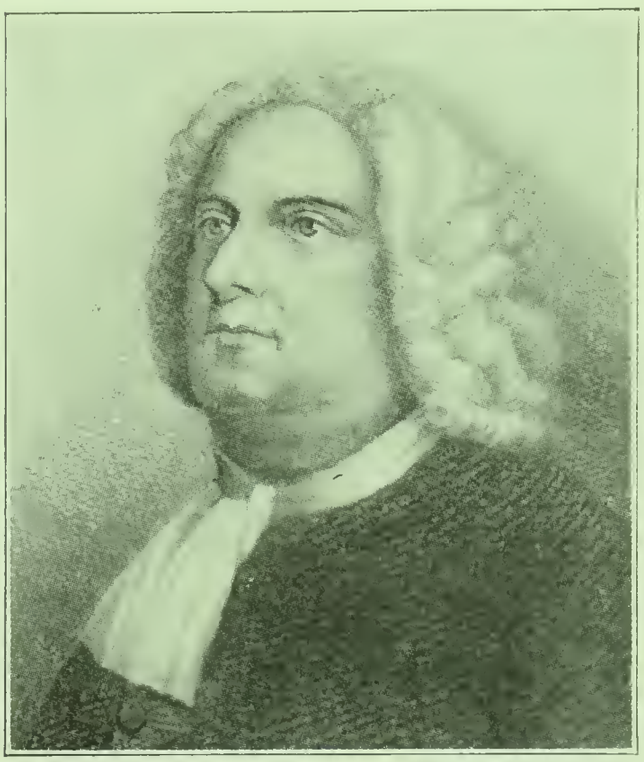
PELLITORY or **PELLITORY-OF-SPAIN.** A perennial Spanish herb *(Anacyclus pyrethrum)* whose pungent roots have a sweetish acrid taste. It is an irritant which strongly excites the flow of saliva. It was formerly suggested as an ingredient of artificially produced cheap beer. The herb is sometimes called "Alexander's-foot."

See Adulteration, vol. i. p. 54.

PEMBA. See Zanzibar Protectorate.

PENANG. See Straits Settlements.

PENN, WILLIAM. English Quaker and founder of Pennsylvania, U.S.A.; born in London, Oct. 14, 1644; died at Ruscombe, Berkshire, July 30, 1718. He received his earlier education at Wanstead, Essex. Sent to Christ Church, Oxford, at the age of fifteen, he was expelled from the university for accepting the Quaker doctrine; and his father, Admiral Sir William Penn, sent him to France, hoping that the gaiety of French life would alter his views. After serving in the Dutch War, he returned to England in 1664. Two years later



WILLIAM PENN

his father sent him to the Penn estates, near Cork, Ireland, where he was imprisoned for attending a Quaker meeting. From this time he was an avowed Quaker, becoming a preacher (1668) and a powerful controversial writer. Thrown into the Tower for his "Sandy Foundation Shaken," he wrote there his most popular book, "No Cross, No Crown," a vindication of himself which, combined with the assistance of the Duke of York, his father's old friend and commander, contributed after nine months to his liberation. In 1670 Admiral Penn died, leaving his son an estate of about £1,500 a year. In September, 1670, he was again imprisoned, and in 1671 was sent to Newgate for six months. Taking advantage of the Indulgence for making preaching-tours, he visited Holland and Germany, where he advocated Quakerism.

Penn was twice married: (1) to Gulielma Maria Springett, in 1672 (d. 1694); and (2) to Hannah Callowhill, of Bristol, in 1696.

In 1675 he became part proprietor of West Jer-

sey, and in 1681 inherited his father's claim against the Crown for $80,000, in settlement of which the Government granted him territory in North America, including what is now Pennsylvania. He desired to establish a home for the Quakers, and in 1682 sailed for America with a number of them. In November, 1682, Penn held his famous interview with the Indians, and also planned and founded the city of Philadelphia. After governing Pennsylvania wisely for two years, he returned to England (1684), where he endeavored to aid the persecuted Quakers. His influence with James II (formerly Duke of York) secured the release in 1686 of all persons imprisoned for their religious views (including 1,200 Quakers). After the accession of William III, Penn was thrice accused of treason and was deprived of the government of Pennsylvania (1692) but was finally acquitted (1693) and his authority was restored (1694).

In 1699 he again visited Pennsylvania, where he altered his unworkable constitution. He mitigated the evils of slavery somewhat, but still held negro slaves himself. Departing for England, after giving Philadelphia a city charter (Oct. 25, 1701), his last years were embittered by boundary disputes and financial embarrassments. In 1708 he spent nine months in the Fleet Prison.

Dr. Harry Malcolm Chalfant, in his book "Father Penn and John Barleycorn" (Harrisburg, Pa., 1920), throws some interesting light on William Penn in relation to the liquor situation in the early days of Pennsylvania. On page fifteen of his book we find the following paragraph:

> Penn deplored the excessive use of strong liquor, but drank it in moderation, and had no hesitancy in promoting it as a commercial proposition. He thought he saw on the banks of the Delaware river a land that could in course of time be made to rival France in the production of rare wines, and hence he zealously urged the importation and cultivation of grape vines. He hoped to see within a brief time the colony flourishing with great and productive vineyards, but his ambitions in this particular direction were never realized.

When building his Pennsylvania mansion at Pennsbury, Bucks County, Penn included a brewhouse, a picture of which is here reproduced. How long it stood, what its product was, and what consequences resulted therefrom can not now be stated; but history does record the fact that his son William became addicted to the use of strong drink and later brought great distress to the elder Penn.

Soon after his arrival in America Penn began the work of establishing a law making body for his colony. In November, 1682, he urged the enactment of laws designed to prevent drunkenness, the sale of rum to the Indians, and the adulteration of liquor. One of the first laws recommended by him and enacted by the Colonial Legislature was one which aimed to put the Indian under absolute Prohibition.

PENNSYLVANIA. One of the thirteen original States of the United States of America, bounded on the north by Lake Erie and New York, on the east by New York and New Jersey, on the south by Delaware, Maryland, and West Virginia, and on the west by West Virginia and Ohio; area, 45,126 square miles; population (1926), 9,613,570. The Capital is Harrisburg (pop. 84,600), and the principal cities are Philadelphia (2,008,000), Pittsburgh (637,000), Scranton (143,000), and Reading (114,000).

Historical Summary. The first settlements in Pennsylvania were made by the Swedes and the Dutch. The former established a colony at Upland in 1638, and the Dutch, driving out the Swedes in 1655, built a number of small trading-posts in the lower valley of the Delaware River, which they occupied until they, in turn, were driven out by the English under the Duke of York in 1681. The real settlers, however, were English Quakers under William Penn, who had secured a grant of land in America from Charles II, in repayment of a debt the King owed his father. Penn sent out bands of settlers, and he himself arrived in America on Oct. 27, 1682, locating at what is now Chester. Shortly afterward the Quaker Assembly met and framed the "Great Law, or Body of Laws" (Dec. 7), on the idea that Pennsylvania should be a Christian State on a Quaker model. Philadelphia was founded the same year, and in two years had a population of 2,500.

Settlement by William Penn

With regard to the name of the State, Penn's own account, according to the "Encyclopaedia Britannica" (11th ed., xxi. 101), is that he suggested "Sylvania," that the King added the "Penn" in honor of his father, and that although he (William Penn) "strenuously objected, and even tried to bribe the secretaries, he could not get the name altered."

Penn made treaties with the Indians and purchased from them the land for his settlements, and during his life the colony was prosperous. Boundary disputes with Maryland and Delaware were settled with the survey of the Mason-Dixon line (1763-67), and with Virginia and New York by the extension of the line and the establishment of the western limit, the present Pennsylvania-Ohio boundary. In 1792 the triangular strip on Lake Erie was added by purchase from the Federal Government.

Pennsylvania was further colonized by Germans, Dutch, Scotch, Irish, and French Huguenots, and it continued under the proprietorship of the Penn family until the Revolution. Although religious liberty had been guaranteed, troubles arose over the attempt to establish the Anglican Church; and the colony was further disturbed by quarrels with the proprietor and with the Assembly, and by Indian outrages. The refusal of the Quakers to provide means for the defense of the country cost them the ascendancy in the government which was won, after 1764, by the greater numerical strength of the Scotch-Irish.

Pennsylvania contributed greatly to the War of Independence by providing troops and the financial aid of Robert Morris. The Continental Congress met in Philadelphia (1774 and 1775-81), except for the months when the city was occupied by British troops, when it met in Lancaster and York, Pa., and in Princeton, N. J., and the Declaration of Independence was adopted there (July 4, 1776). During the War the battles of Brandywine, Paoli, Fort Mifflin, and Germantown were fought in the State and Washington's army spent the winter of 1777-78 at Valley Forge. Philadelphia was occupied by the British from Sept. 26, 1777, to June 18, 1778. Pennsylvania ratified the Federal Constitution Dec. 22, 1787, and in 1790 revised its own to conform. The Federal capital was located

Philadelphia Occupied by British

at Philadelphia, except for a brief period during 1789-90, until its removal to Washington in 1800. The State capital was removed from Philadelphia to Lancaster in 1799 and later to Harrisburg (1812).

The State was an important battle-ground during the Civil War. The defeat of Lee by Meade at the battle of Gettysburg (July 1-3, 1863) proved the turning-point of the conflict.

Liquor was introduced early on Pennsylvania soil. During the seventeen years of Swedish colonization, before the coming of the Dutch, the liquor traffic had already given trouble, as indicated by the fact that there were ordinances in force against the selling of liquor to the Indians and drinking on the Sabbath. In 1655 the first liquor revenue law was introduced, providing a schedule of liquor taxes and a duty on imported liquors.

After the English had gained control in Pennsylvania (1676) the Duke of York put into operation his "Book of Laws," in which there were provisions for the regulation of brewing, tavern-keeping, the sale and the prices of liquor (see NEW YORK).

Penn on his arrival in the colony urged the importation and cultivation of grape-vines, believing that the Delaware valley could be made to rival France in wine production. A moderate drinker himself, he deplored the excessive use of strong liquors; and the "Great Law, or Body of Laws" (see above) the constitution given by him to the colony, contained many minute provisions against swearing, cursing, drunkenness, health-drinking, card-playing, scolding, and lying in conversation. Penn had no hesitation, however, in promoting liquor as a commercial proposition; but, in view of the customs and habits of his age, this can not be considered as a reflection on his character. He was by far the most sumptuous of all the colonial governors, and the liberality of his entertainments may be judged from his possession of "six vessels called cisterns for holding water or beer." Madeira was his favorite wine, but his cellar was not without canary, claret, and sack; and he built, as a part of his country-place, the first brewery in Pennsylvania, a picture of which accompanies this article. How long it stood or what was its capacity is not known; but history does record that his son William became addicted to the use of strong drink, and led a life which, it is known, brought great distress to the elder Penn in his later days.

Penn Builds Brew-house

Drinking was common among all classes in the early days in Pennsylvania, as it was in the other American colonies; and rare, indeed, was the man who had the temerity to enter protest against the habits of his friends. Malt liquor was made in small quantity, and it early became an article of export from Philadelphia. Concerning the manufacture and use of beer, Penn said in a tract issued in 1685:

> Our Drink has been Beer and Punch made of Rum and Water: Our Beer was mostly made of Molasses, which well boyled, with Sassafras or Pine infused into it, makes a very tollerable drink; but now they made Mault and Mault drink begins to become common, especially at the Ordinaries and the Houses of the more substantial People. In our great Town there is an able Man, that has set up a large Brew House, in order to furnish the People with good Drink, both there and up and down the River.

Penn returned to England for a time to look after the interests of the colony, but was called back in 1699 by the complaints of disorders and excesses which had reached him, which were due to the appearance among the respectable and earnest Quaker settlers of people of a lower class. Some of these had taken possession of caves on the river bank, which had been occupied for a short time by the first immigrants before houses were built, and these caves became the scene of riot and low life. The licensing of drinking-houses, which had existed almost from the beginning of the colony, was then, as ever after, a source of considerable difficulty.

From the earliest times foreign liquors were brought into Pennsylvania—wines from Europe and rum from the West Indies—and these soon became an important item of commerce. The making of whisky was general, and the liquor was given to farm hands freely, sometimes as pay for their labor. Excessive drinking and drunkenness were common, especially on occasions where people gathered together, such as sales, weddings, and funerals. Women, as well as men, used liquor liberally, and in 1733 a woman was found



PENNSYLVANIA: BREW-HOUSE BUILT BY WILLIAM PENN AT PENNSBURY, BUCKS COUNTY

dead from excessive drinking. The Quakers used all kinds of drinks, and diaries of the times show that the most striking characteristics of the times were good markets, good living, extreme sociability, and ease of life. Punch- and ale-drinking, with mighty feasts in true Anglo-Saxon fashion held in the city taverns, fox-hunting, and horse-racing added to the gaiety of life in Philadelphia.

Excessive Drinking Common

The Yearly Meetings of the Quakers early took notice of the situation with regard to drink, the Meeting of 1726 adopting resolutions condemning the giving of liquor at public sales. The Meeting of 1736 passed resolutions condemning the giving of drams to children, on the ground that it created an appetite for strong drink, and against the "too frequent use of liquor"; and in 1743 a resolution was sent up to the Assembly declaring that excessive drinking

> frequently produced swearing, quarreling, and other scandalous enormities, and, moreover, was often the cause that poor people gave extravagant prices for un-

necessary things, whereby families were much oppressed and sometimes ruined.

A description of the drinking habits of the day is given in the letter of Edward Shippen, one of the first Speakers in the Colonial Assembly, written in 1754 as a warning to his son. In that letter the young men are described as meeting together daily in the tavern, eating and drinking until they were intoxicated, thereby causing sorrow and distress in their families. Other writers mention the mighty feasts, where "wines most excellent and admirable," and "nothing less than the very best of claret, Madeira, and Burgundy," were served. Great quantities of liquor were thus consumed. According to the *Pennsylvania Gazette* of Nov. 7, 1728, the importation of rum in the previous year was 223,500 gallons, while only 11,400 gallons were exported.

So that by a modest computation there has been consumed in one year at least twenty-five thousand pounds in rum. This excessive drinking of rum, as it has slain its thousands, is likely to destroy its ten thousands, for by its corrosive and fiery property, it debauches the stomach, dries up the radical moisture, poisons the juices, inflames the blood, unsheaths the bowels, debilitates the nerves and stupefies the brain.

Even worse, however, than its ravages among white men was the destruction wrought by the liquor traffic on the Indians of Pennsylvania. These Indians had no knowledge of liquor until it was introduced to them by the settlers, hence they were free from drunkenness and also from the vices and loathsome diseases which were prevalent among nations addicted to drink. Soon after his arrival in America William Penn wrote a letter to his friend Henry Savell in which he described the natives as

proper & shapely, very swift, their language lofty. They speak little, but fervently & with Elegency. They believe a Deity & Immortality without ye help of Metaphysicks & some of them admirable sober, though ye Dutch & Sweed and English have by Brandy and Rum almost Debaucht all and when drunk ye most wrechted of spectacles.

The early settlers soon realized the profits to be made from selling liquor to the natives, in exchange for their furs and pelts, and trading-posts were soon established as far as possible through the Indian country. Such traders were licensed after 1700 by the governor. Liquor was sometimes presented to the Indians by the colonial authorities on certain occasions, and in some cases was given them in exchange for tracts of land. Two anckers of rum, among other things, were given for land on the west side of the Delaware, extending eight or nine miles below Trenton Falls, by Governor Edmund Andros, Sept. 23, 1675; and Penn also used rum in his land purchases.

Previous to 1700 there were unlicensed traders among the Indians as indicated by the fact that the Pennsylvania Council on July 25, 1684, ordered that Robert Terrill "be sent for, to appear before ye Govr. and Council, and all others that sell rum to ye Indians." In July, 1685, some Delaware Indians along the Schuylkill complained to the Council that the servants of the trader Farmar had supplied them with liquor, made them drunk, and then grossly abused them and debauched their wives. In August of the following year Nicholas Scull, a neighbor of Farmar's, complained to the Council that some Indians had entered his house and carried off some of his goods. The Council, however, seems to have considered that Scull was more to be reprimanded than the Indians; for they entered the record against him "that he had, contrary to law, first sold these same Indians rum, and made them drunk."

Liquor Ravages Indians

Robert Proud, in his "History of Pennsylvania," written during the Revolution, says that as early as 1668 the Indians living along the Delaware requested "absolute prohibition, upon the whole river of selling strong liquors to the Indians generally." Of the Indians he says:

Their ignorance of the nature and effects of drunkenness, to which at first they were absolute strangers, rendered them less prepared to resist the temptation. Nevertheless, this request of an absolute prohibition of the sale of strong liquor among them shows their sense of the introduction of the temptation, their weakness to resist it, and the best means with them to resist the consequences of it; which request afterward was, from time to time, frequently and earnestly repeated by the different nations in these parts, before they were much corrupted by this and other European vices.

During the following century there was continual trouble between the settlers and the Indians over liquor, and the natives repeatedly appealed to the colonial authorities to prevent its sale among the various tribes. One of the first appeals was made by Shemckenwhoa, a Shawnee chief, who, according to Charles A. Hanna ("The Wilderness Trail"), on Sept. 3, 1701,

solemnly declared and complained to the Govr. that Sylvester Garland had brought to the settlement of Indians of their nation several anchors of rum, to the quantity of about 140 gallons, and that to induce them to receive it and trade with him, he pretended he was sent by ye Govr., and gave one cask as a present from him; upon which, being entreated to drink, they were afterwards much abused.

Garland was accordingly haled before the Council and put under bonds, to the amount of £100, that he would not sell any more rum to the natives.

A similar appeal is found in the Colonial Records of Pennsylvania under date of July 4, 1727. In a Council held that day in Philadelphia between Governor Patrick Gordon and some chiefs of the Five Nations and the Susquehannocks, the Indians begged that

there may be no settlements made up Susquehanna higher than Pextan [? Paxton] and that none of the settlers thereabouts be suffered to sell or keep any rum there, for that being the road by which their people go out to war [with the Southern Indians], they are apprehensive of mischief if they meet with liquor in these parts. They desire also, for the same reason, that none of the Traders be allowed to carry any rum to the remoter parts where James Le Tort trades [that is, Allegheny, on the branches of the Ohio].

The Governor promised them that the sale of rum should be prohibited, both at Pextan and at Allegheny, and Secretary Logan issued letters of instruction to that effect, addressed "To the several Traders of Pennsylvania with the Indians at Allegheny, and the other remote parts in or near to the said Province."

On April 30, 1730, some Delaware chiefs at Allegheny sent a letter to the governor of Pennsylvania, explaining the circumstances of the death of John Hart and the wounding of David Robeson, Indian traders, by the Indians in the fall of 1729. The letter concluded with the suggestion:

for to prevent any further misfortunes for the future, we would request that the Governor would please regulate the Traders, and suppress such numbers of them from coming into the woods; and especially from bringing such large quantities of rum.

This letter had been interpreted by James le Tort for the Indians, taken down in writing by Edmund Cartlidge, and witnessed by Jonas Daven-

port; and it was probably carried to Philadelphia by Cartlidge and Davenport, for these two traders, about the time of its delivery, presented to the Governor a memorial on the Indian Trade, signed by themselves and Henry Bailey, a third trader, petitioning the Governor to limit the number of traders. The condition of the trade, which they had enjoyed for about three years, at that time was set forth, and the letter continued as follows:

and as ye trade in that place, viz.: Alleganeeing, consists in giving large credit to ye Indians in the Fall of the year; which, while ye trade lay betwixt us, they would houourably pay in the Spring; (for furs, skins, etc.) till several new Traders, such as had been your petitioners' servants, and other idle fellows, set up for trade, and there brought a small parcel of goods and large quantities of rum in the Spring of ye year, when we should have received our pay, and thereby underselling us in their goods, and so debauching them with rum hindered us from getting our pay, as usually; so that now the Indians stand indebted to us near two thousand pounds worth of peltry, which renders and makes us uncapable of making returns to discharge our merchants, as formerly.

The Shawnee chiefs of Allegheny, on April 24, 1733, also wrote to Governor Gordon complaining of the number of new traders who came amongst them, bringing nothing but rum, and added:

We therefore beg, thou would take it into consideration, and send us two firm orders, one for Peter Cheartier, the other for us, to break in pieces all the cags so brought; and by that means the old Traders will have their debts, which, otherwise, will never be paid.

On May 1 of the following year the same chiefs sent a letter to the Governor and Council, regarding the characters of the unlicensed traders, naming five of them whose acts hindered the licensed ones and complaining that at drinking-bouts these had abused the Indians. The letter concluded:

Like wise, we beg at our Council, that no Trader above mentioned be allowed to bring more than thirty gallons of rum, twice in a year, and no more; for by that means, we shall be capable of paying our debts and making our creditors easy; which we cannot do otherwise. And that every Trader be obliged to bring his rum in ye cabin where he lives, directly, and not to hide any in ye woods; but for P. Cheartier to bring what quantity he pleases; for he trades further west yn. ye rest. And that every Trader bring his license with him.

And for our parts, if we see any other Traders than those we desire amongst us, we shall stave their cags, and seize their goods, likewise. . . And, if we are indebted to any of those may not be admitted to trade with us, if they will come without goods or rum, if we have it by us, we will pay them their due.

We also hope no hired man will have liberty to bring any rum with him. . .

Five years later (March 20, 1738), the Shawnees of Allegheny again wrote to Thomas Penn and James Logan, secretary of the Council, acknowledging the receipt of a present from them of powder, lead, and tobacco, saying that the tract of land reserved for them did not suit them and that they desired to remain where they were, adding:

After we heard your letter read, and all our people being gathered together, we held a council together, to leave off drinking, for the space of four years. . . There was not many of our Traders at home at the time of the council, but our friends, Peter Chirtier and George Miranda; but the proposal of stopping the rum and all strong liquors was made to the rest in the winter, and they were all willing. As soon as it was concluded of, all the rum that was in the Towns was all staved and spilled, belonging to both Indians and white people, which in quantity consisted of about forty gallons, that was thrown in the street; and we have appointed four men to stave all the rum or strong liquors that is brought to the Towns hereafter, either by Indians or white men, during the four years.

This letter was accompanied by a pledge, signed by 98 Shawnees and the two traders named above, agreeing that all rum should be spilled, and that four men should be appointed for every town, to see that no rum or strong liquor should be brought into their towns for four years.

Notwithstanding these efforts to prohibit the sale of liquor to the Indians the Pennsylvania authorities helped somewhat to encourage the native fondness for drink by sending presents of rum when they wished to insure their friendship. On one occasion, hoping to prevent the alliance of the Indians with the French, Governor Gordon sent messengers to discourage the proposed visit of the Shawnees to the French in Canada, and presented them with five gallons of rum, "to cheer their hearts at the hearing of these words." The chiefs of the Shawnees wrote to the governor, thanking him for "ye dram given us," and agreeing to come to Philadelphia to negotiate with him.

Shortly afterward similar messages and presents were sent to the Delawares, also, by Governor Gordon; and on Aug. 8, 1732, seven Delaware chiefs wrote to him, acknowledging the receipt of his message and a cask of rum, and stating that they could not visit him in Philadelphia until the next spring.

In August, 1748, Conrad Weiser, official Indian interpreter for Pennsylvania, was sent to the Indians at Logstown as the bearer of presents and messages from the governor and Legislature. Of this meeting he wrote in his journal:

Sept. 3d. Held a Council with the Indians. . . Treated all the company with a dram of rum. The King's health was drank by Indians and white men. . .

In his journal Weiser frequently mentions the prevalence of drunkenness among the Indians, sometimes finding all the inhabitants of a native town drunk, so that no business could be accomplished. At other times certain chiefs, or his own Indian guides and interpreters, would be drunk, causing delay and trouble. He also records a case of death from drinking. On the trip to Logstown, mentioned above, he writes:

Aug. 24th. Found a dead man on the road, who had killed himself by drinking too much whiskey. The place being very stony, we could not dig a grave. . . we covered him with stones and wood, and went on our journey. . .

On his return he records:

Sept. 22nd. Came by the place where we had buried John Quen; but found the bears had pulled him out, and left nothing but a few naked bones and some old rags.

Of the guide Andrew Montour, the "Half Indian," who accompanied him to the Indian conference at Aughwick Valley in 1754, Weiser wrote privately to Secretary Peters that on this occasion Montour became intoxicated several times, and abused him, the Governor, and the Secretary, for not paying him for his trouble and expense. Weiser went on to say:

I reprimanded him when sober; he begged pardon, desired me not to mention it to you; but did the same thing again at another drunken frolic. . . I left him drunk at Acwick. . .

In a letter written to Governor Hamilton, Sept. 13, 1754, telling of his visit to the Indians of George Croghan's post at Aughwick, Weiser says:

It is a surprising thing that no means can be found to prevent the inhabitants in Cumberland County from selling strong liquor to the Indians. I am creditably informed that some of the magistrates of that county sell the most. Mr. Smith was at Aughwick. I suppose to gather some money for the liquor he sent. He is an old hypocrite.

Although the Quakers maintained an unblemished record for fairness with the Indians, they accomplished little or nothing in the way of civilizing them, and it seemed as if nothing could be done. They could be merely dispossessed and moved on, and allowed to dwindle and become demoralized with as little harshness as possible. The Indians always respected the Quakers, however, and one Indian chief declared that the Quakers could not possibly be Christians because they never got drunk and never killed (!). Speaking of the Indians of Pennsylvania, Sydney G. Fisher ("Pennsylvania"), said:

Their worst enemy was rum; and if the Delawares had not at last been roused to manhood by their wrongs, the fire-water would have solved the Indian problem for Pennsylvania more rapidly and surely than kindness and treaties. The Delawares, Shawanese, and other tribes of the province were very inferior savages, cowed and degraded by the Six Nations of New York, and they easily succumbed before drink. Laws were continually passed to prevent its sale to them; but apparently none of these laws could be executed, for in all the records and writings of the time we read of the fire-water's frightful ravages. The indifference with which the colonists allowed it to be furnished is well illustrated by what Franklin tells of an Indian conference he attended at Carlisle. He and his fellow-commissioners had promised the Indians that if they would keep sober during the conference, they should have all the rum they wanted afterward; and the promise being faithfully kept on both sides, there was a most fiendish scene in the night. . .

This Indian carousal is thus described by Franklin himself ("Autobiography," p. 216):

In the evening, hearing a great noise among them, the commissioners walked out to see what was the matter. We found they had made a great bonfire in the middle of the square; they were all drunk, men and women, quarreling and fighting. Their dark-colored bodies, half naked, seen only by the gloomy light of the bonfires, running after and beating one another with firebrands, accompanied by their horrid yellings, formed a scene the most resembling our ideas of hell that could well be imagined; there was no appeasing the tumult, and we retired to our lodging.

The next day an Indian orator attempted to excuse the use of rum by saying that the Great Spirit had designed it for some purpose, and evidently it was for the Indian to get drunk with. On hearing this Franklin concluded:

And, indeed if it be the design of Providence to extirpate these savages in order to make room for cultivators of the earth, it seems not improbable that rum may be the appointed means. It has already annihilated all the tribes who formerly inhabited the seacoast.

Practically the only missionary influence of any value among the Pennsylvania Indians was carried on by the Moravian missionaries. Count Zinzendorf, founder of the sect, traveled through the colony to Wyoming in 1742, establishing missions, and his influence remained potent among the Indians for many years. The latter were great friends of the Moravians, and they held Zinzendorf in such high esteem that the Six Nations declared that whatever nation should kill him, they would at once begin war on it. Martin Mack, the Moravian missionary, who visited French Margaret's town, on the site of what is now Williamsport, Aug. 28, 1753, thus speaks of the ruler of the town in his *Journal:*

Moravian Missionaries Help Indians

Towards nine A. M. we came to a small town where Madame Montour's niece, Margaret, lives, with her family. She welcomed us cordially, led us into the hut, and set before us milk and watermelons. . . We had a long conversation with her on many subjects, and she spoke particularly of Andrew Sattelihu (Andrew Montour), and her husband, who for six years had drunk no whisky, and who had prevailed upon two men from drinking. . . Possibly through the influence of Count Zinzendorf, who had traveled through that country to Wyoming eleven years before. . .

The influence of the missionaries was often marred and destroyed by the whisky traders; and in 1745 David Brainerd, a Presbyterian missionary, wrote of the Indians at Shamokin:

The Indians of this place are accounted the most drunken, mischievous, and ruffian-like fellows of any in these parts; and Satan seems to have his seat in this town in an eminent degree. About one-half are Delawares (under Allumapees); the others, Senecas and Tutelars.

The evil influence of drink was shown, also, in the case of the Delaware chief Teedyuscung, who had been a convert to Christianity and who for many years was a friend to the settlers. He later became a drunkard, lapsed from his Christian faith, and while under the influence of drink was burned to death in his house. His death removed the best friend of the settlers and opened the way for more troubles and massacres, which he, had he been alive, might have prevented.

During the Indian troubles of 1756 Scarroyada, an Oneida chief, went to Philadelphia to confer with the Governor to make peace. When the time came for the conference, however, Scarroyada was not present, and the Colonial Records state that "Mr. Weiser came and informed the Governor that Scarroyada had been in Liquor two days and was incapable of being conferred with." This chief had been the spokesman for the Indians at the treaty of Carlisle, previously mentioned, at which time he had made a speech on the Prohibition question, appealing to the white man to stop the sale of liquor to the natives.

All these appeals of the Indians and the efforts of the decent citizens of Pennsylvania were unavailing to stop the sale of liquor to the Indian by the adventurers who flocked to the New World in that day, and the result was the degradation and destruction of many of the Pennsylvania tribes, while those who were able to survive the ravages of the white man's liquor, and the disease and brutality which it engendered, moved away to the West.

Liquor Legislation. Liquor legislation in Pennsylvania from 1710 to 1887 has been summarized in the "Cyclopaedia of Temperance and Prohibition" (pp. 338-339), as follows:

In 1710, licensees had to be recommended by the Lieutenant-Governor, upon recommendation of County Courts, upon payment of £3, 40s, and 30s. Selling without license was fined £5, and suffering disorder, drunkenness or gaming was fined 40s, with suppression of license for the second offense.

In 1725, licenses could be procured in the vicinity of a furnace only by permit of a majority of the owners of the furnace.

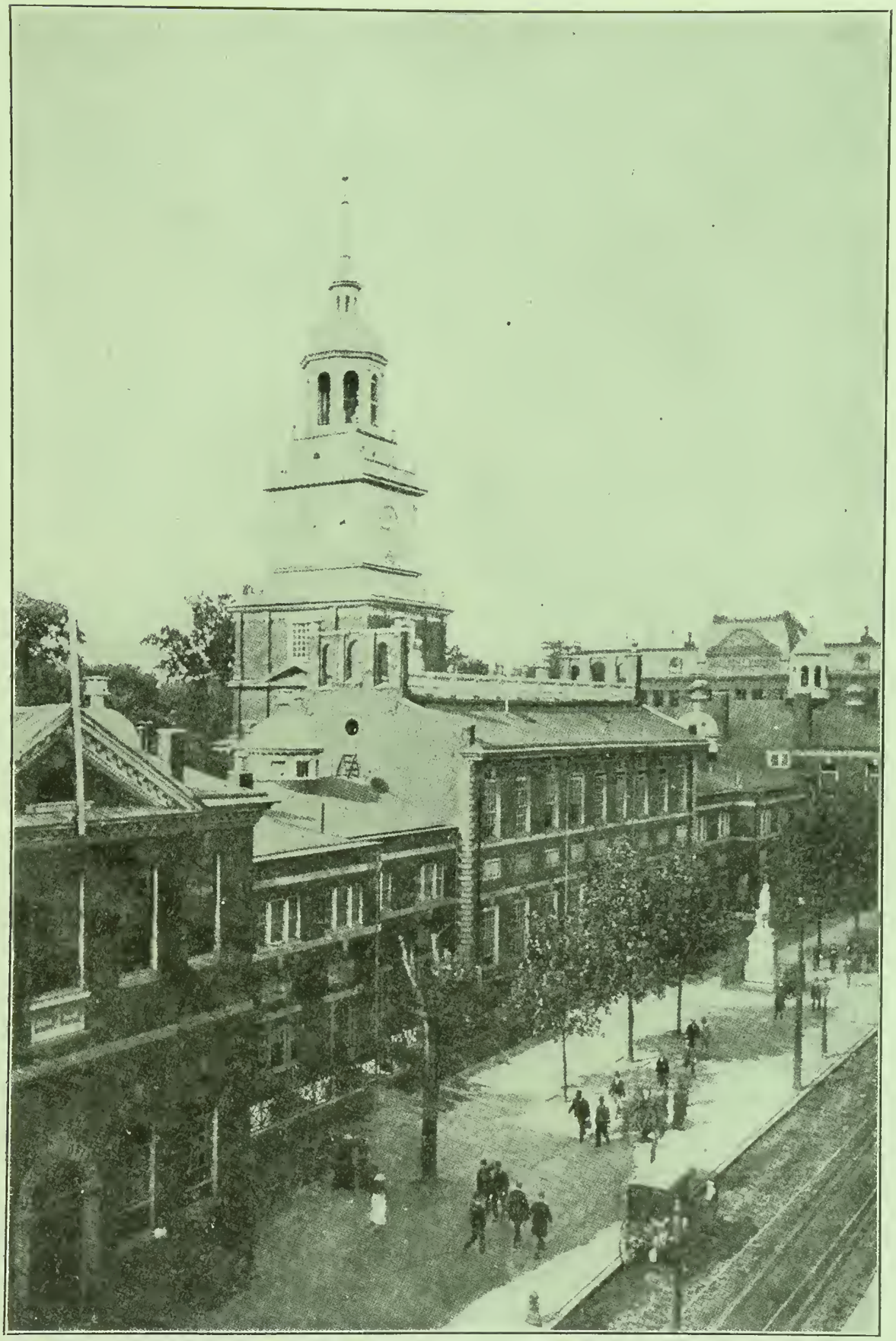
In 1778 distillation from grain was prohibited for a limited time.

By Laws of 1786, c. 297, the Justices of Quarter Sessions were to meet and decide how many licenses they would have, and then only recommend that number to the Executive Council for license.

A general licensing act, in 1834, gave the licensing authority to Courts of Quarter Sessions, which Courts were not to grant any, however, that were not necessary to travellers (and then only to fit persons); license fee, $10 per $100 of the annual rental value of the place.

Act No. 63 of Laws of 1841 provided that notice should be published of all applications for tavern licenses, and made the price of license $10 for a house whose yearly rental did not exceed $100, $15 for one not exceeding $200, and in all other cases $15 and 4 per cent. additional on the rental above $100.

Tavern licenses were not to be granted to Sheriffs. (Laws, 1842, p. 201).



PENNSYLVANIA: INDEPENDENCE HALL, PHILADELPHIA

Licenses for sales of liquor were prohibited within four and three miles, respectively, of iron works and furnaces in Armstrong and Clarion counties, and the license law was made more stringent for Chester County by Laws of 1843, p. 383.

The question of license or no-license was submitted to the voters in Clearfield County by Laws, 1845, No. 223. The same question was submitted to the people in 18 counties and two boroughs, by Laws of 1846, No. 206, and in another county by No. 359.

By Laws of 1846, No. 359, §4, on every application for license the Court was required to give remonstrances such consideration as the facts set forth therein were entitled to.

Houses where beer, ale and other malt liquors were kept, were required to obtain licenses of the County Treasurer and pay $5 to $200 per year, according to amount of sales. (Laws, 1849, No. 369, par. 20-23). Distillers and brewers were also taxed $5 to $100, according to business (par. 32). The changes in these revenue taxes were frequent at and before this time.

Furnishing drinks wilfully to minors, intoxicated persons, and those habitually becoming so, was punished by fine of $10 to $50, with imprisonment 10 to 60 days. Notice to dealers might be given by any relative of any habitual drunkard, not to sell to him, and upon disregarding such notice the offender was punished. . . Civil damages for injuries to person and property on account of unlawful selling were provided. Adulteration was prohibited, and the sale of such liquor, upon penalty of $50, and for second offense $100 and imprisonment not exceeding 60 days.

Liquor-selling on Sunday was prohibited upon pain of forfeiting $50 (half to the prosecutor). (Laws, 1855, No. 55.) Another act of 1855 (No. 239) made the license fee three times the amount then required, and in no case less than $30. It also refused to allow license to be issued to any hotel, restaurant, or place of amusement or refreshment-keeper, and abrogated City and County Treasurers' licenses. The policy indicated in the last above-named law was abandoned the next year by Laws of 1856, No. 233, which was a full license act, and remained the basis of the law until the High License Law of 1887 was passed. It provided a license fee of twice the amount required before the adoption of the Act of 1855, not to be less than $50 for beer, wine and spirituous liquor-vendors; $25 to $1,000 according to rental value of property for taverns, except that in Philadelphia and Pittsburgh the minimum was $75. Brewers and distillers were taxed as before, but not less than $50 for any one. The Licensing Court was given power to grant licenses after hearing by evidence, petition, remonstrance or counsel. Tavern and eating-house licenses were to be granted only when required for the convenience of the public. Eating-houses could be licensed only to sell malt liquor and domestic wines. The number of licenses for taverns could not exceed one for every 100 ratables in the cities and 150 in the counties. The number of eating-house licenses could not exceed one-fourth that number. The license fees were reduced about one half by the Act of 1858 (Laws, No. 405).

An act to prevent recovery of the price of adulterated liquors sold, was passed in 1860. (No. 345.) Hawking and peddling liquors in Potter County were prohibited. Constables in Philadelphia were to make returns of all persons vending liquors, and those without license were to be fined not exceeding $200 and imprisoned not more than two years.

The use of deleterious drugs in the manufacture of liquor, and the sale of the same, was made a misdemeanor and fined not exceeding $500, with imprisonment not exceeding 12 months, or both, by Laws of 1863, No. 384.

To enable police officers to enforce order and exterminate the unlicensed traffic, selling to minors and apprentices without leave of parent or guardian, to husband or child, against the request of wife or parent, or keeping open and selling between midnight and sunrise were prohibited upon penalty of forfeiture of license. Police officers were to enforce these prohibitions and keep order in saloons upon request, and every person arrested for being drunk was to be interrogated as to where he got his liquor. And persons selling contrary to this act were made liable for damages growing out of such sales. (Laws, 1867, No. 70). This act was repealed by Laws of 1868, No. 33.

In 1872 several local liquor laws were passed. By Laws of 1872, No. 41, the question of granting licenses to sell liquor was to be submitted at all the annual municipal elections in every city and county, not oftener than once a year for the same place.

The Laws of 1875, No. 47, repealed the Local-option Law and reenacted the license provisions, with license fee at $50 upward, according to estimated amount of sales. Penalty for unlicensed selling, $200 to $500, on second conviction $500 to $1,000 and imprisonment three months to one year. Sales on election days, Sundays, to minors and to those visibly intoxicated, were prohibited.

An amendment to the Constitution, prohibiting the manufacture and sale of intoxicating liquor to be used as a beverage, was submitted (Laws, 1889, p. 439) and defeated.

In 1887 the "Brooks High License Law," sponsored by Representative William H. Brooks, of Philadelphia, was enacted. Its principal provisions were:

Licenses were granted by the Court of Quarter Sessions for a period of one year, but might be revoked for cause or transferred by the Court.

Applicants must be citizens of the United States and must present a petition signed by at least twelve electors certifying to the necessity of the license and to the good moral character of the applicant. Applicant was obliged to file a bond for proper observance of the law in the sum of $2,000.

The court was authorized to hear all petitions for and against applications and determine whether the provisions of the law had been met and whether there existed a necessity for the license.

Licensees were forbidden to sell liquor on election days, on Sundays, to minors, to persons of known intemperate habits, or to any person visibly intoxicated.

The license fees provided for in the original bill were later increased and after 1899 were as follows: Cities of the first and second class, $1,100; cities of the third class, $550; boroughs, $200; townships, $100.

The Brooks Law remained in force until the adoption of National Prohibition. Reference to further legislation will be found later on in this article.

The Whisky Rebellion

To the foregoing summary must be added a note of the so-called "Whisky Insurrection," in western Pennsylvania in 1794. To augment the revenue, Congress in 1791 passed an act, on the recommendation of Alexander Hamilton, laying a tax on domestic distilled spirits. As the price of whisky at that time was a dollar a gallon in the East, and only about one half that price beyond the Alleghany Mountains, the farmers and distillers of the West regarded the tax as unequal and unfair and rose in rebellion. (See INTERNAL REVENUE, vol. iii, p. 1328; WHISKY REBELLION.)

The question of National Prohibition was taken up by the State Legislature in January, 1919, and the Eighteenth Amendment was ratified by the House (by a vote of 110 to 93) on Feb. 4, and by the Senate (29 to 16) on Feb. 25, making Pennsylvania the forty-fifth State to ratify. Wartime Prohibition went into effect July 1, 1919, and National Prohibition on July 1, 1920.

Subsequent legislation has included the Woner Act (1921), providing for enforcement of Prohibition, but retaining the license system for regulating the sale of near beer; the Snyder-Armstrong Bill (1923), which repealed all State liquor legislation inconsistent therewith and harmonized the State liquor laws with Federal legislation; and the Alcohol Control Act, passed in a special session, called by Governor Pinchot in 1926, by a vote of 31 to 15 in the Senate and of 124 to 82 in the House, which makes it unlawful for any person to distil, denature, hold in bond, or sell at wholesale any alcohol or alcoholic liquid unless a permit has first been secured from the State Permit Board, consisting of the Secretary of Welfare, the Secretary of Health, and the State Attorney-general. A number of stringent regulations must be complied with before the per-

mit can be granted by the State Board; and physicians, druggists, certain manufacturers, and common carriers are excluded from the provisions of the Act.

Temperance Movement. The agitation for temperance reform did not begin in Pennsylvania until the opening years of the nineteenth century, but the movement was the result of the writings of a number of Pennsylvania men circulated prior to that time. The most effective contribution to temperance literature at that time was made by ANTHONY BENEZET, a Frenchman who had become a Quaker. Benezet was especially interested in the abolition of the rum traffic and negro slavery, for which he wrote extensively in the public press. The most valuable of his temperance works was an essay entitled, "The Mighty Destroyer Displayed" (see vol. i, p. 324), published in 1774, in which he appealed to individuals not only to abstain from the use of liquor, but also to refrain from either distilling or importing it; and he called on lawmakers and others in positions of authority and influence to set a proper example by not using it.

One of the earliest temperance reformers in Pennsylvania was Dr. BENJAMIN RUSH, who probably was influenced by Benezet, his schoolmaster in a Friends' school. Foremost among America's pioneer physicians, Surgeon-general of the Continental Army, a statesman, of Quaker origin, and very religious, Rush became so impressed with the increase of intemperance and with his obligation to apply his knowledge and influence against it that he devoted his talents freely in his efforts to stem the tide. Two years before Benezet published his essay, Rush published a book entitled "Three Sermons to Gentlemen upon Temperance and Exercise," the second sermon being upon the "Use and Abuse of Wine and Strong Drink." In this discourse he recommended the use of wine only by the sick, the inhabitants of low countries, and the aged and infirm; and he advised against its use by persons "under five and thirty or forty" and by persons of studious habits. In 1785 he published "An Inquiry into the Effects of Spirituous Liquor on the Human Body," which was widely read and ran into many editions. As Rush was recognized as the dean of the medical profession, it exerted great influence. Rush contended against the use of distilled liquors, but did not in his earlier writings advocate total abstinence from intoxicants. He declared that spirituous liquors were more destructive than the sword, and recommended as substitutes cider, beer, and wine. In 1798 he published an essay on drink, addressed especially to ministers, to induce them to preach vigorously against it, and in 1811 he addressed the General Assembly of the Presbyterian Church and distributed to the delegates copies of his tracts on the subject. As a result of this appeal a committee of influential men was appointed to confer with church bodies with reference to the organization of temperance societies. Dr. Rush was subsequently invited to address important meetings of other Protestant bodies. Of all the men he influenced, the Rev. LYMAN BEECHER was the one destined to become the greatest factor in carrying on the agitation. In 1826 Beecher published his "Six Sermons" on intemperance, which within the next three or four

Benezet and Rush

years brought about a great awakening on the drink question.

Several movements for the organization of temperance associations began about the same time in various parts of Pennsylvania, although there was no connection between them. In 1821 a society with only seven members was organized at Lewisburg, but, small as it was, it proved influential for good, as in 1845 a temperance hotel was opened in the town and at a municipal election in 1847 on the question of license the vote was: For license 75; against 210. Distilleries flourished in that region: in 1789 there were six in White Deer Township. During the year 1826 a temperance society was formed at Franklin, in Venango County, by the Rev. Ralph Clapp, a Methodist preacher and temperance lecturer, who held many meetings and distributed Beecher's sermons. The Venango County Temperance Society was organized three years later. In 1826, also, temperance societies were formed in Union County, particularly in Buffalo Valley, where the members agreed to use no intoxicating liquors except as medicine, and not to offer them to guests. The latter custom was so common that it was considered a breach of politeness to fail to offer liquors, but after a few years it was rare for a host to offer them. An innkeeper at Sunbury in that district said that the temperance societies had reduced his sales by one half.

Early Temperance Societies

In 1827 a movement was started in Philadelphia which did a great work in arousing the people for temperance. In June a preliminary meeting was held, and on July 16 The Pennsylvania Society for Discouraging the Use of Ardent Spirits was formed. The Annual Report for 1829 showed the following activities of the Society: Recommended the use of wine and the cultivation of the vine as a substitute for hard liquors; made a survey of the city as to taverns and their conditions; tried to start a periodical, but failed; sent letters to the clergy asking them to preach sermons on intemperance; formed a Young Men's Temperance Society; employed the Rev. Sylvester Graham as organizer; and, most important of all, persuaded the Philadelphia Medical Society to appoint a committee of doctors to study the situation and report its findings to the public. This committee worked for six months, making a most careful scientific investigation of alcohol in relation to disease and death. It examined the causes of death in 4,292 cases and, after consultation with the physicians in charge, announced that more than 700 of the deaths were due directly or indirectly to the use of liquors. It charged drink, also, with a large share of accidents. As a result of this report the Association adopted resolutions urging its members to abstain from the use of spirituous liquors except as medicine; to diminish the employment of spirits in their practise as far as compatible with a prudent consideration of the welfare of their patients; and to preserve an annual record of the whole number of deaths occurring in their practise, and the proportion of these occasioned by the use of spirituous liquors. The Association advocated neither Prohibition nor total abstinence; it was rather an antiwhisky movement. However, the necessity of opposing all kinds of alcohol soon became apparent to its members.

The first society in the northeastern part of Pennsylvania was organized at Montrose, Susquehanna County, in December, 1828. It was composed of 41 members, representing every section of the county. Being organized during Court week when the grand jury was in session, that body was induced "to abolish the custom of using ardent spirits while in session." The movement spread, and at the end of the first year the society had 500 members in the county. Its principles were thus expressed:

> We will not allow the use of distilled spirits in our families nor provide them for persons in our employment; and in all suitable ways we will discountenance the use of them in the community.

A temperance hotel was opened in Montrose in 1832, and when the Good Templar Order was introduced in the county a few years later it found a fertile field and in a short time 40 lodges were organized. A local historian says that this development was due to Lyman Beecher's "Six Sermons."

In 1829 the Georges Creek Temperance Society was organized in Fayette County, at a meeting attended by people from Georges Creek and Spring Hill townships. The speaker was Dr. Hugh Campbell, and his address, relating his experiences as a physician traveling extensively in country districts, exposed constantly to all kinds of weather, yet taking no liquor for twelve years, was published by the Society in pamphlet form.

The earliest society in the Pittsburgh district was inaugurated at Lawrenceville on March 15, 1830, and two years later the Pittsburgh Temperance Society was formed. The Lawrenceville society established a fund to take care of the savings of those who had given up drink.

The first national antiliquor society was formed at the National Temperance Convention which opened at Philadelphia May 24, 1833, and which was attended by 400 delegates representing 19 States and 1 Territory. The Convention first met in Independence Hall, but on account of its size had to move to the Fifth Presbyterian Church, to which the delegates marched in a body. The foremost temperance workers of the country were present at this meeting, the influence of which was far-reaching, as it adopted the principle that the beverage liquor traffic was morally wrong, thus blazing the way for the total-abstinence pledge. The organization was at first called the "United States Temperance Union," and although it failed to become a lasting temperance agency, the good effects of the Convention itself were soon apparent. In the following year, when the Society for Discouraging the Use of Ardent Spirits met in Philadelphia, it changed its name to "Pennsylvania Temperance Society" and adopted a total-abstinence basis. Roberts Vaux was the first president, and he was succeeded by Dr. Philip Syng Physic, perhaps the most eminent surgeon of the day. Thirty local branches of the Society were formed in Philadelphia, which at that time had 1,500 saloons, and many others outside the city. The Medical Students' Temperance Society was formed in the University of Pennsylvania, and the Mariners' Temperance Society was organized for the port of Philadelphia.

First National Antiliquor Society

In its agitation for temperance reform the State Temperance Society appealed to the Constitutional Convention of 1838 to include the prohibition of ardent spirits in the new Constitution, but without avail. The State Convention of 1841 decided to make local option its chief objective. In 1846 a public appeal for local option, prepared by a committee whose chairman was Dr. Henry Gibbons, an eminent Philadelphia physician, was circulated throughout the State. In this document the committee opposed the licensing of hotels, and the campaign was so successful that special legislation was secured in eighteen counties, where the agitation was most persistent, granting the privilege of self-determination on the sale of liquor. (Laws of 1847). In the following year, when the first vote was taken, Pittsburgh and Allegheny voted dry by a majority of over 2,000. This first victory was nullified by the Supreme Court, which declared that the Legislature had no authority to delegate the law-making power to the people. From that time on, however, the Legislature continued to enact special local-option laws; and when the question was again taken to the Supreme Court, the former decision was reversed and such laws were declared to be constitutional. (Locke's Appeal, 72 Pa. St. 491.)

At the middle of the nineteenth century temperance sentiment in Pennsylvania was at a low ebb. In Philadelphia there were 1,500 saloonkeepers who paid license fees averaging $40; but there were at least 5,000 unlicensed liquor-sellers who paid no fees. In politics this element was a powerful factor, which dominated the political conventions of both parties and named public officials at will, the advantage being enhanced by the fact that saloons were the customary polling-places. The rapid increase in crime during this time was for the most part due to drink, as statistics showed. In 1850 there were 5,199 persons committed to Blockley Almshouse, over half of whom (2,604) were suffering from drunkenness or delirium tremens; and a comparison of the number of arrests in the city in the years 1848 and 1851 shows an increase in the number of crimes more particularly due to drink, such as assault and battery, breach of the peace, intoxication, and vagrancy. The total number of arrests for such offenses in 1848 was 3,327, but in 1851 it had increased to 8,185. Eminent jurists of the city recognized the part of drink in causing crime, and denounced the policy of licensing saloons in the State.

The low state of moral and civic conditions in Pennsylvania finally brought about a demand for reform, and an awakened interest in temperance ensued. This was partly the result of the successful campaign for Prohibition led by Neal Dow in Maine (1851), which encouraged other States to undertake a similar fight; and a visit of Dow to Philadelphia led to the inauguration (1853) of a movement to secure Prohibition for Pennsylvania. The movement, which was non-partizan, sought to secure the election to the Legislature of candidates pledged to Prohibition; and in the ensuing election more than 100,000 votes were cast for candidates who stood openly on an antiliquor platform. As a result a convention was held in Harrisburg in January, 1854, while the Legislature was in session, and was attended by 900 delegates from all sections of the State. The convention requested the Legislature to enact a Prohibition law on the strength of the

Temperance Sentiment Awakened

dry vote cast at the previous election, expressing the conviction that if the people should have a trial of Prohibition for six months or a year they would endorse it by popular vote.

As a result of these demands the Legislature passed considerable legislation of a progressive character, but refused to go to the extent of a Prohibition statute. It did submit the question to a vote, though not in the form of an amendment or even in that of a law to be accepted or rejected, but in the form of a plebiscite, with the understanding that "if it received a majority the next Legislature would be expected to pass laws carrying into effect the will of the people." The temperance forces accepted the challenge, and carried on an effective campaign. The election was held in October, 1854, when the people of the State, for the first time in history, had an opportunity to express their wishes at the polls on this question. The total vote cast was 321,785, with 158,373 votes "For a Prohibition law," and 163,412 "Against a Prohibition law," a wet majority of 5,039. Although Prohibition was defeated, the large vote for it had a good effect on subsequent legislation.

Prohibition Referendum Defeated

The Civil War set back the temperance movement and gave alcohol a stronger grip than ever on the country, because of the revenue act taxing whisky to pay for the War, and also because the attention of the people was turned to other things. Another temperance convention, one of the most successful the State has ever seen, was held in Harrisburg in February, 1867, which was attended by more than 600 workers. Governor John W. Geary was temporary chairman, and Gen. Louis Wagner permanent chairman. At this time the State Temperance Union was organized with James Black, of Lancaster, as president. Shortly afterward the agitation for a separate temperance party arose and at a convention held in the capital in February, 1870, the party proposition was presented and defeated. The convention adopted a resolution calling for local option, and the temperance forces started a campaign to secure it from the next Legislature. Petitions with nearly 100,000 signatures were presented at the session of 1871, and a bill providing for a local-option election every three years, with township, borough, and ward as units, was introduced. The leader of the dry forces in the House was D. N. White, of Allegheny County, and, although the liquor interests fought hard, the measure was adopted by a vote of 51-31. When the bill went to the Senate, however, it was killed in committee.

This defeat served only to stimulate the temperance forces, and a county local-option bill was introduced in the Legislature of 1872. Huge petitions were sent in which resulted in passage of the bill by a vote of 60 to 34 in the House and 16 to 14 in the Senate. It was signed in due course by Governor Geary. Under its provisions the first vote was to take place in March, 1873, and every three years thereafter, and a city could vote wet or dry independently of the county. The election was held the same day all over the State, but it did not apply to Philadelphia, although some wards of that city had local-option laws by special enactment or to Potter County, which had been made dry by special act in 1850. The first vote showed that the sentiment of the people was changing for Prohibition, as 40 counties and 2 cities, Altoona and Williamsport, voted dry.

The liquor-dealers immediately began a campaign for the repeal of the law, but their efforts were unsuccessful in the session of 1874. The leading defenders of the law were Charles S. Wolfe, a lawyer of Union County and afterward a Prohibition candidate for governor, and James A. Stranahan, of Mercer County, who later became chief legal counsel for the Anti-Saloon League of the State. In the session of 1875 the wets were in control, and railroaded the repeal through with a rush out of order. The temperance forces fought valiantly, but were overwhelmed. The haste was so great that debate was shut off and some of the local-optionists were obliged to file their speeches in order to get them in the records. After it passed the House the repeal went to the Senate, where it was adopted by a vote of 31 to 17. Senator Thomas Chalfant was the chief spokesman for the wets. Governor Hartranft signed the repeal April 12, 1875, thus bringing back the saloon to the people of 40 counties which had voted it out. In a meeting of the Friends in Philadelphia, held at their place of worship in 1915, Joshua L. Bailey, one of the oldest and best known temperance leaders in Pennsylvania, told of a conversation he had had with Governor Hartranft, in which the latter stated that his signature to that repealer caused him more regret than any other official act he had ever performed.

Local Option Adopted and Defeated

A fight was also made by the temperance forces to secure a Prohibition section in the new Constitution, during the session of the Constitutional Convention in May, 1873, but it was opposed on the ground that the newly enacted local-option law ought first to be given a fair trial, and was defeated by a vote of 60 to 44.

At a meeting of all religious denominations, held in Pittsburgh in 1875, the Interdenominational Christian Temperance Alliance was formed, with Dr. E. E. Swift, a Presbyterian minister in that city, as its first leader. Later this organization was merged in the Anti-Saloon League.

One of the early temperance papers in Pennsylvania was the *Temperance Vindicator*, established at Williamsburg by W. A. Thompson. In 1871 it was purchased by Col. George F. McFarland, a Civil War hero who had lost both legs in action, and who for six years carried on a war against alcohol through its columns. In the panic of 1877 it was forced to suspend publication, but during its existence it had done important work in the local-option campaigns, when 40 counties voted dry, and in the general temperance awakening which resulted in the formation of many national temperance organizations. The work of Colonel McFarland was continued by his son, J. Horace McFarland, who is now a leading citizen of Harrisburg and president of the American Civic Association.

The first of the national temperance organizations to gain a foothold in Pennsylvania was the Independent Order of Good Templars. In April, 1853, a lodge of this Order, Keystone Lodge, No. 31, was organized in Athens, Bradford County, Pa., near Ithaca, center of the Order in New York, by H. P. Barnes, G. W. S. The Order soon became popular, and

I. O. G. T.

many lodges were organized, especially in the northern part of the State. The organization work was conducted by Orlando Lund, and the rapid growth of the Order in Pennsylvania may be attributed to his efforts.

By the end of the first year there were 89 lodges in the State, 39 being in Tioga County, and 29 in Bradford County. Pennsylvania was the first State to organize a Grand Lodge separate from the Grand Lodge of New York, the new organization being formed at Mansfield, Tioga County, Dec. 28, 1853, by 148 representatives from 57 of the 96 lodges in the State. At this meeting over 100 persons were admitted into the Grand Lodge, and nearly 50 others, residents of Pennsylvania, who were already members of the Grand Lodge of North America, were also accepted as members. The first principal officers were: G. W. C. T., B. H. Bailey; G. W. C., Joel Jewell; G. W. V. T., B. S. Dartt; G.W.S., Mary C. Emery; G.W.T., Charles E. Chubbuck; G. W. Chap., S. E. Hovey. At the end of the second year the total membership in the Subordinate Lodges of Pennsylvania was 17,000—8,420 males and 8,580 females.

During 1854 the Grand Lodge adopted resolutions calling for a Prohibition law for Pennsylvania, and began its agitation for such a law which it continued for many years, sending petitions to the Legislature, and working actively for Prohibition and law enforcement. In 1855 the Order adopted as its official organ the *Balance*, edited by Mrs. Mary C. Ruckman, and in 1856 it began to use the columns of the *Good Templar* for its official communications. In the latter years a sharp decline occurred, the membership falling to 3,744, and the number of active lodges to 40 out of a total of 293, the rest having either surrendered or forfeited their charters, due in part to lack of interest in, or even active opposition to, the Order by temperance people in general. The decline continued in 1857, when the number of lodges fell to 21 and the membership to 1,158, and as a result no Grand Lodge session was held during the year. The lowest point was reached in 1859, when there were but 16 lodges and 783 members, and in the following year a slight gain—four new lodges—was made. In 1860 the Order was introduced into Philadelphia, when Mount Vernon Lodge, No. 37, with 64 charter members, was organized by I. Newton Peirce. This year proved the turning-point in the fortunes of the Order, and in the next few years great gains were made, so that by the end of 1868 the number of lodges had increased to 521 and the total membership to 34,803.

Decline in Good Templary

Other valuable agencies in the temperate reform in Pennsylvania were the Washingtonian movement, a moral-suasion movement introduced into the State during 1841-42; the Murphy movement, which aroused great temperance enthusiasm, especially in Pittsburgh; the Prohibition party, which polled 3,186 votes in its first Pennsylvania election, that of 1871, and reached its highest point in the election of 1886, when 32,458 votes were cast; the Woman's Christian Temperance Union; and the Anti-Saloon League.

The Woman's Christian Temperance Union of Pennsylvania was organized at Philadelphia in March, 1875, with Mrs. Fannie DuBois Chase, of Great Bend, as president. Before this time several local organizations had been formed in the State, although there is a difference of opinion as to which local Union was first organized. Jefferson County claims that the first meeting was held in Stanton, and that the Union at that place had been organized before the national organization was formed. Mrs. Annie Wittenmyer, of Philadelphia, was chosen first president of the National W. C. T. U. While the first State convention was in session the Legislature was in the act of repealing the county option law, so that the first act of the convention was to send Mrs. Wittenmyer and Mrs. Chase to Harrisburg to wait upon the governor and Legislature and to protest against repeal. They were given a hearing by Governor Hartranft, who assured them that he would give the bill careful consideration, and they left satisfied that he would veto it. In this they were disappointed, however, as the governor signed the repeal (see above).

W. C. T. U.

Mrs. Chase continued as president until 1879, when she was succeeded by Mrs. A. C. Law, of Philadelphia. Mrs. Chase was reelected in 1880, and succeeding presidents have been: Mrs. Frances L. Swift, of Allegheny, 1881-89; Mrs. Mary H. Jones, of Philadelphia, 1890-93; Mrs. Anna M. Hammer, of Philadelphia, 1894-97; Mrs. Rebecca B. Chambers, of West Grove, 1897-1907; and Mrs. Ella M. George, of Beaver Falls, 1907—.

The Pennsylvania W. C. T. U. from its organization entered the active fight for Prohibition in the State and had an important part in every campaign. Its most important achievement, however, was the law requiring scientific temperance instruction in the public schools, which was secured from the Legislature in 1885. Under the administration of Mrs. Jones the *W. C. T. U. Bulletin* was established and the organization "attained a degree of usefulness and influence never previously equaled." Other pioneer workers were Mrs. Ellen M. Watson, of Pittsburgh; Mrs. Olive Pond-Amies; Mrs. Hannah Whitall Smith; Mrs. Marjorie M. Steese; Mrs. Henrietta H. Forrest, of Allegheny, editor of the *Bulletin* for fifteen years; Mrs. Elma M. Preston, leader of the Loyal Temperance Legion; Miss H. Frances Jones, of the Medal Contest Department; Miss Mary Louise Heiner, of Kittanning, head of the department of Soldiers and Sailors; Mrs. Clara Hoover Stilwell, director of the Friends' Temperance Association; and Mrs. Ada B. Parsels. Mrs. Frances H. Harper and Dr. Caroline V. Anderson were leaders of W. C. T. U. work among the colored people of Philadelphia. Under the present president, Mrs. George, the Union secured from the Legislature a law setting aside "Willard day" in the public schools, for emphasizing scientific temperance instruction. The aggregate membership (1928) in Pennsylvania exceeds 46,000; and the present officers, other than the president, are: Vice-President at large, Mrs. Lillian N. Trezise, Dubois; corresponding secretary, Mrs. Mayme G. Wetzell, Harrisburg; recording secretary, Mrs. Rachel C. Robinson, Wilkinsburg; treasurer, Mrs. Ella B. Black, Beaverdale; Y. P. B. secretary, Miss Lenadell Wiggins, Tunkhannock; L. T. L. secretary, Mrs. Ada B. Lyon, Bradford; and editor *Pennsylvania Bulletin*, Miss Amanda Landes, Lancaster.

Aside from the organizations mentioned above

there was no organized antiliquor force in the State in the eighties. There was strong sentiment in favor of further repression of the saloon, but it was not considered strong enough to wage a winning fight against the liquor machine. However, the election in 1882 of Governor Pattison, the first Democrat to be elected since 1860, created new hope among the temperance forces, and a fight was waged in the Legislature of 1883 to secure the submission of a Prohibition amendment to the Constitution. The wets were in control in the House, and they succeeded in amending the resolution to provide compensation for those who might be put out of business, afterward killing the resolution. The leader of the wets at that time was Nathaniel Horne, a local Methodist preacher from Cambria County, who deplored the activity of the churches. In his biennial message of Jan. 6, 1885, Governor Pattison made a vigorous onslaught on the liquor business and demanded legislation for an "amelioration of the evil." The dry forces, led by the Hon. Willis J. Hullings, Representative from Venango County, again made a fight for a Prohibition amendment, but it was killed, as in 1883, after the liquor machine had amended it to provide compensation.

The Legislature of 1885 did perform one deed of importance, however, from which the State received incalculable benefits—the enactment of the law requiring scientific temperance instruction in the public schools. This bill passed the Senate unanimously and met with little opposition in the House; and in the long run it was no doubt of greater value than the enactment of Prohibition by that same Legislature would have been. For from that time the schoolteachers entered the fight, showing to their pupils the nature and danger of alcohol, and implanting in their minds a fear and hatred of it, thus aiding the preacher and the Sunday-school teacher, who demanded its prohibition on moral and religious grounds, and accomplishing in the end what could never have been secured by the ballot alone.

Scientific Temperance Instruction in Schools

For 33 years the Brooks Law withstood every effort to repeal or modify its provisions. Under this measure the widest possible difference in operation existed in the courts, some judges construing it as giving authority to refuse all licenses—no license ever being granted under it in Greene County—but in some sections, especially in the anthracite regions, numerous licenses were issued. In Schuylkill County, in 1916, there was 1 license for every 196 of the population. Lackawanna County had 1 for every 292, and Luzerne 1 for 278; thus a high license fee did not necessarily affect the number of licenses granted. Because of this law the election of judges was watched closely, the number of licenses depending on the character and political affiliations of the judge; and, as a result, many of the judges owed their election to corruption funds provided by the liquor interests. Such judges were obliged to pay their debts to the liquor men, and this brought disastrous results to the cause of temperance and sobriety in many communities. The results following the operation of the Brooks Law demonstrated conclusively that regulation was a complete failure, and that total abolition of the traffic was the only possible remedy for existing ills.

The feature of the Brooks Law that caused most trouble was the provision that "license be granted only where its existence was considered necessary," as there was the widest difference of opinion as to what constituted necessity. In order to determine the necessity for a license the judge was required to hear witnesses, to give due regard to petitions for and against, and then to decide the case according to his own ideas. There were frequent appeals to the higher courts, but a judge who was shrewd enough to give his decision without any accompanying opinion could act autocratically without fear of reversal by a higher court. The injustice of the law was soon understood by the people in the counties where the liquor interests dominated the courts, and the frequency with which judges forced a saloon on an unwilling community is an ugly page in Pennsylvania history. Hundreds of communities were made drunken by the planting or retention therein of saloons, contrary to the will of a majority of the people. In one village, which had been dry for 30 years, an application was made (1910) for a license, the petitioners numbering 126 and the remonstrants 329. The license was granted to a political henchman of the judge, with the result that the village became the scene of drunken disorders.

Unfavorable Results of Brooks Law

When Governor Pattison retired in 1887 he made an appeal for reform which was backed by public sentiment in the Republican party, the Legislature having been made to realize that some action was imperative, and it was agreed to submit a Prohibition amendment to the people. This action required a favorable majority of two successive Legislatures, however, and so could not come to a vote before the fall of 1889. At this time Matthew S. Quay, son of a former Prohibition leader, came into power as head of the Republican machine, in succession to the Camerons, and he prepared to meet the situation by instructing the Legislature to pass the bill to submit the Prohibition resolution, but at the same time to pass the Brooks Law. This action was clever, as it increased the public revenue and at the same time eliminated the worst saloons, 4,600 being forced out of Philadelphia alone, thus allaying public indignation for a time as well as the danger of Prohibition. The Legislature of 1889 passed the resolution for a Prohibition amendment and appointed June 18 as the day for the popular vote. In the election of that day the wets won overwhelmingly, having a majority of 188,027, in a vote of 296,617 to 484,644. Almost half of the wet majority was furnished by Philadelphia, where only 1 out of 6 votes was for Prohibition. Lehigh County was the wettest, with over 88 per cent against Prohibition. Prohibition carried 29 counties. So complete was the victory of the wets that for the ensuing 20 years they dominated Pennsylvania legislation, no agency being able to challenge their right to rule.

The liquor-dealers' interests in this election were cared for by Harry P. Crowell, who in an interview with Col. Roswell Smith Cheves, secret agent of the New York *Voice*, divulged the entire plan of the campaign. It appeared that the liquor men had raised over $200,000, which was expended by the State Committee.

According to the Philadelphia *Times* of April

5, 1890, the Liquor Dealers' League and the State Brewers' Association united to defeat Prohibition at the election of 1889, and their agents paid more than $15,000 to about a score of newspapers to secure their influence.

Besides the Brooks Law other factors in this defeat lay in the pleas for compensation, which had a powerful influence, and the fact that there was no trained leadership of the dry forces and little financial resources for the campaign.

It was during this campaign that Dr. Alpha J. Kynett, a Methodist leader of Philadelphia, was instrumental in forming in that city the Union Prohibitory League. Kynett's interest in the cause of temperance reform was intense, and he contended that both Catholics and Protestants should work together for its advancement. The churches did not, however, rally to the support of the Amendment, but remained indifferent, not more than one third of the Protestant churchmen of Philadelphia supporting it actively.

In 1893 Father Ferdinand Kittell began his attacks upon brewing operations carried on by the monks at Latrobe, Pa. (see vol. iv, p. 1473).

The second war for Prohibition did not begin in Pennsylvania until after the opening of the twentieth century and it was then under the leadership of the Anti-Saloon League, which had been formed in Philadelphia June 29, 1896. On that date the Interdenominational Christian Temperance Alliance changed its name and became auxiliary to the Anti-Saloon League of America. The ultimate goal of the League was declared to be Prohibition, but its immediate objective was legislation supplemental to the Brooks Law, granting the people the right of local option. The first bill sponsored by the League was offered at the session of 1905 by Representative John M. Berry, of Washington County. The Legislature was strongly proliquor and the bill was quickly smothered in committee. The Speaker of the House appointed a Law and Order Committee, composed of 25 members, and all liquor bills had first to be passed on by that body and presented by it to the House. If the Committee refused to report any bill, a motion could be made to discharge it, but it required 104 affirmative votes to do so. Whenever the liquor forces were in control of the Committee they would smother such bills. Three local-option bills were introduced in the sessions of 1907, 1909, and 1911 respectively, all of which were defeated.

Anti-Saloon League

Local-option Bills Again Defeated

The Allegheny County Anti-Saloon League, with the Rev. C. E. Page, D.D., as superintendent, was organized Dec. 16, 1902, and began operations about Feb. 1, 1903.

At the session of 1911 two vicious bills were introduced in the Senate (which had a majority in the liquor interests) one of which provided for the transfer of the power to grant licenses from the Court of Quarter Sessions to a commission to be appointed by the governor, who also was a "proliquorite." The second measure provided for a State treasurer's license, which would give the brewers and distillers the right to sell everywhere, in dry as well as in wet counties. The temperance forces opened a campaign of publicity, however, which was successful in defeating both of these wet measures.

Although, after the election of 1912, the temperance forces were able to secure the election of George E. Alter as Speaker, who named a favorable Law and Order Committee, the local-option bills introduced in 1913, 1915, and 1917 were all defeated. Just before the vote in 1915 a large mass meeting was held by representative citizens of Harrisburg, and Governor Brumbaugh exerted his influence for the bill also, but to no avail. In each of these contests there were animated discussions, both sides being about equally represented; but few votes were changed from those of 1870 and 1875. The chief reason was that both sides realized that local option was not the ultimate goal, but only a stepping-stone toward Prohibition. The Anti-Saloon League renewed the struggle every year for its educational and agitational advantages, knowing the bills would be defeated, while the wets defended their ground as the League program was dangerous to their interests. The drys always had some men of conviction and devotion in the Legislature, but never enough to defeat the wets.

Work among colored people, undertaken for the Pennsylvania A.-S. L., resulted in the organization (1908) of the Colored Anti-Saloon League of America (see NEGRO, THE, AND ALCOHOL, vol. iv, p. 1879).

In 1913 Senator Sensenich, of Westmoreland County, had made a fight to amend the Brooks Law by providing for the refusal of license on majority demonstrance, but it was smothered in committee. This practically ended the fight for local option, which never had the full support of the temperance forces of the State, many of whom regarded it as a compromise which would retard Prohibition. The long years of agitation did, however, create sentiment against the liquor traffic and made Prohibition possible.

Fight for Local Option Discontinued

The election of 1910 especially stands out in the development of Prohibition sentiment. In the Presidential election of 1908 Taft had carried Pennsylvania by a majority of 300,000 and the Republicans were sure they could elect any man they chose. In the convention of that year, dominated by Senator Penrose, the liquor forces demanded the right to choose the nominee and, as a result, John K. Tener, a banker and baseball magnate, was chosen for governor. Tener had led the fight in 1892 to plant saloons in his own city and afterward to increase their number. Before he became a candidate his name was annually signed to petitions for license, and he was a conspicuous witness in the annual license court. He had served but seven months in Congress when he was made candidate for governor, with the open support of the liquor forces. The wets also dominated the Democratic convention and named a wet candidate, Senator Webster Grim, of Bucks County.

The patriotic citizenship of Pennsylvania became aroused at this bipartizan control, with the result that the Keystone party was formed and the Hon. William B. Berry, of Chester, named as its candidate for governor. The new party had neither an organization nor funds, and its meetings had more the appearance of a crusade than of a political campaign. The result was a vote (in 1910) of 382,127 for Berry, while Tener won by a vote of 415,614, due to the large vote given

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the latter by Philadelphia, where, it was elaimed, the returns were "doctored" in his favor.

This eampaign was a great edueator, however, as it showed the hold of the liquor interests on politics, and resulted in the reorganization of both parties. The Demoeratie party went under the control of a body of earnest, patriotie men, sueh as Vanee MeCormick, A. Mitehell Palmer, Roland S. Morris, William T. Creasy, and others. The Republican portion of the Keystone party became the nueleus of the Washington and other parties, whieh in 1912 supported Roosevelt for President, who earried the State by a majority of 49,000 over Wilson and 171,000 over Taft.

Although Berry was defeated in the 1910 election the eampaign had valuable results in creating temperance sentiment. The Legislature elected in the fall of that year was a superior one in every respect, and was noted for the amount of valuable legislation it enacted. In the Democratie party the reorganization brought about the nomination of Vance McCormick for governor in 1914, and loeal option was made a party plank in the campaign. Martin G. Brumbaugh, of Philadelphia, who also favored local option, was the Republican nominee; but the party bosses were enabled to keep the issue out of their platform, and the liquor enforcement went to the Republicans. Part of the temperance support went to the Democratic ticket, but the Republican candidates were successful. After his election Governor Brumbaugh used his influence for the Prohibition cause. In this campaign help toward showing the evils of the liquor traffic was given by Gifford Pinchot, of Pike County, the nominee of the independent Republicans for the Senate against Boise Penrose, who canvassed the entire State for local option.

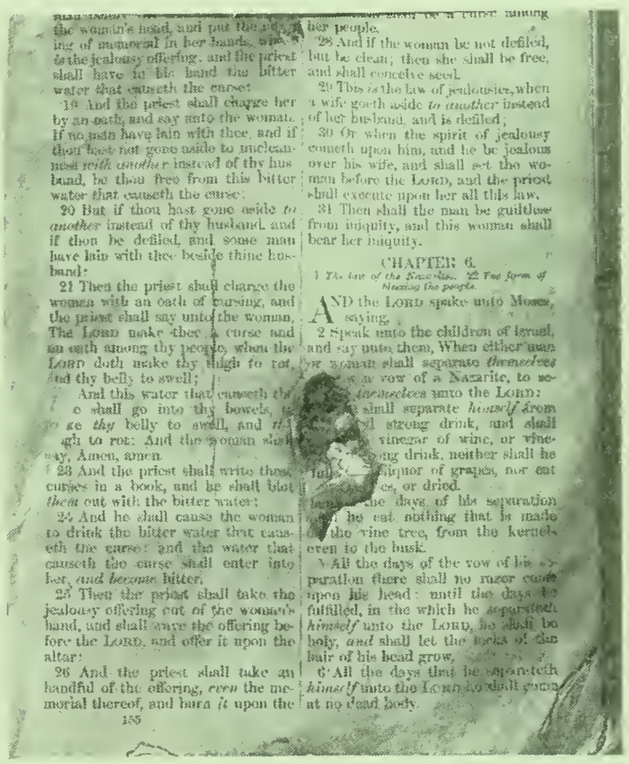
On Dec. 13, 1913, an attempt was made to assassinate the Rev. R. E. McClure, a county chairman of the Anti-Saloon League, who had aroused the ire of the liquor-law violators. Fortunately the bullet, intended for his heart, was arrested by a copy of the Bible which he carried under his arm (see accompanying illustration).

After the decisive defeat of local option the temperance forces, led by the Anti-Saloon League, began a new plan for driving out the saloons of Pennsylvania by remonstrating against the granting of licenses, which plan succeeded in driving saloons out of seventeen counties by the time national Prohibition became effective. By 1909 the saloon had been banished from the rural sections of the central and western counties: but in the larger cities it was firmly entrenched, and in the eastern counties even the rural saloons could not be closed. In these counties the temperance forees fought for the election of favorable judges, and, when applications were made for licenses, carried remonstrances against them and by this means drove out the saloons one by one.

Remonstrances and Licenses

When the fight started for national Prohibition, Pennsylvania legislators became active, giving more votes for the Hobson resolution than any other State. In 1908 only one Pennsylvania Congressman had been outspoken for Prohibition, namely, Prof. Ernest F. Acheson, of Washington County; but on the roll call 19 of the 36 members voted for the Hobson Bill, 11 against it, and 6 were absent or did not vote. The bill at that time was defeated, but in July, 1917, when the Sheppard resolution for Prohibition was presented, the necessary two-thirds majority was secured, the voting being 282 to 128.

The campaign of 1918 was fought on the ratification issue, the Republiean candidates for Governor being William C. Sproul, of Chester, and J. Denny O'Neil, of MeKeesport, the latter being a declared foe of the liquor traffie, while Sproul had never committed himself on the question. To defeat O'Neil, Sproul was foreed to deelare for the Amendment, and, as a result he was nominated. The Demoeratic candidate was Judge Eugene Bonniwell, of Philadelphia, a pronounced enemy of Prohibition, who made the fight on a wet platform, and was defeated 2 to 1 by Sproul. After Sproul was elected he redeemed his pledge for ratification and gave satisfaction to the Prohibitionists, throwing his influence for the enactment of an enforcement law and vetoing a bad enforcement bill. At this juneture war-time Prohibition went into effect (July 1, 1919), and, as a result 10,700 saloons and 1,750 wholesale liquor plaees were closed in Pennsylvania, while capital amounting to $100,000,000 was turned into other channels. Formerly, under the lieense system, the State, county, and municipal treasuries received annually in revenue from the liquor traffie about $6,500,000.



her people.
28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.
29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled,
30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.
31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

CHAPTER 6.

1 *The law of the Nazarite.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:
shall separate *himself* from
strong drink, and shall
vinegar of wine, or vine-
ng drink, neither shall he
liquor of grapes, nor eat
es, or dried.
the days of his separation
he eat nothing that is made
the vine tree, from the kernels
even to the husk.
All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.
6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.

PENNSYLVANIA:

BULLET IN THE REV. R. E. McCLURE'S BIBLE

ITS PROGRESS WAS ARRESTED AT THE SIXTH CHAPTER OF EXODUS

The vote in the State Legislature on the ratification of the Eighteenth Amendment was 110 to 93 in the House, (Feb. 4, 1919), and 29 to 16 in the Senate (Feb. 25), making Pennsylvania the forty-fifth State to ratify. After National Prohibition went into effect (July 1, 1920), the Anti-Saloon League of Pennsylvania started a eampaign for an enforeement code in harmony with

the Volstead Act and providing for the repeal of all existing license laws. Governor Sproul, however, asked for the amendment of the Brooks Law, rather than for its repeal, for the sale of drinks containing alcohol of less than ½ of 1 per cent by volume. A bill more in harmony with the Eighteenth Amendment was finally introduced by the Hon. William M. Martin, of Allegheny County, which provided for the repeal of license and for the main features of the Volstead Act, including search and seizure. Although the League carried on a strong State-wide campaign for it, the bill was defeated, lacking 5 votes in the House. The Woner Act was then passed, under whose provisions more than 1,200 saloons remained in operation in Philadelphia for the sale of near beer.

Eighteenth Amendment Ratified

The State superintendents of the Anti-Saloon League have been: 1896-99, Rev. E. C. Dinwiddie; 1901-03, Rev. H. A. Tucker, D.D.; 1904-10, Hon. S. E. Nicholson; 1910-13, Rev. Charles W. Carroll; 1913-16, Rev. E. J. Moore, Ph.D.; 1916-18, Rev. C. F. Swift; 1919 to the present time, Rev. Homer W. Tope, D.D.

In the election of 1922 Gifford Pinchot, Republican, was elected governor of Pennsylvania on a strict law-enforcement platform. The new governor had been for ten years a trustee of the State Anti-Saloon League and a strong Prohibitionist, and was elected by the largest majority ever given a candidate in that State. Shortly after his inauguration the Legislature passed (March, 1923) the Snyder-Armstrong Bill, repealing all State liquor legislation inconsistent therewith and harmonizing State laws with national legislation. This law embodies the best features of the Volstead Act, and under its operation gratifying results have been obtained in most counties of the State. Early in 1926 the Supreme Court of the State upheld the constitutionality of this law in every particular.

Gifford Pinchot Elected Governor

A fund of $250,000 was asked of the Legislature for enforcement purposes by Governor Pinchot, which request was granted by the Senate, but refused by the House. A movement was then started by the W. C. T. U. to raise the fund for the governor's use by private subscription, and a large amount was so raised and used for enforcement. A request for a measure providing better control of breweries of the State was also defeated in the House in the same year. The situation regarding saloons was so bad in Philadelphia that in 1924 a determined effort was made to clean up the city by Brigadier-general Smedley D. Butler, who was employed by the mayor of the city. In his efforts Gen. Butler was greatly handicapped by police opposition and other interference, and although he accomplished a great deal of good he resigned before the end of the year because of the opposition and lack of cooperation of the city authorities.

In 1926 the Legislature was called in extraordinary session by Governor Pinchot for the enactment of additional legislation, especially for Prohibition enforcement, at which time a Brewery Control Bill was defeated by the House, while the Alcohol Control Bill, providing strict regulations for the granting of permits to breweries and alcohol plants, was passed. This bill was sponsored by the united dry forces, and it passed the House by a vote of 124 to 82 and the Senate by 31 to 15.

Under its enforcement code sentiment for Prohibition has constantly increased and conditions have greatly improved in Pennsylvania, the worst districts with regard to enforcement being found in Philadelphia, Pittsburgh, and the mining regions.

In the legislative session of 1927 an attempt to submit to a vote of the electorate a resolution for the modification of the Volstead Act was squelched in the House of Representatives, the vote being 79 for and 106 against. The liquor interests then made a determined drive to take the teeth out of the Snyder-Armstrong Law by destroying the effect of the search-and-seizure clause and the section providing for padlocking. Both of these attempts were defeated.

A slow but steady development of Prohibition sentiment is indicated by the results of various elections. The State House of Representatives, which is the larger of the law-making bodies, has been the slower in gaining dry strength owing largely to the blocks of votes controlled by the wet political machines of Philadelphia and Pittsburgh. Prior to the adoption of the Eighteenth Amendment the State Senate was wet by about 2 to 1. Recent test votes show that it now generally stands at 30 dry to 20 wet members.

Growth of Prohibition Sentiment

One of the most beneficent effects of the Prohibition Amendment in Pennsylvania has been the very marked change in the judiciary. Men of excellent qualifications who are favorable to Prohibition and its enforcement are being elected to the bench to-day without undergoing the humiliation of first making terms with the brewers and saloon-keepers.

It is now the testimony of judges, district attorneys, police officers, and others in charge of public safety that the Prohibition laws are as well enforced as the automobile laws, the antigambling laws, or the laws against theft.

A steady development of sentiment for Prohibition is found in the colleges of the State. A recent survey indicates that the student bodies are overwhelmingly committed to the maintenance of the Eighteenth Amendment. College presidents and members of the faculties who have vivid recollections of conditions prior to 1920 bear witness to the improved conditions among students in relation to the use of liquor.

In September, 1928, Mayor Harry A. Mackey issued instructions to the police to clean up every establishment in Philadelphia suspected of selling liquor. Evidence collected by District Attorney Monaghan concerning the illegal traffic in liquor in the city was of the most extraordinary character. One Philadelphia bank was found to have on deposit $9,500,000 of bootleggers' money; another bank had $2,000,000. According to the *New York Times*, of Sept. 9, 1928, Judge Edwin O. Lewis, of the Quarter Sessions Court, in charging the Grand Jury,

> openly denounced the bootleg kings and thugs that hang out on Locust Street from Broad to Juniper, and charged that the streets of Philadelphia had been made the battleground of gunmen. He warned the jurymen that in doing their duty as citizens they were risking personal violence.

The Grand Jury in its presentment said in part:

The information which we have derived thus far is amazing in character and almost unbelievable in its significance. It clearly shows that there has existed in the County of Philadelphia during the last several years and up to the present time a group of lawless men who have violated the law upon a wholesale scale. They have with the benefit of efficient legal advice erected an organization which has systematically flaunted the law with the corrupt connivance of police officials, high and low, resulting in the enrichment of its members to the extent of millions of dollars.

On March 28, 1929, the Grand Jury made its final presentment to the court. The report stated that "The corner saloons have disappeared. Speakeasies have been curtailed . . . substantial progress has been made in ridding the police bureau of grafters."

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PENNSYLVANIA TEMPERANCE UNION. See PENNSYLVANIA.

PENNY ALE. A cheap, thin ale. In "The Vision of Piers Plowman" (14th century) reference is made to it in the following lines:

Ther is payn and peny-ale as for a pytaunce y-take
Colde flessh and cold fyssh for veneson ybake.

PENSÉE, LA. See FRANCE, vol. iii, p. 1041.

PEOPLE'S LEAGUE AGAINST DRUNKENNESS. See VOLKSBOND TEGEN DRANKMISBRUIK.

PEOPLE'S PROHIBITION ASSOCIATION OF BRITISH COLUMBIA. See FORTUNE, WILLIAM GEORGE WALLACE.

PEOPLE'S REFRESHMENT HOUSE ASSOCIATION, LIMITED. A British organization, popularly known as the "P. R. H. A.," and established in 1896 by the Bishop of Chester (the Right Rev. Dr. Jayne) and Major H. H. Crauford at Broadway Chambers, Westminster, London.

Its purpose was to manage licensed inns, public houses, and canteens on model lines. Beer, wine, spirits, tobacco, and refreshments are sold; and the following are the prineiples of management established:

1. That temptation to press the sale of intoxicants be removed; as regards the managers, by giving them a fixed salary, instead of any share in the profits of the alcoholic branch of the trade; and, as regards the shareholders, by limiting the return on their shares to a maximum of 5 per cent per annum.
2. That the managers be given, in addition to their salary, a share in the profits of non-intoxicants and food, so that it may be to their interest to sell these instead of intoxicants.
3. That the general arrangement and management of the house be on the lines of a respectable house of refreshment instead of a drinking-bar.
4. That food and non-intoxicating drinks be as readily accessible to customers as intoxicants.
5. That great care be taken in guarding against the evils of adulteration, and in providing the best quality of liquor.
6. That the licensing laws enacted by Parliament for the regulation of public houses and the promotion of temperance be most strictly carried out.

Beginning with a capital of a few hundred pounds, the Association in 1927 controlled about 180 houses, and its assets were about £207,000 ($1.035,000). The maximum dividend of 5 to 7½ per cent has been paid regularly to shareholders since 1899; £20.000 ($100.000) has been placed to reserve; £45,560 ($227,800) reserve for depreciation; and £2,712 ($13,560) has been allotted to the Public Utility Fund out of surplus profits. King George, the Southampton City Corporation, and the First Garden City, Ltd., among others, have leased houses to the Association, which is still taking new houses as occasion offers.

The *P. R. H. A. Red Book* is issued triennially. The president is Viscount Ullswater, and headquarters are at St. George's House, 193 Regent Street, London W. 1.

See TEMPERANCE LEGISLATION LEAGUE; CENTRAL PUBLIC HOUSE TRUST ASSOCIATION.

PEPPERMINT. A species of mint yielding an aromatic oil which gives the name and coloring to *créme de menthe*. The name "peppermint" is often given to this liqueur.

PERAK. See FEDERATED MALAY STATES.

PEREIRA, HENRY HORACE. English divine and temperance worker; born Jan. 16, 1845; died in London Jan. 1, 1926. He was educated at Trinity College, Dublin, where he won honors in theology, Hebrew, and modern languages. He was ordained in 1869, following which he served curacies at Eston, Yorkshire, and Holy Trinity, Southampton (1871). Then he became first warden of the Wilberforce Memorial Mission, Southwark, London. In 1874 he married Miss Adela Stretton, and in that same year became rector of St. Lawrence, Southampton, after which he was appointed rector of Chilbolton and rural dean of Stockbridge by the Bishop of Winchester. From 1894 to 1903 he was vicar and rural dean of Croydon. In 1902 the Archbishop of Canterbury nominated him suffragan bishop of Croydon, and he was duly consecrated in Westminster Abbey, serving in that bishopric for twenty years (1904-24).

During the earliest years of his ministry as a parish priest, Pereira came to realize the havoc wrought among his people by intoxicating drink, both in individual and in national life, and to fight against this evil he gave ungrudingly of his time and strength. He did his full share of work in such movements as the Gospel Temperance and Blue Ribbon organizations. In 1876 he formed a branch of the Church of England Temperance Society at Southampton, and for many years was chairman of the executive committee of that society. During his rectorate at Southampton he traveled throughout the United Kingdom, advocating temperance reform, speaking in 82 cities and towns, and preaching in many cathedrals and churches. In 1915, when it was realized how much drink was hindering the progress of the World War, Bishop Pereira actively associated himself with the effort to unite all sections of the Christian Church against drink. Upon the organization of the Temperance Council of the Christian Churches of England and Wales (June 24, 1915), he was elected its chairman. He published a "Handbook for the Clergy on Intemperance," which passed through two editions.

The *Alliance News* for February, 1926, in its obituary, said of Bishop Pereira:

We all loved him—how could we help it?—and Churchman and Nonconformist united in paying their last tribute of affection and respect at the remarkable memorial service held in the city before his funeral in the country.

PERHAM, SIDNEY. American Congressman, governor, and Prohibition advocate; born at Woodstock, Me., March 27, 1819; died in 1907.

He was educated in the public schools, devoted himself for a number of years to teaching and farming. In 1853 he was elected a member of the Maine State Board of Agriculture. In 1855 his county elected him to the Legislature, where, on the first day of the session he was chosen Speaker of the Lower House. The legislative history of the State presents no other instance of the election of a new Member to the Speakership.

Early in the temperance agitation in his State Perham took a lively part in the various campaigns, and organized a temperance society in his own town. Under the auspices of the State Temperance Union he spoke in 200 towns to secure the reenactment of Prohibition. Originally a Democrat, he abandoned his party because of its attitude on the temperance question, and in 1853 supported A. P. Morrill, the Maine Law candidate for governor. The temperance issue figured largely in Perham's election to the Legislature and in his elevation to the Speakership. In 1858-62 he was clerk of the Supreme Judicial Court for Oxford County. In the latter year he was elected to Congress, serving until 1870, when he was elected governor of Maine. As in his previous campaigns for the Legislature and for Congress, he kept the Prohibition issue before the voters during the gubernatorial contest. He served three terms as governor and in 1877 was appointed appraiser of the port of Portland.

Governor Perham was greatly interested also in public educational and charitable institutions, and was largely absorbed in this work in the latter years of his life.

PERKINS, MAUDE B. See SLATON, MAUDE B. PERKINS.

PERKINS, SARAH MARIA (CLINTON). American teacher and temperance lecturer; born in Otsego, New York, April 23, 1824; died at Cleveland, Ohio, Dec. 2, 1905. Miss Clinton was educated in the public schools and at the Adams (Mass.) Academy. She also studied under Horace Mann, became a teacher at the age of eighteen, and taught in the public schools of Savoy and Churchill, Mass. On Dec. 23, 1847, she married the Rev. Orren Perkins, of Savoy, Mass., and the couple settled at Bernardston and Shirley, Mass. Later they removed to Winchester, New Hampshire, where Mr. Perkins was elected a State Senator. Owing to his failing health he and Mrs. Perkins spent an entire winter in rest at Cooperstown, N. Y. The following year they took charge of Cooperstown Seminary and remained there till the school was sold, two years later.

Upon the failure of her husband's health, Mrs. Perkins went to his assistance in the pulpit, writing sermons and preaching them to his congregation. Then she became a public lecturer, speaking on literary and temperance subjects. After 1880 she devoted all of her time and energy to the temperance movement and to the cause of woman suffrage. For a number of years she was editor and publisher of *A True Republic* (Cleveland, Ohio). Mrs. Perkins was also the author of several Sunday-school books. In Cleveland she served as president of the Literary Guild and the Ramabai Missionary Circle.

Affiliating with the Ohio Woman's Christian Temperance Union, Mrs. Perkins became superintendent of Infirmary Work for the State Union,

and a national lecturer. In the course of her work for the National W. C. T. U. she visited many States, particularly Kansas and Texas, and the Indian Territory. During the campaigns in Ohio for the Fourteenth Amendment, she was one of the principal speakers. She was twice a representative of the National W. C. T. U. at conventions of the World's W. C. T. U., once in London, and again at Edinburgh.



MRS. SARAH MARIA PERKINS

PERKS, Sir ROBERT WILLIAM, Bart. An English lawyer and engineer; born at Kensington, London, April 24, 1849; educated at New Kingswood School, Bath, and King's College, London, and is a fellow of London University. He married Edith Mewburn, of Banbury, in 1878. In the same year he engaged in business as a railway lawyer, continuing in that profession until 1892. He then entered the firm of Walker & Co., with whom he was associated in many engineering projects. He withdrew from that firm in 1912 and became a member of the firm of McArthur, Perks, and Co., Ltd., of Ottawa, Canada, and New York, with whom he was associated in the building of docks at Havana and railways for the Southern Pacific Railway in Oregon. He was chairman of the Metropolitan District Railway during its conversion from steam to electricity, 1902-06, and was connected with the project for the construction of the Georgian Bay Canal as a deep-sea waterway between the Great Lakes and the Atlantic Ocean. He was created a baronet in 1908.

He is a member of the Institute of Civil Engineers, London. He served as the Liberal Member of Parliament for south Division, Lincolnshire, 1892-1910, and as justice of the peace for the counties of Kent and Oxfordshire.

Sir Robert has always been interested in temperance and other reform movements. He is treasurer of the Wesleyan Methodist Twentieth Century Million Fund and president of the British Sunday Closing Association.

PERMISSIVE BILL. Popular name of a measure introduced in the British House of Commons on March 4, 1864, by Mr. (afterward Sir) WILFRID LAWSON. The Bill, which was the embodiment of the principles of the United Kingdom Alliance, provided that on the application of any district the votes of the ratepayers should be taken as to whether the liquor traffic shall exist in that district or not; a majority of two thirds of the taxpayers being necessary to decide the question.

The second reading of the Bill was lost by 397 to 40 votes.

For several years the Bill was reintroduced in the House, the most favorable vote upon it being that of 1870, when 115 members voted for it and 146 against.

In 1879 Sir Wilfrid proceeded by resolution in favor of the adoption of "some efficient measure of Local Option." The resolution was lost in 1879, and in March, 1880; but on June 18, 1880, it was carried by a majority of 26. Thereby the House of Commons accepted the principle of local option, which had been the object of the Permissive Bill.

PERRIN, WILLIAM WILLCOX. English prelate; born at Westbury-on-Trym, Gloucestershire, Aug. 11, 1848; educated at King's College, London, and Trinity College, Oxford (M.A., D.D.). He also holds the honorary degree of D.C.L. from King's College, Nova Scotia, and is a Fellow of King's College, London. He was ordained to the ministry of the Church of England in 1870. For eleven years (1870-81) he was curate of St. Mary's, Southampton; for thirteen years (1881-93) he was vicar of St. Luke's, Southampton; and from 1893 to 1911 he was bishop of Columbia, Canada. Since 1911 he has been bishop suffragan of Willesden, and rector of St. Andrew Undershaft since 1912. In 1915 he was Golden Lecturer.

Bishop Perrin has manifested an earnest interest in the cause of temperance. In November, 1926, he was made a vice-president of the United Kingdom Alliance and a member of its executive committee, and one year later he was reelected to both offices. He is, also, a member of the Church of England Temperance Society.

PERROUW, PERNOUW, or **PERRANON.** A fermented liquor made by the Indians of Guiana from the cassava root. It was boiled in large pots. The beverage was very foamy and somewhat hot. It could be kept good about ten days. It had various degrees of strength. Perrouw, the strongest form, was much used in the feasts at the burial of a chief or other important man. On such occasions, the one who succeeded in getting drunk first was cousidered the bravest. While the friends drank, the immediate relatives sat crying and howling. (De Vries, "Voyages from Holland to America," in *Collections, New York Historical Society*, vol. iii, part i, pp. 56-57.)

PERRY. An alcoholic beverage, obtained by the fermentation of the juice of pears and made in the same manner as cider from apples. According to Morewood ("History of Inebriating Liquors," pp. 552-553)

> The principal cider and perry districts of England are in Hereford, Gloucester, Devon, and Worcestershire. . . The harsher sort of pears produce the best perry; the redder and more tawney they are, the more they are preferred; and crab-apples mixed with them are said to improve the quality of the liquor. One great advantage attending the culture of pear-trees is, that they will thrive on land where apple-trees would perish, and that they grow so large that a single tree has been known to afford from one to four hogsheads of perry. An extraordinary tree in Herefordshire had more than once produced fifteen hogsheads in a year. . .

Perry has often been passed off for champagne, owing to the great resemblance in taste and effervescence.

PERSIA. A kingdom of western Asia, bounded on the north by the Caspian Sea, Transcaucasia, and Russian Turkestan; on the east by Afghanistan and Baluchistan; on the south by the Arabian Sea and the Persian Gulf; on the southwest by Mesopotamia; and on the west by Armenia and Irak; area, 628,000 sq. mi.; population (est. 1926) 10,000,000. The capital is Teheran (est. pop. 280,000), and the other large cities are Tabriz (200,000), Ispahan (100,000), Meshed (85,000), and Resht (80,000). The chief industry is agriculture, the country producing wheat, barley, and other grains, gums, drugs, wool, cotton, silk, and opium. The wool is made into rugs, which are famous throughout the world. Persia has a greater variety of fruits and flowers than any other country.

For administrative purposes the country is divided into 33 provinces, governed by governors-general responsible to the central Government. The Persians are Mohammedans, mostly of the Shiah sect (8,500,000), although the Sunni sect (850,000), as well as Parsees, Jews, and Armenian and Nestorian Christians, is also represented among the population.

Modern Persia occupies the western half of the great Iranian plateau. In extent it is far less than the vast Persian Empire of the Bible and ancient history. The Persians are believed to have originated in India, but the early history of Persia is veiled in obscurity. Authentic history begins with the accession of Cyrus the Great, who conquered Media, Lydia, and Babylonia, and founded the Medo-Persian Empire (549 B. C.). Under his immediate successors, Cambyses, Darius I, and Xerxes, Persian influence was further increased. Under subsequent rulers, however, the power of Persia declined, and in 331 B. C. the country was conquered by Alexander the Great. It continued under the rule of Alexander and his successors until the Parthian conquest, in the middle of the third century B. C.

Historical Summary

A second Persian Empire was built up, on the overthrow of the Parthians by the Sassanian kings 228-227 B. C.; and, although constantly at war with neighboring States and frequently attacked by Rome, it was never conquered by the latter, remaining intact for many centuries. In A. D. 641 Persia passed under the rule of the Saracens, and, after a long period, in which conspiracies and revolutions were frequent, the country fell a prey to Genghis Khan (1218-21), and later successively to the Turks and the Tatars under Tamerlane (end of the 14th century).

Persia was again restored to native rulers under the Sufi Dynasty (1501-1736), which produced one of the greatest Persian rulers, Shah Abbas (1585-1628). The Sufi Dynasty came to an end with the death of an infant prince in 1737, at which time Shah Nadir was elected to the throne and became the founder of the Zand Dynasty. In 1811-12 and again in 1827-28 Persia was at war with Russia, as a result of which she lost her ter-

ritory in the Caucasus and Armenia. In 1856-57 she had a war with Great Britain. As a result of conflicting interests of these two nations in Persia a convention was signed by them in 1907, marking off respective spheres of influence for each nation.

Previous to 1906 Persia was an absolute monarchy, but since 1905 it has been in political upheaval, a revolution at that time forcing Shah Mohammed Ali to grant a constitution to the people and to consent to the establishment of a National Assembly *(Mejliss)*. Internal troubles caused the abdication of Mohammed Ali in 1909, and the succession of his son Ahmed Mirza. Mirza was deposed by the National Assembly in 1924, and his son, a child, succeeded. At that time Reza Khan Pahlevi, Prime Minister, was appointed Regent. Revolution resulted in the deposition of the Shah in 1925, Reza Khan Pahlevi becoming virtual dictator of Persia. In December, 1925, he was elected by the Assembly hereditary shah, and was crowned with imposing ceremonies April 25, 1926.

The Persians were accustomed to the use of liquors from a very early period, although in their primitive state they refrained from the use of wine, except at festive entertainments. Even on those occasions its excessive use was forbidden by law. According to Xenophon,

> It was provided for by law that no pitchers, or large wine vessels, should be brought in at entertainments; as being sensible that if they kept from drinking too much, their constitutions both of body and mind would suffer less.

Wine in the Ancient Persian Empire

In the ancient Persian Empire the use of wine and strong drink was not common. Kings drank no intoxicating wine; for they were considered the guardians of their people, and it was regarded as unbecoming for any one in that exalted position to lose his sense of propriety. Children, unless of the most tender years, were not allowed to be present on festive occasions when wine was used; and even princes were allowed to use it only when sickness required it, and not then except on the advice of a physician. If their malady could be cured without it, they refrained from its use; but if it would not yield to other remedies and they were obliged to drink wine, so far was it held to be unclean that but two doses were allowed, and then only on condition that it was not dangerous to their own or their subjects' lives.

Concerning the use of wine in ancient Persia, a seventeenth-century writer says:

> Wine should be drunk, if at all, in private; for to drink it in the bazaars and market-places will not fail to bring down punishment on the wrong-doer. From the time of one of the most ancient Persian kings, Kaiomars [Kaiomurs], until the last of the Zoroastrian kings, Yezdegird, wine was permitted in small quantities, to give pleasure to the taste; but it reached such a pitch toward the last that it was openly brought into the market, and soldiers in the service of the king fell under its influence. Even then habitual drinkers were not allowed to drink in bazaars and streets.

With the foundation of the Medo-Persian Empire by Cyrus the Great the habits of the people with regard to the use of liquor gradually changed. Cyrus had easily conquered Babylonia, surprizing King Belshazzar and his army in a drunken revel. Persia at that time had only about 100,000 inhabitants; but Cyrus, by his temperate habits and warlike abilities, was able to conquer other nations and build up an empire that was unrivaled in extent and power. His victories, however, laid the foundations of the ruin of the empire, as his followers adopted the luxurious habits of the Medes after the union of the two countries. The possession of Babylon also helped to undermine the national morals. The temperate and warlike Persians in a short space of time became as remarkable for their effeminacy and intemperance as they had previously been conspicuous for sobriety and physical strength. After they became addicted to drink it led them into the most extravagant excesses. In its earlier days Persia set an example of sobriety to the surrounding nations: its children were trained with the design of benefiting the country and promoting the general welfare of the people; and, as an essential means of securing this end, they were taught to practise self-denial and temperance. Cyrus himself, as a result of his self-denial, lived to an advanced age, possessed of unusual vigor, and in the enjoyment of the immense possessions which he had acquired.

During the reign of Darius I occurred the birth of Zoroaster, the great religious teacher of Persia, whose followers, like the ancient Brahmans, offered SOMA in sacrifice to the gods. See ZOROASTRIANISM.

Xerxes and Alexander the Great

Xerxes made use of the well-known drinking habits of the Scythians in order to overcome them, inviting them to a feast at which most of them became intoxicated and in that state were murdered. By this means he gained possession of Asia. To "drink like a Scythian" was an expression commonly used at that time to denote one addicted to liquor. Xerxes, himself, subsequently became a drink addict, and his epitaph contained the statement "He was able to drink more than any man in his dominions." The conquest of Persia by Alexander the Great was rendered easy because of the intemperate and effeminate habits of the people, who had degenerated from their former condition. Herodotus describes the Persians as excessive drinkers. He says:

> They are accustomed to deliberate on matters of the highest moment when warm with wine; but whatever they in this situation may determine is again proposed on the morrow, in their cooler moments. . . If at this time it also meets their approbation it is executed; otherwise it is rejected. . . Whatever also they discuss when sober, is always a second time examined after they have been drinking.

According to Strabo, their counsels and decrees were firmer if made at that time than when sober. A familiar phrase among them was that "there was equal sin in a glass as in a flagon."

After Persia was ostensibly converted to the Mohammedan faith the drinking of wine was prohibited by religious law. This served to change the habits of the people to some extent, devout Moslems abstaining from its use. The prohibition also tended to restrict the manufacture of wine to those places where Jews, Armenians, or Hindus formed part of the population. The majority of Persians, however, always appear to have been less scrupulous observers of the precepts of Mohammed than many other Moslems; and several of their kings, unable to resist the temptation, or conceiving themselves above the law, have set an example of drunkenness which has been followed generally by their subjects.

Many stories are told of the fondness of Shah Abbas for wine. He is said to have drunk goblets

of pure wine on every great occasion and particularly after a battle, when he would sit to receive the heads of his enemies. He also regaled his guests with wine out of golden goblets, filled from golden flagons. On one occasion he was so intoxicated that he stabbed his favorite wife; and when he recovered from his delirium and learned of the dreadful act that he had committed, he ordered every wine-flask in his kingdom to be destroyed.

The laxity of manners prevalent at Shah Abbas's court was at first suppressed by his son Abbas II; but the latter soon fell a victim to drink, and indulged in the same excesses as his father. Shah Abbas II, according to Chardin and Tavernier, was much addicted to wine, and made his courtiers share in his cups. His cellars were well stocked with the choicest vintages of Georgia, Karamania, and Shiraz, preserved in great bottles of Venetian crystal; and every six weeks he received from Georgia a supply of 20 chests, each of which contained 10 bottles, and each bottle holding about three quarts. He also procured wines at different times from Spain, France, and Germany. A special officer was appointed to superintend his wines, and to watch the proceedings of those who made or sold that beverage; and no one was permitted to engage in the trade without an express license, which was only to be obtained by bribery.

Shah Abbas, Abbas II, Soliman

Soliman, the successor of Abbas II, was addicted to gross intoxication, and finding Ali Khan, his prime minister, a censor of his habits, ordered him to become intoxicated also, giving him the option of using either wine or opium. Ali chose the opium and became intoxicated, but subsequently retired from the court until the ruler agreed to respect his wishes.

Soliman's son and successor attempted to stop the use of wine, and published an edict prohibiting its use, as forbidden by the Koran. He ordered all his own wine-vessels to be publicly destroyed, and forbade the Armenians to bring any more under a heavy penalty. This gave great alarm to the nobles and attendants at the palace, and they applied to the king's grandmother, who was also a lover of wine, for assistance. Feigning sickness, she refused to take the wine prescribed by the physician unless her son should first drink some. At first he was unwilling to do so, from religious motives; but she overcame his scruples by quoting the Persian maxim that kings are subject to no law, and that whatever they do is no sin. By this ruse she succeeded, and the prince drank some of the liquor, which he liked so well that he was rarely sober afterward. Other Persian rulers, although they prohibited the use of wine by the people, indulged in it themselves.

On the other hand Ul-Kausim was such a stanch supporter of the law of Mohammed that he caused all the vines in the vicinity of one of the principal cities to be cut down, lest his people should be tempted to taste the juice of the grape; hence he was called "the destroyer of the vineyards."

On the occasion of a visit of the Russian envoy and his suite to Shah Abbas Mirza (1783-1833), the latter served them no wine, giving them instead sherbet and other delicacies. On another occasion, when receiving presents from the Russian emperor, he took up a beautifully ornamented goblet, and, returning it, observed: "Truly this glass is so fine that it might seduce me to drink, a crime of which I shall ever be afraid."

When Sir Robert Ker Porter visited Persia (1919-20) a prohibition of the use of brandy was in force, as the result of an order of the reigning monarch, who not only abstained from it himself, but also directed his police officers to destroy any jars found containing liquor. This rule, however, did not apply to foreigners, who were allowed a liberal indulgence in it, a shop in Teheran being especially licensed for the use of the Russians and other foreigners who were in the service of the Shah. Age and infirmity serve as an excuse for many Persians who use this cordial, but no such indulgence is allowed in public under pain of severe punishment.

In recent times several casks of brandy were sent to another Persian ruler by the Russian ambassador. The monarch was in the habit of taking wine moderately; but, feeling that if he kept the casks, he would lay himself open to a charge of fondness for drink, he sent them back, saying that while he himself had no occasion for so much liquor, he knew that the ambassador and his suite, like all Russians, were accustomed to drinking freely, and he was unwilling to deprive them of what, he was certain, would be so much appreciated by themselves.

Persian historians say that wine originated in Persia, and one of the earliest of them ascribes its discovery to Jamshid, or Jemsheed, the founder of Persepolis. He is celebrated, also, as the inventor of many useful arts and as the one who introduced the solar year to his countrymen. According to the legend, the discovery of wine was brought about in the following way:

> Jemsheed is said to have been very fond of grapes, and, in order to have them in the winter, he ordered a supply packed in jars for his use. After keeping them for a time he opened a jar, to examine the fruit, and found that the grapes had changed color and appeared to be spoiled. Thinking that they had become poisonous, he ordered the jars sealed, and their contents to be used for the execution of condemned criminals. A girl at the palace became afflicted with severe pains and, wishing to die, opened a jar and took some of the grapes. She soon fell asleep and, when she awakened, found herself entirely well. On learning this, Jemsheed ordered grapes to be similarly prepared each year and encouraged the use of wine by everyone, giving it to his soldiers with the purpose of making them strong.

A different account, however, is found in a book of Moslem traditions:

> The father of mankind on his arrival on earth planted a vine, and immediately afterwards his enemy came and poured at its roots the blood of the peacock, monkey, lion, and hog, which in process of time became absorbed into the life of the plant. When the fruit appeared and the juice became wine, it was found to have imbibed the different natures of the four beasts. In the first period of wine-drinking the pride, arrogance, and contempt of the peacock appear; in the second, the vanity, folly, and pretension of the monkey; in the third, the fury, violence, and ferocity of the lion; and in the fourth the sleep, insensibility, and forgetfulness of the hog. (See WINE OF APE.)

Persia possesses about a dozen species of grapes, of which the violet, red, and black are the most valued. Many drinks are manufactured from other native fruits, some of which are mild, and others of an intoxicating nature. At an early period dates and raisins were made into a drink called "nubeez," and the use of this liquor was permitted in the first century of the Hegira, as it was not considered within the scope of the Prophet's prohibition. The ancient Persians, the Gaurs, cultivated dates both for food and for a beverage, as their

religion did not prohibit the use of liquor. The inspissated juice of the grape is made into a drink, *sheerah*, which is similar to the *debs* of Arabia. There are also several varieties of wine made from pomegranates, sweet, sour, and a mixture of both. Little grain is used in making fermented drinks.

Persia is supposed to be the original home of the vine, which opinion is confirmed by the perfection of its fruit in that land. Grapes abound throughout the country and attain a size and flavor not reached in other lands. The best wine districts are situated along the line of mountains extending from the Persian Gulf to the Caspian Sea. The vintages of Shiraz, Yezd, Ispahan, Teheran, Tabriz, and Kasvin are especially famous, although only that of Shiraz is much known outside Persia.

Many travelers in Persia have sung the praises of the wine of Shiraz. Chardin (1643-1713) found it excellent, but inferior to the wines of France, and stated that when drunk freely it produces headache. Kämpfer, the German historian (1651-1716) praised it more highly, ranking it with the best vintages of Champagne and Burgundy, and contradicting Chardin's assertion that it causes headache. Tavernier (1605-89) estimated the quantity made annually at 4,125 tuns, of which a large part was exported to the East Indies. Hafiz, the favorite poet of Persia (d. about 1390), sang of the ruby wine of Shiraz. See SHAMS ED-DIN MOHAMMED.

Wine of Shiraz

This famous wine is made from the black *askeri* grape, which is sweet and seedless. It is said to keep from 80 to 100 years without loss of color or flavor. In Persia, to eat the bread of Yezd and drink the wine of Shiraz is proverbially to be happy. The finest orchards and vineyards are found in the neighborhood of Shiraz.

Other varieties of grapes are: *reesh baba*, seedless, and luscious to the taste; *sahibi*, the bunches of which weigh from seven to eight pounds, a red grape of a sharp taste, that yields a good wine, but is chiefly used for making vinegar; *kismish*, a small, seedless white grape, is preferable to all others for the table and for wine; *augnur asji*, a black or dark purple grape, which furnishes a rich red wine, held in high estimation; and *shaboni*, or royal grape, produced at Kasvin, which is a very fine variety of a transparent gold color, and is said to produce the strongest and most luscious wine in the world. Some of the bunches of grapes in this district are as large as a man's body. In many places the grapes are kept fresh on the vines during the winter by enclosing them in bags, thus securing them from birds and the weather. When brought to the table, they display all the luxuriance and freshness of the ripe vintage.

Varieties of Grapes

For the more common varieties of wine, five different kinds of grapes are used, of which four are white or brown and the fifth, the *samarcandi*, has a black skin and red juice. The wine of Ispahan is stronger than that of Shiraz. It is as clear and transparent as glass, owing to the whiteness of the grape from which it is made. Teheran produces red wines, which are preferable to those of Kasvin, which have a disagreeable and bitter flavor. Grapes of all varieties are very cheap in Persia.

It is not known when the still was introduced into Persia, but it must have been at a remote period, as the export of distilled waters, especially rose-water, formed an early item of its trade with India. The Persian apparatus for the distillation of brandy is very simple, and consists for the most part of earthen vessels.

Persian brandy, made from the lees and the weaker sort of wine, is ardent, harsh, and unpalatable, but that made from the better kinds of wine is of excellent quality.

Since the first century of the Hegira (7th cent. A. D.) the prohibition of wine and brandy has been more or less observed in Persia; but, as previously noted, the morality of the Persians has never been strictly regulated by the precepts of Mohammed, and old habits in a great degree prevail. After the evening meal the night is often spent in music and dancing. On these occasions the Persians frequently indulge in wine and spirits, with the result that they are often led into excesses. In modern times the liquor commonly used is an inferior kind of Russian spirits.

Many Mohammedans offer ingenious excuses for indulging in drink. Thus the people of Erivan, according to Kotzebue, use frozen punch in the form of ice-cream without any scruples of conscience because it is an eatable and is also prescribed as a medicine for strengthening the stomach.

Intemperance seems to be a growing evil in Persia. Tavernier relates that in Armenian Persia, after they have removed the cloth and given thanks, the people proceed to drink to excess. The man who entertains his friends thinks he has not done well till he has made his guests so drunk that they can not find their way out of the room. The more they tumble about, the less reason, he thinks, he has to regret his expense. He also states that the Georgians are great drinkers and that "they love the strongest drinks best, for which reason, both men and women drink more *aqua vitae* than wine." He also notes that at the women's festivals more wine and *aqua vitae* are drunk than at the men's. The use of stimulants is so common in that country, that on entering the dining-room each guest is presented with a half-glass of *aqua vitae* to excite his appetite.

Travelers in Persia have asserted that intoxication is common in that country and that the laws of moderation are as little regarded as those of religion. Many Persians indulge in wine, often to the extent of intemperance, as they can not derive any pleasure from it unless it produces the full delirium of intoxication. Some think to diminish the sin of using wine by drinking only that made by infidels; and a late traveler (Sir Robert Ker Porter) states that "so great is the horror of a Mohammedan vintage that, wherever jars of the wine of Shiraz are discovered, the chief officers of the town are ordered to see them broken in pieces." All this strictness, however, refers to the Persians only. The Jews and Armenians prepare wine especially for the Mohammedans by adding lime, hemp, and other ingredients, to increase its pungency and strength: for light and delicate wines are not liked by the Persians, but that kind which soonest intoxicates is considered the best. They are so impressed with the idea that the sole pleasure derived from the use of wine lies in its intoxicating effects, that they think all Christians are drunkards; and they say that, since it is a privilege of the Christian

Intemperance in Persia

religion to drink wine, its use is attended with neither shame nor disgrace. Hence many of the blunders and singularities of Europeans are often attributed by the Persians to drunkenness.

Concerning the prevalence of wine-drinking in Persia Senator Henry W. Blair, in "The Temperance Movement" (p. 249), quotes the Rev. I. S. Cochran, long a missionary in that country, as follows:

> In the wine-making season the whole village of male adults will be habitually intoxicated for a month or six weeks. . . Wine-drinking is the greatest bane and curse of the people of the wine-making districts.

The same author quotes Mr. Labaree, also a missionary in Persia, as follows:

> If I had any sentiments favorable to the use of wine when I left America, my observations during the seven years I have resided in this paradise of vineyards have convinced me that the principle of total abstinence is the only safeguard against the great social and religious evils that flow from the practice of wine drinking. . . There is scarcely a community to be found where the blighting influences of intemperance are not seen in families distressed and ruined, property squandered, character destroyed, and lives lost.

Persia produces, also, the finest opium poppy of the world, its juice being stronger and more plentiful than that of any other kind.

There are no saloons in Persia, but liquor is sold in many of the shops and stores. The common people drink the native wine, besides the ordinary arak, a distillation from raisins, containing from 30 to 50 per cent of alcohol. The effects of these drinks are not less deleterious and pernicious in the East than in the West; and the use of alcohol is regarded by many as more harmful than the eating of opium. The use of alcohol is growing among the Mohammedans, who, once having acquired the habit, rarely give it up. There are, of course, many conscientious Moslems who abstain from all spirituous drinks and deplore their sale in the open market. In the cities there are great numbers of tea-houses which dispense alcoholic drinks, opium, tobacco, and food as well as tea.

The imports and exports of alcoholic beverages during 1924-25 and 1925-26 were as shown in the accompanying table.

IMPORTS AND EXPORTS OF ALCOHOL AND ALCOHOLIC LIQUORS DURING THE FISCAL YEAR ENDED MARCH 20
(In Persian krans. 1 kran.=$.095 U. S.)

IMPORTS		EXPORTS	
YEAR	VALUE	YEAR	VALUE
1924-25	4,765,860	1924-25	4,440
1925-26	6,038,420	1925-26	8,505

At the Ninth International Congress Against Alcoholism, held at Bremen April 14-19, 1903, Mr. D. Paschagard, of Tauris, Persia, attended as the president of the Antialcoholic Society of Persia; but no further reference has been found to any organized temperance work in that country. American missionaries have introduced some instruction in temperance, along with other subjects, in the schools maintained by their denominations, and it is probable that their example and teachings have had a good effect in their immediate communities. Their work is, however, unknown to the majority of the people.

No Organized Temperance Work

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PERSIMMON BEER. A beverage made from frosted persimmons. It was in use among the early settlers in America, especially those of the South-Atlantic section (Acrelius, "A History of New Sweden").

PERSONAL LIBERTY. Personal liberty, as opposed to antiliquor legislation, involves the supposed right of an individual citizen to drink whatever, whenever, and wherever he pleases, or the related right to use property for the manufacture and sale of liquor. The advocates of absolute personal liberty in sumptuary matters have always opposed any interference by the State with the liquor traffic. Gradually, however, the apostles of personal liberty have come to adopt a modified position, conceding the right of the State to license, restrict, and regulate the liquor traffic, but rejecting complete Prohibition as a violation of the individual citizen's constitutional right to "liberty and the pursuit of happiness."

The "personal liberty" argument against Prohibition has rested largely upon the confusion existing in the popular mind between the natural and the civil liberty of an individual. Natural liberty, as Cicero defined it, is "the power to do what you will." Blackstone defined natural liberty as consisting properly in "a power of acting as one thinks fit, without any restraint, unless by laws of nature" (Blackstone's "Commentary," i. 125). It is clear, upon a moment's reflection, that no civilized State can guarantee such natural liberty to its citizens. "In the Stone Age," William E. Johnson writes ("Federal Government and the Liquor Traffic," p. 9), "complete personal liberty, the right to do what one's own passions and impulses dictated, regardless of the effect upon anyone on earth, was unquestioned by man or beast." Many writers, as, for instance, the editor of *Signs of the Times* (July 29, 1924), point out that absolute natural liberty can exist to-day only on a savage island inhabited by one individual; for as soon as a second individual appears, the natural rights of the first begin to be diminished.

Natural and Civil Liberty Confused

In complex society, therefore, there can be no unrestricted personal liberty. In an ordered commonwealth the highest ideal of individual freedom is the largest possible civil and political liberty. According to Blackstone, "civil or political liberty, which is that of a member of society, is none other than natural liberty so far restrained by human laws (and no farther) as is necessary and expedient for the general advantage of the public. Hence we may deduce that the law, which restrains a man from doing mischief to his fellow citizens, though it diminishes the natural, increases the civil liberty of mankind (Blackstone's "Commentary," i. 125).

In the same context Blackstone points out the advantages of civil liberty under law over against the anarchy of natural liberty:

> Every man, when he enters into society, gives up part of his natural liberty, as the price of so valu-

able a purchase; and, in consideration of receiving the advantages of mutual commerce, obliges himself to conform to those laws which the community has thought it proper to establish. And this species of legal obedience and conformity is infinitely more desirable than that wild and savage liberty which is sacrificed to obtain it. For no man, who considers a moment, would wish to retain the absolute and uncontrolled power of doing whatever he pleases; the consequence of which is, that every other man also would have the same power and then there would be no security to individuals in any of the enjoyments of life. . . The community should guard the rights of each individual member, and in return for this protection each individual should submit to the law of the community, without which submission it is impossible that protection should be extended to any.

Advantages of Civil Liberty

Social organizations have been built up by the contribution of individual rights. Many forms of personal liberty must be relinquished in order to provide a greater substance of civil liberty. Since prehistoric times the process of limiting certain personal liberties has been going on in order to establish "the greatest good to the greatest number." Men early gave up the right to kill one another; then followed the abandonment of the right to steal (at least within the same tribe), to assault, to rape, to torture, to annoy, to spread disease, to own more than one wife, to appear unclothed in public. One by one personal rights have been surrendered to the common good, but never without a struggle. (See Johnson, *op. cit.*, p. 10.)

Those who would enjoy unrestricted personal liberty in the State overlook the equal right of others to be protected from that license which often masks under the guise of liberty. Dr. Winfield Scott Hall, the noted medical authority of Northwestern University, called attention to this in "The Cry for Poor Man's Bread" (in *Association Men*, October, 1922):

As to the matter of Personal Liberty: each person has a right to life, liberty, and the pursuit of happiness; but if in pursuit of his own happiness and gratifying his own senses a man takes a course that spoils not only the happiness but the life of others,—family or posterity, or his neighbors—then we all say that the man thus jeopardizing others is in error because he interferes with the personal liberty, rights, and happiness of others. His liberty must be restricted where it interferes with the rights of others.

Long before the nineteenth century there were instances of State regulation of the liquor business, such as the Act of Parliament of 1552 regulating ale- and tippling-houses, but it was in the nineteenth century that such legislation grew apace, especially in the United States; and the increasing restrictions placed upon liquor-manufacturers, -sellers, and -drinkers accentuated the age-old struggle between absolute personal liberty and liberty under just laws. Not only the ordinary consumers of liquor, who felt that their rights were imperiled, but the greatest thinkers in the fields of philosophy and political science were concerned with the issues at stake. John Stuart Mill, the English philosopher, asserted that "the individual is not accountable to society for his actions in so far as these concern the interests of no person but himself." According to Mill, the personal habits of individuals, which at that time included the habit of becoming drunk, are beyond State control. The temperance reformers were further rebuked by Rousseau's doctrine that "the best government conformed most nearly to the character of the people." The opinions of Mill and Rousseau gave no encouragement to those who urged State regulation of the liquor traffic in the interest of greater civil liberty for all.

John Stuart Mill

On the other hand, the antiliquor crusaders received support from DeTocqueville's belief that morality is the concern of the State, and that the law may safeguard morality against any act of the individual. J. C. Bluntschli showed that absolute personal liberty limited the true function of the State. Dr. Woolsey urged that duty to the State is higher than any possible personal liberty in the State. He pointed out that since any drunkard may be detrimental to the public welfare, general laws against drunkenness and laws restricting the sale of liquor were not unreasonable. Even Mill, in his famous "Essay on Liberty," admitted that the State was justified in imposing restrictions and requiring guarantees from liquor-sellers, since their interest in promoting intemperance was a real evil. In his chapter on "Limits to the Authority of Society over the Individual" Mill concedes that

wherever, in short, there is definite damage or a definite risk of damage, either to an individual or to the public, the case is taken out of the province of liberty and placed in that of morality and law.

All that remained was for the Prohibitionists to show that liquor damaged both the individual and the public, and Mill's important concession was turned into a boomerang against the philosophy of extreme individualism. (See UNITED KINGDOM ALLIANCE.)

Herbert Spencer, the great English social philosopher, recognizing the necessity of subordinating individual customs, habits, etc., to the public welfare, declared concerning personal liberty: "Every man is free to do what he wills, provided he infringes not the equal freedom of any other man." A much older philosopher, Heraclitus, the noted Greek thinker, precisely stated the problem of personal liberty in the State as follows:

The major problem of human society is to combine that degree of liberty, without which law is tyranny, with that degree of law, without which liberty becomes license.

The best of the world's social thinkers have supported this philosophy, whose implications, as far as the liquor traffic was concerned, have been reluctantly admitted, because of the bondage in which drink has held the minds of men, but which to-day are accepted by a majority of the citizens of the United States and by an ever-increasing number of thoughtful people throughout the civilized world.

Every legal authority points out the absurdity of defining personal liberty as complete freedom from legislative restrictions or anarchy and emphasizes that true liberty is always under law. A few standard legal citations follow:

Liberty, as understood in this country [the United States] is not a license, but liberty regulated by law. (State *v.* Powell, 50 N. E. 900, 902, 58 Ohio St. 324.)

Liberty, the greatest of all rights, is not unrestricted license to act according to one's own will. Liberty is freedom from restraint under conditions essential to equal enjoyment of the same right by others. It is, then, liberty regulated by law. (Kentucky Board of Pharmacy *v.* Cassidy, 74 S. W. 730, 732, 25 Ky. Law Rep.)

Liberty is freedom from all restraints but such as are duly imposed by law. (J. Swayne, Slaughter-house Cases, 16 Wall, U. S.)

Civil liberty exists only where every individual has the right to pursue his own happiness according to his own views, unrestrained except by just, equal and impartial laws. (J. Field, in Butchers' Union. Slaughter-house, etc., Co. *v.* Crescent City Live Stock, etc., Co., 111 U. S. 758.)

The doctrine that personal liberty may be restrained for the public good by equal, just, and impartial laws is the very principle by which all public nuisances have been abated. Those who assert their personal rights over against the anti-liquor laws overlook the immense range of personal liberties which have been curbed or prohibited by law. Charles Stelzle, in "Why Prohibition!" points out (in the fifth chapter, entitled "Personal Liberty and Prohibition") that the prohibitory principle has been universally accepted in connection with marriage, game, school, automobile, narcotic, slavery, and sanitation laws, also laws prohibiting common drinking-cups and common towels in public places, laws requiring a man to support his family, etc. The application of the prohibitory principle to the liquor traffic is simply the extension of a well-recognized method of social control over a field in which more damage is done to society than in any of those just referred to. In all these instances personal liberties have been surrendered for the common good. Stelzle summarizes the case for Prohibition thus:

Restraining Laws Necessary

> In law and civilization the first consideration is not the individual, but society. Therefore, whatever injures society is not permitted. The greater our civilization, the more restricted become our liberties. You may enjoy civic liberty only as you are willing to sacrifice personal liberty.

Very pertinent is Stelzle's admonition (he himself being a holder of a union card, although an ordained Presbyterian minister) to the members of the trade-unions, for whom the book was especially written, and who are counted by the liquor forces as largely opposed to Prohibition, that the trade-union itself can have no room for a philosophy of individualism. The union members relinquish the natural right to work longer than union hours and for less than union pay in order to benefit the cause of labor. Trade-union members ought, therefore, to be the last ones to support the "personal liberty" argument against the laws of the State. Labor must not forget that for a century it has, in the field of industry, struggled against the extreme individualism of the old Manchester School, whose doctrine of *laissez faire* ("do as you please") was the fundamental philosophy of the old order of industrialists who oppressed labor until restricted by laws enacted in the interest of the workers. The fact is that in no sphere of society has any man a right to do as he pleases, if what he does is in conflict with the public and (many go so far as to say) with his own best interests.

Trade-unions and Personal Liberty

Throughout the entire crusade against the liquor traffic the liquor-makers and sellers have opposed temperance legislation in all its forms on the ground that State interference with their business deprived them of their personal liberties, especially the right to use their property as they saw fit. They inferred the right of any man to engage in any kind of business from Articles IV, VII, and XIV of the Constitution of the United States or from the words added to the *Magna Carta* when it was reissued by Henry III: "No man shall be deprived of his liberties or free customs." That the liquor interests, however, were in error in assuming that a free individual has

PERSONAL LIBERTY

an inherent right to engage in any kind of business, is seen from the legal decisions reported in the following paragraphs:

In the case of Bartmeyer *v.* Iowa [See 118 Wallace, 129] the court, handing down the first decision in American law touching on the inherent right of the individual to make or sell intoxicating liquors, declared that "so far as such right exists, it is not one of the rights growing out of citizenship in the United States."

In the case of Beer Co. *v.* Massachusetts in 1877 (97 U. S. Rep. 32) Justice Bradley held that legislatures could, in public interest, provide for the discontinuance of manufacturing liquor, since "all rights are held subject to the police power of the state."

In 1887 Justice Harlan ruled (123 U. S. Rep. 623) that "all property in this country is held under the implied obligation that the owner's use of it shall not be injurious to the community" and that the state does not need to make a compensation if the noxious use of property is ordered discontinued by law, as compensation is due only when people are deprived of unoffending property by due process of law.

Upon the legal principles contained in these court decisions the entire structure of Prohibition legislation in the United States has been built Step by step local-option laws, State Prohibition laws, laws preventing the shipment of contraband liquor into Prohibition territory, and finally national Prohibition were enacted and upheld by judicial decisions as legislation in the interest of the enlargement of human liberties.

The charge that State Prohibition was an unwarranted invasion of the personal rights of individuals guaranteed by the Constitution of the United States was completely and overwhelmingly answered in a crowning decision of the United States Supreme Court in the case of Crowley *v.* Christensen in 1890. After the question had been under review for more than forty years this radical decision was given by the supreme tribunal of the nation. It was written by the most conservative member of the Court, Justice Field, who had previously opposed certain conclusions concerning the constitutionality of the Prohibition law of Kansas. This classic opinion reversed the judgment of the U.S. Circuit Court for California and paved the way for Prohibition throughout the nation. The following parts of the decision pass upon the questions of personal rights involved:

U. S. Supreme Court Decision

> It is urged that as the liquors are used as a beverage, and the injury following them, if taken in excess, is voluntarily inflicted and is confined to the party offending, their sale should be without restrictions, the contention being that what a man shall drink, equally with what he shall eat, is not properly a matter for legislation.
>
> There is in this position an assumption of fact which does not exist, that when the liquors are taken in excess, the injuries are confined to the party offending. The injury, it is true, falls first upon him in his health, which the habit undermines; in his morals, which it weakens, and in the self-abasement, which it creates. But as it leads to neglect of business and waste of property and general demoralization, it affects those who are immediately connected with and dependent upon him. By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram-shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributed to the use of ardent spirits obtained at those retail liquor-saloons than to any other source.
>
> The sale of such liquors in this way has, therefore, been, at all times by the Courts of every State, considered as the proper subject of legislative regulation. Not only may a license be exacted from the keeper of the saloon before a glass of his liquors can thus be disposed of, but restrictions may be imposed as to the class of persons to whom they may be sold, and the hours of the day and the days of the week on

which the saloons may be opened. Their sale in that form may be absolutely prohibited. It is a question of public expediency and public morality and not of Federal law. The police power of the State is fully competent to regulate the business, to mitigate its evils or to suppress it entirely. There is no inherent right in a citizen to sell intoxicating liquors by retail; it is not a privilege of a citizen of the State or of a citizen of the United States. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited, or be permitted under such conditions as will limit to the utmost its evils. The manner and extent of regulation rest in the discretion of the governing authority. That authority may vest in such officers as it may deem proper the power of passing upon applications for permission to carry it on and to issue licenses for that purpose. It is a matter of legislative will only. As in many other cases the officers may not always exercise the power conferred upon them with wisdom or justice to the parties affected. But that is a matter which does not affect the authority of the State, or one which can be brought under the cognizance of the Courts of the United States.

Thus, while the fundamental rights of the individual citizen are safeguarded by the Constitution against usurpation by majorities, the highest court in the land has declared that the right to sell liquor is not an inherent right of American citizenship and may be denied if the State so chooses. It follows that no citizen has any inherent right to possess and use intoxicating liquor, if the State deems such possession and use unlawful.

It should be carefully noticed, however, that the Volstead Law to enforce the Prohibition Amendment does not, as such, take away the liberty of the individual citizen to indulge his private appetite for liquor, if he has such, although this law does make it exceedingly difficult to gratify this appetite by prohibiting the possession of intoxicating liquor, unless (though some States do not allow this exemption) such liquor was possessed for beverage purposes before the passage of the Eighteenth Amendment. It is the liquor traffic, rather than the private appetite, which is sternly dealt with by the Volstead Law.

Those who find it impossible to gratify their thirst for intoxicating liquor on account of the Prohibition Law would do well to make the distinction between rights that are of good report and rights which are of evil report. This clear-cut distinction was drawn by Premier MacDonald of Great Britain when the liquor peers of his own land asserted that restrictions on drink invaded the right of the working man:

Premier MacDonald on Rights

> We must differentiate the rights that are of good report from the rights that are of evil report, and we say: Do not cling for five minutes to a right which is of no value. . . Let us see to it that the rights the democracy claims, the rights the working classes claim, are rights worth having, and not rights that come with disease and canker and vice in their train.

This is a modern labor statesman's plea to a great people to surrender certain supposed natural rights in order that a greater substance of civil good might follow.

"Personal liberty" advocates, who concede the State's justification in closing the public saloon, often appeal to the following statement of Blackstone in defense of the individual's right to possess liquor at home for his own use and the attendant right of liquor-dealers to sell direct to the home for private consumption:

> Let a man therefore be ever so abandoned in his principles or vicious in his practises, provided he keeps his wickedness to himself and does not offend against the rules of public decency, he is out of the reach of human laws. But if he makes his vices public, though they be such as seem principally to affect himself (as drunkenness, or the like), then they become by the bad example set, of pernicious effects to society, and it therefore is then the business of human laws to correct them. ("Commentary," i. 122.)

Fortunately, however, law has developed since Blackstone's day and can not agree that drunkenness in the home affects only the man himself, but is cognizant of its injurious effects upon the family. The law has also recognized the impossibility of confining drunkenness within the confines of the drinker's home, for he can at any time fare forth and menace society. Furthermore, modern law has developed to the point where the police powers of the State are deemed competent to protect the individual from wrongs committed by himself against his own health and morals, even if the effects of such injurious acts against himself upon public welfare are indirect. Thus the narcotic laws are designed to protect individuals from the evil effects of the private use of drugs, and antiliquor laws are in the same category. It is, indeed, doubtful whether an individual has any right to permit anything to enter his body which, like alcohol, is scientifically proved to be not a food, but a pseudo-food, and not a stimulant, but in actuality a depressant and a debaser of the higher mental faculties.

"Personal liberty" advocates overlook a very important angle of the "personal liberty" argument, namely the personal rights of non-drinkers, such as their right to be secure from the effects of liquor upon society, their right not to be taxed to support jails, asylums, and other institutions to care for the drunken few, and their right to have their property secured from the violence which may accompany drinking. Wives and children have the right to food, clothing, and other material needs of which they have in countless cases been deprived by the liquor traffic. Children, who on account of drink, have lost their opportunity to receive an education, have the right to be protected from that great loss. The home has the right to exist in a community which is free from the miseries that liquor creates. All these rights far outweigh in social importance the liberty of the individual to drink as he pleases.

Equal Liberty of Non-Drinkers

The same general legal principles which were upheld by the courts in support of State Prohibition laws are being sustained in connection with cases growing out of the enforcement of National Prohibition. In the case of Corneli *vs.* Moore (U. S. D. C. Mo. 267, F 456), where it was claimed that the prohibition of the possession of intoxicating liquor violated the individual's right to possess property under the Fifth Amendment to the Constitution, and amounted to unlawful confiscation of property, the Court ruled that wherever such conflict existed, the provisions of the Eighteenth Amendment dominated. The underlying principle of this decision is that since liquor is offending and contraband property, it is continuously subject to confiscation.

This distinction between offending and unoffending property is also the basis of certain search-and-seizure laws, such as those of the State of Ohio, which permit officers of the law to enter any house or place of business in search of liquor without a warrant. Constitutional inhibitions as

to search and seizure do not prohibit all search without warrant, but only unreasonable search and seizure. And since liquor, under the law, is a continuously unlawful possession, it may at any time be seized without warrant under the laws of Ohio. In other States a warrant is required in the search for liquor; but in case liquor is unlawfully seized, it need not be returned to the owner, since the possession of liquor is at all times unlawful, and the Government is entitled to the possession of such property.

Right of Search and Seizure

Federal officers may lawfully seize liquor only after securing the required warrant, yet, in case of unlawful seizure, the Government is still entitled to possession of the liquor. For U. S. Supreme Court decisions touching search-and-seizure laws in connection with unlawfully possessed liquor, see the cases of Weeks *v.* United States (232 U. S. 392) and Boyd *v.* United States (116 U. S. 623). These decisions emphasize the importance of distinguishing between the individual's right to protection from unreasonable seizure of property to the possession of which the State or Federal Government is not entitled, on account of unlawful possession, and the individual's lack of such right where the property seized is contraband according to the law.

State Supreme Courts differ as to whether search for liquor in a private residence without a warrant is unreasonable, the majority holding that it is. The supplemental Prohibition Act carries a heavy penalty for any Federal officer who serves warrants or makes arrests except as provided in the law. In those States which permit a search for liquor, and liquor only, without a specific warrant, experience has proved that no innocent homes are thereby harmed, while, on the other hand, much liquor is uncovered and confiscated which never could have been brought to light if definite evidence had been required in advance.

Personal liberty, it is sometimes alleged, is wrongfully denied individuals in those States which deny the right of trial by jury in cases of unlawful possession of liquor.

Right to Trial by Jury

The Supreme Courts of such States, however, have upheld the validity of such laws. Where there is undeniable evidence that liquor has been unlawfully possessed, guilt is *prima facie* established. The Court is competent to pass on such cases.

After all, personal liberty is seen to be a relative matter in a civilized State. The basic question is not whether an individual may enjoy absolute liberty, for he no longer can or should, but to what extent the State may prohibit personal indulgence. At first the State's duty was supposed to consist in the guarding of personal rights. The power to regulate personal rights was stubbornly fought, but little by little was conceded within certain limits. To-day many who acquiesce in the right of the State to prohibit private indulgence in all other spheres, deny that right in the case of liquor. But, having yielded to the principle of regulation in connection with the liquor traffic, they have virtually conceded the basic principle upon which complete Prohibition is based.

The question as to the extent to which the State may prohibit private indulgence in drink became

PERSONAL LIBERTY

a political issue in the United States in the last quarter of the nineteenth century. Throughout that period both the Republican and the Democratic party opposed "sumptuary laws which interfered with rights not surrendered by the people to either State or National Government." In 1887 a "Personal Liberty party" was organized in New York to oppose the law requiring the Sunday closing of saloons, but Court decisions upholding the law soon halted the development of this party as a political factor. The Prohibition party, of course, has always affirmed the State's right to prohibit entirely the manufacture, sale, barter, and possession of intoxicating liquor; and from the beginning it has advocated national Prohibition by means of a Constitutional Amendment. The Republican and Democratic parties, though at present standing for the enforcement of the Eighteenth Amendment, did not prior to 1920 adopt planks supporting a Prohibition Amendment. In 1920 both parties adopted such planks.

Private Indulgence in Liquor

An excellent summary of the correct attitude for the individual to take toward the matter of personal rights and Prohibition was presented to the U. S. Senate Judiciary Subcommittee on Prohibition in April, 1926, by Prof. Irving Fisher, the noted economist of Yale. Dr. Fisher's statement has been published (Westerville, Ohio) under the title "Prohibition and Personal Liberty." The following is a digest of some of the more important part of it:

To the extent that this emancipation from slavery in these multiform ways [drunkenness, disease, premature death, poverty, crime and prostitution] is really effective, prohibition gives us a new freedom, a true liberty, in view of which the so-called "personal liberty" argument becomes a hollow mockery. It is a seeming paradox that Prohibition increases personal liberty more than it decreases it. The anti-narcotic laws liberate both the addict and his family from a form of slavery, but anti-alcohol laws effect an even greater emancipation, since alcohol is the most widely used of the habit-forming drugs and the most damaging.

It is admitted that prohibition does, in form, limit "personal liberty," just as do other anti-drug laws, and the prohibition of the manufacture of poisonous phosphorous matches, compulsory vaccination, compulsory education, laws compelling wife support, compulsory military service, quarantine against plague or foot- and -mouth disease, laws restricting building areas, tenement laws prohibiting fire-traps in houses, laws prohibiting public nuisances, laws prohibiting spitting on sidewalks or in public vehicles and laws prohibiting the use of houses for immoral purposes. All these laws limit personal liberty in form, but form is not substance. "Prohibition" suggests negation of liberty. If we could have used the word "Emancipation" from the start, it might have suggested instead the acquisition of liberty.

Irving Fisher

The essence of liberty is psychological. It is the power to satisfy the major human instincts, such as the instinct of self-preservation, the instinct of workmanship, the instinct of self-respect and the instinct of home-making. Liberty is the power to really satisfy our fundamental human wants. Alcohol interferes with that true individual liberty, just as does opium, morphine, chloral or any other habit-forming drug that "steals away our brains." The man who has the most liberty is the one who enjoys the greatest freedom to exercise his faculties. Anything that impairs or befuddles those faculties narrows the range of freedom to exercise them.

Often the limitation of personal liberty in some respects works for greater liberty in more valuable respects. The athlete who abstains from alcohol has greater freedom in the use of his faculties. Keeping chauffeurs sober gives more freedom to all drivers and all passengers. A sober sea captain safeguards the liberties of all on board. Sober mechanics help to procure freedom from accidents for all employes in a factory.

The test of actual experience shows that, in prohibition territory, the feeling that personal liberty is hampered tends to disappear, and in its place comes a real sense of being liberated from slavery to alcohol and from the thralldom of drunkenness, crime, vice, delinquency, disease, inefficiency, degeneracy, destitution and political corruption. Just as the members of the Brotherhood of Locomotive Engineers, upon whom prohibition was imposed by the railroads, came to see that prohibition really freed them from something harmful and actually demanded National Prohibition by unanimous vote, with 826 delegates present, so the workingmen in general will come to love prohibition when they understand what a sham freedom is the liberty to poison themselves with alcohol.

Because I believe so devoutly in real liberty, I favor prohibition. It is liberative—not restrictive—in setting free human energy and happiness. Prohibition should keep us free from the thralldom of a drug-habit, from the paralysis of inefficiency, from the political domination of the saloon. I know nothing that can add so much to the liberties of our people as a whole as prohibition. America will never be a truly free country until wholly free from slavery to alcohol that now limits and endangers our freedom to exercise the faculties with which Nature and Nature's God have endowed us.

BIBLIOGRAPHY.—Irving Fisher, *Prohibition and Personal Liberty*, Westerville, O., n.d.; William E. Johnson, *The Federal Government and the Liquor Traffic*, Westerville, O., 1911; James Mackinnon, *History of Modern Liberty*, 8 vols., 3d ed., 1906; John Stuart Mill, *Essay on Liberty*, 1859; Charles Stelzle, *Why Prohibition!*, New York, 1918; data compiled by the Rev. William H. Gysan, M.A.

PERU, A country of South America, bounded on the north by Ecuador, on the east by Brazil and Bolivia, on the south by Chile, and on the west by the South Pacific Ocean. The exact boundaries between Peru, Colombia, and Brazil were for a long time in dispute, and were adjusted, subject to ratification, on March 4, 1925. An arrangement has been made with Brazil favorable on the whole to Peru. The region to the north of the Manañon from the Pongo de Manseriche is claimed by Ecuador, Colombia, and Peru. It has been occupied by Peru since 1840. The total area is 533,916 sq. mi., with about 100,000 sq. mi. still in dispute. The estimated population is 5,500,000, not including several savage tribes. The capital is Lima (est. pop. 190,000), and the chief port is Callao (est. pop. 60,000). Peru is politically divided into 19 departments and three provinces, Callao, Moquega, and Tumbes. The chief crops are sugar, coffee, cotton, cocoa, and tobacco. In 1909 the Government created a monopoly for the manufacture, importation, and sale of the last-named commodity. Guano is found in considerable quantities, and the minerals include vanadium, silver, coal, copper, and gold. The output of petroleum in 1925 was 9,164,000 bbls. The annual clip of alpaca wool reaches about 67,000,000 lbs., and that of sheep wool 50,000,000 lbs.

Peru is a republic, and the present president is Dr. Augusto B. Leguia, who was reelected in 1924 for a term of five years. There is a cabinet of seven ministers who hold office at the pleasure of the president. The legislative power is vested in a Senate of 35 members and a House of Representatives of 110 members. The Senators and deputies are elected by direct vote. The executive power rests with the president.

Although ruins of large edifices, which seem never to have been completed, exist in several places in Peru, nothing of their origin is historically known. The "Encyclopaedia Britannica" says:

It is probable, however, that the settlement of the Cuzco valley and district by the Incas, or "People of the Sun" took place some 300 years before Pizarro landed in Peru [16th cent.]

The Spaniards ruled the country until 1821, when the independence of Peru was proclaimed at Lima (July 28).

Under the Constitution of Jan. 18, 1920, absolute political and religious liberty exists. The religion of the State is the Roman Catholic, and the churches and convents are the property of the State.

Not much reliable information concerning the use of alcoholic beverages in Peru is available. U. S. Ambassador Pezet, at Lima, is good enough to state that in 1918 wines and spirits of the value of £156,828 ($784,140) were imported into Peru, and that in the same year the exports of alcohol from Peru had the value of £23,175 ($115,875). To the last-named total spirits contributed £68,288 ($341,440); wine £59,744 ($298,720); and beer £8,320 ($41,600). The Ambassador remarks further:



PERU: NATIVE STILL
—*After Morewood*

Beer is manufactured in different cities. Wines are made principally in Moquegua, in the South. A white brandy, made from vines imported from Europe, of the Muscatel variety, is elaborated in the Department of Ica, in the South. This is variously termed "Pisco" or "Italia" and there are many grades of both, the latter being the finest. Alcohol for drinking or industrial purposes is extensively distilled from sugar. There are several native intoxicants, variation of the Indian drink called "Chicha" (pronounced *Chcechar*), made from maize, both white and red, peanuts, etc., which, after fermentation, are mixed with various fruits and make very agreeable and refreshing drinks. These are sometimes allowed to ferment in excess and are then very intoxicating. The former are only very mildly so and are taken very generally throughout the country.

Alcoholism is wide-spread in Peru. According to a report issued by the National Temperance Society (*Sociedad Nacional de Temperancia*) of Peru,

The Indians drink to the point of stupefaction at their domestic and religious feasts; the whites and the *mestizos* (half-castes) drink at their festivals and social entertainments; every one drinks, and in consequence of the extent to which this vice exists, the national energies are uselessly consumed, and the nation does not progress as rapidly as it would if all its inhabitants, with the virility characteristic of temperate men, would dedicate themselves to the noble task of making it great and powerful, strong and respectable. Peru, whose wealth is proverbial, endowed with a favorable climate, rich in natural resources, is obliged to live a life of languor and sloth because the degrading vice of intemperance weakens her race, impoverishes her and incapacitates her for exploiting her richest territory with an abundance of strong men, sound men, men who do not drink alcohol.

Efforts to repress intemperance in Peru date from a very remote period.

Viceroy don Francisco de Toledo (16th cent.) issued to the Catholic clergy an ordinance against it, and Archbishop don Pedro Villagomez, in endeavoring to combat the vice, even employed the lash and banishment for recidivists. As will be readily understood, the efforts of such philanthropists had little practical effect.

Years passed, and no one else gave serious consideration to the repression of the evil. Meanwhile the aboriginal inhabitants were corrupted by alcohol, and the *mestizos* and whites were demoralized and impoverished by its use.

In 1895, thanks to the beneficent work of the Evangelical churches, public interest in the alcohol problem began to be awakened. In that year the **Future of Peru League** *(Liga Porvenir del Peru)* was founded in Lima; in 1896, the **Future of Callao League** *(Liga Porvenir del Callao)*; and in 1899, the **Epworth League of Callao.**

In 1901 the Municipal Council of Lima held a contest for the best work on temperance, in which Dr. Tamayo was awarded the first prize for a notable essay.

In 1903 the Federal Government convened a Temperance Congress at Lima, which was attended by delegates from the municipalities, churches, universities, and the professions; but the deliberations of the meeting were of little value as far as practical measures were concerned.

In 1912 the **National Temperance Society** *(Sociedad Nacional de Temperancia)* was founded on total-abstinence principles. It adopted the following motto:

> Alcohol is the implacable enemy of man; it damages his health, impairs his intelligence, diminishes his capacity for work, shortens his existence, and brings misery and disgrace to his home.

The first secretary of the Society was Joseph A. MacKnight, ex-director of the Teachers' Normal School, who, by his articles in the periodicals, his lectures, and his lessons, has done much for the temperance cause.

Through the Society's efforts the Peruvian Parliament on Oct. 11, 1916, passed a law (No 2282), providing for the inclusion of temperance instruction in the curricula of primary and intermediate schools. The Government, also, offered a prize of $500 for the best teachers' temperance manual. Don Luis C. Infante was the winner.

After considerable agitation the Society succeeded in inducing the Parliament to pass (1917) the Sale of Alcoholic Drinks Law (No. 2531). Under this ordinance the sale of alcoholic beverages on Saturdays and Sundays in all establishments and places open to the public is prohibited throughout the Republic. Violations are punishable by a fine not exceeding $25.

This law would have been annulled, but for the energetic intervention of the National Temperance Society. A bill of repeal, based on misleading statements, had been introduced in the Parliament, but the Society presented an opposing memorial to the President of the Senate.

Besides these and other legislative activities, the National Temperance Society has held meetings in the colleges, working-men's institutions, and in the Guadalupe prison. It has also published (since September, 1914) the review *La Temperancia* ("Temperance").

The Society has its headquarters in Lima, and its executive council consists of thirteen directors who are elected by active members of the organization. The present secretary is the Rev. Ruperto Algorta, of Lima, who represented the Society at the Nineteenth Convention of the Anti-Saloon League of America, at Washington, D C., June 2-6, 1919, and at the Fifteenth International Congress Against Alcoholism, held in the same city, Sept. 21-27, 1920.

The **Children's Temperance League** takes from its members a pledge to abstain from tobacco and intoxicants and a promise to give special attention to teachers and other persons charged with temperance instruction.

In 1921 Miss Anna A. Gordon, president of the National W. C. T. U. of America, visited Peru, and a reception in her honor was held by the National Temperance Society of Peru at the Greater University of San Marcos (April 4).

BIBLIOGRAPHY. — *Encyclopaedia Britannica*, 11th, 12th and 13th eds., *s.v.*; *Statesman's Year-book*, London, 1927; manuscript material courteously supplied by the National Temperance Society of Peru.

PESSO. A fermented beverage in use among certain wild tribes of Central America. See ABORIGINES OF NORTH AMERICA, vol. i, p. 11.

PETERSON, ADOLPH. American manufacturer and temperance leader; born in Gräfve Parish, Örebro Province, Sweden, Oct. 6, 1851; died June 6, 1923. He was educated in the public schools and the academy, Örebro, and emigrated in 1869 to the United States, where he engaged in the manufacture of floor-coverings and pattern-display machines. He was eminently successful as a business man, largely due to a rare combination of inventive genius with executive ability in his make-up. His headquarters were in New York up to 1888, in which year he removed them to Philadelphia, with western branches at St. Joseph, Mo., and Minneapolis, Minn.



ADOLPH PETERSON

Peterson entered Good Templary in New York city in 1872 and immediately became active in its work, translating its constitution and ritual into Swedish. In the following year he organized the first Good Templar lodge working in Swedish in the world. It was originally named "Vasa," and was reorganized in 1875 under the name "Monitor." Later he aided in the formation of other lodges working in the Scandinavian languages. In 1874 he began the publication of a Swedish periodical, *Tempel Vakten* ("The Temple Guard"). He gave his first public Swedish lecture in Mariners' Church, New York, in 1876, and arranged hundreds of other meetings among the Swedish people in that city and its vicinity, securing addresses from a number of temperance speakers who could reach the people in their own language. In February, 1878, he began to edit and publish at his own expense in New York city a Swedish monthly, the *Monitor*, and he continued this for five years. His career as lecturer, organizer, and publisher covered wide areas both in America and in northern Europe. For the latter work he was commissioned as special district deputy. A large number of Scandinavian papers on the two continents have recorded his work and paid tribute to his ability and enthusiasm in the cause of temperance. The *Reform*, a Norwegian weekly, published at Eau Claire, Wisconsin (April 25, 1905), says:

> No one of Scandinavian descent has offered as much money and effort for the temperance cause as Peterson. The many offices he has held were ones of honor but always without salary. His expenditures of thousands of dollars disappear in comparison with all the time he has sacrificed. . . At the same time he managed a great wholesale business with western branches. He would have been rich if able to withdraw from the temperance work.

The *Svenske Arbetaren* ("Swedish Workman") (Sweden, July 2, 1888) contains the following assertion:

> Notwithstanding his home is in the Far West, his love for the native land is not extinguished. On the contrary, it has shown itself in such a way that thousands of his countrymen bless his name.

Some account of Peterson's activities in recent years in the cause of temperance will be found under AMERICAN NATIONAL TEMPLE OF TRUE TEMPLARS, vol. i, pp. 156-157.

From September, 1922, Peterson and his wife made their abode at the American Methodist Episcopal Home, Chicago, Ill.

The *International Good Templar* (October, 1923), in an obituary notice of Peterson, said:

> He died working at his desk. He died as he lived —in harness, active, smiling, a kind word to everyone.

PETERSON, ELIZA (EUBANK). American temperance worker among colored people; born at Waskom, Tex., Dec. 4, 1874. Miss Eubank's earlier education was supplemented by a three-years' course at Bishop College, Marshall, Tex. In 1899 she was elected president of the Thurman W. C. T. U., and in 1901 she toured the State and organized the "Y" and I. C. P. Association in every college and boarding-school attended by young people of her own race. In 1908, at the National Convention of the W. C. T. U. held in Denver, Col., Mrs. Peterson was elected superintendent of the Department of Work Among Colored People, with headquarters at Texarkana, Ark.-Tex. She assisted in a large number of campaigns, principally in the South, but including all the States in which there were large numbers of colored people.

In the campaigns which resulted triumphantly for Prohibition, the work among the colored people was so well organized as to surprize many of the older organizers among the white people. A white speaker, taking part in one of Mrs. Peterson's meetings in Lansing, Mich., said that "75 per cent of the colored men voted the capital of the State dry long before Michigan had State-wide Prohibition." In the national convention of the W. C. T. U., held at Asbury Park, N. J., in 1913, Judge McWhorter, of the Twelfth Judicial District, said that in the West Virginia contest the colored vote lined up so generally for Prohibition that if every white man had stayed away from the polls the State would still have gone dry.

PETERSSON, JOHAN OSKAR LEONARD (OSKAR PETERSSON). Swedish tutor, author, and temperance leader; born at Stettin, Prussia, June 5, 1850 (his father, a sea captain, and mother being on a voyage to Germany at that time); died May 11, 1911. Oskar was educated in the schools of his home town, Gävle, Sweden, where he passed his student examination (1869), and then studied theology at Upsala University. Finding his religious views to be at variance with the tenets of the State Church, he discontinued his theological studies and opened a private school at Gävle.

For nearly 30 years Petersson was an ardent advocate of Prohibition. In 1883 he joined the Good Templars, and soon became active in that organization, first in Gävle, and then in his province, Gästrickland. In the District Lodge of Gästrikland he was Chief Templar for a number of years.

In 1888 Petersson was elected secretary of the Grand Lodge of Sweden, I. O. G. T., and was re-elected to this office until 1900, in which year he asked to be released from further service. During 1909-10 he led a great campaign for Prohibition in which more than 1,800,000 signatures to petitions for permanent dry laws were secured. He wrote a comprehensive account of this movement under the title "Redogörelse för Förbudsomröstningen 1909-10."

Petersson was a good speaker and delivered hundreds of lectures on temperance and Prohibition. He was active with his pen also. During 1887-88 he published at Gävle the weekly newspaper *Framtiden* ("The Future"). In 1902 he removed to Sollepteå, where he published for three years the daily *Sollepteåbladet*. In 1905 he went back to Gävle and occupied himself in writing and lecturing, chiefly under the auspices of the I. O. G. T.

Petersson was the author of: "Good Templar Ordens i Sverige Historia" (History of the Good Templar Order in Sweden), 1903; "Dryckesseder i Sverige" (Drinking Customs in Sweden); "Svenska Rusdryckslagstiftningen och Göteborgssystemet" (Swedish Laws on Intoxicating Liquors and the Gothenburg System).

He died while on a visit to the Hon. Edvard Wavrinsky, then International Chief Templar of the I. O. G. T., whose home was near the Experimental Field, in a suburb of Stockholm.

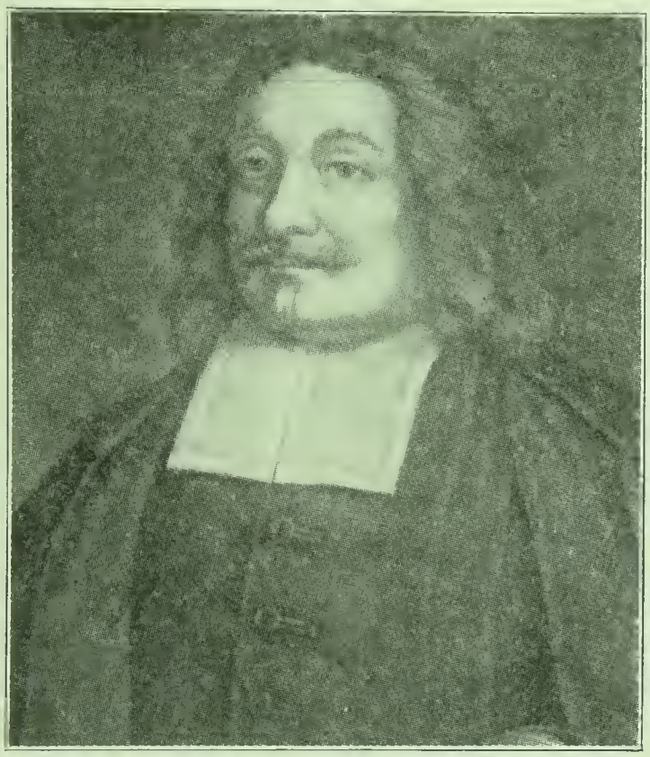
PETHERICK, GEORGE JENNINGS. New Zealand shoe-manufacturer and temperance leader; born at Picton, N. Z., Dec. 25, 1861; educated in the State schools. He married Mary Jane Chap-

man, of London, England, July 1, 1889. He removed to Wellington where he has been engaged in the manufacture of shoes for over 35 years.

Petherick has been prominent in temperance work for 54 years, having joined the Good Templars in 1874, and having served that Order in an official capacity continuously ever since. He was Grand Counsellor for eight years, and Grand Secretary for nineteen years, of the Grand Lodge, I. O. G. T., of New Zealand. He has been a member of the executive of the New Zealand Alliance for 23 years. He is, also, chairman of the Social Welfare Committee for the city of Wellington, and for 28 years has been a licensing magistrate—a record for the Dominion.

PETIOTIZATION. A process of treating the refuse of the wine-press for refermenting, invented by M. Pétiot, of Burgundy.

PETRI, LAURENTIUS. Swedish archbishop and temperance leader; born at Örebro, Sweden, about 1499; died in 1573. Laurentius, with his brother Olavus, studied first at the newly established University of Upsala, afterward taking a course at the University of Wittenberg, in Ger-



LAURENTIUS PETRI

many, where they came under the influence of Martin Luther, then a professor there. The great reformer had not yet finally broken with the Church of Rome, and was attracting wide attention by the boldness and ability of his demand for the purification of the Church and the restoration of the ancient simplicity of worship, Laurentius returned to Sweden full of zeal and enthusiasm for the reform movement, and found the people receptive. His success in propagating the new faith led the ruling monarch, Gustavus I, to favor it; and at his instance, Petri was elevated to the dignity of Archbishop of Sweden. A patron of literature and a writer of distinguished ability, Petri superintended and published a translation of the Bible in 1540.

The Archbishop also exerted himself to stem the spread of the drink evil. Among his writings on this subject was a book entitled "Emoot Dryckenskap" (Against Drunkenness). This volume was published in 1558, and was mainly derived from German Reformation sources; but it was independently elaborated, and the discussion was introduced by a temperance poem. Archbishop Petri was more advanced, more radical in his treatment of the drink evil than the German reformers, and his writings constitute the foundation of Swedish temperance literature. (See "Den Svenska Nykterhetsrörelsens Historia," Stockholm, 1913.)

PETTENKOFER, MAX JOSEPH von. Austian chemist and hygienist; born at Lichtenheim, Bavaria, Dec. 3, 1818; died Feb. 10, 1901. He studied medicine at Munich, Giessen, and Würzburg. He was professor of pathological chemistry at the first-named university from 1847 to 1850, when he became pharmacist to the Bavarian court. In 1865 he became professor of hygiene at Munich, where the chair of hygiene was established for him. He developed in Germany the science of preventive medicine and hygiene of which Parkes and W. B. Richardson in England were pioneers.

During the last ten years of his life Pettenkofer turned his attention to the alcohol question. He often presided at the meetings of the German Society Against the Abuse of Spirituous Liquors *(Deutscher Verein gegen den Missbrauch Geistiger Getränke)*.

When about eighty years of age, for physical reasons, Pettenkofer not only became an abstainer, but joined the Society of Abstaining Physicians in German-speaking Districts *(Verein Abstinenter Aerzte des Deutscher Sprachgebietes)*.

In 1897 Pettenkofer joined with Professor Bunge in sending out for signature by physicians a declaration favoring abstinence. So new was the idea to the German-speaking medical profession of the time that it secured but nine signatures.

Pettenkofer was the author of "Handbuch der Hygiene und der Gewerbe Krankheiten" (Handbook of Hygiene and Industrial Diseases), and several other valuable works.

PEYOTE. A narcotic drug, called also "anhalonium," derived from the MESCAL in northern Mexico. The mescal is either of two short, spineless cactuses, resembling turnips; and the drug is obtained from the peyote or "mescal button," the dried crown of the plant. Peyote is similar in its effects to hashish, cocain, and strychnin, but without the medical properties of these.

The use of peyote had been known in Mexico long before its introduction for commercial purposes into the southwestern part of the United States (about 1870); but since that time it has been extended among the American Indians until a great many of them have become addicted to the peyote habit, with disastrous results to health, life, and morals. At first no claims were made for peyote except as a medicine, and it was believed to be beneficial in producing sleep, lessening suffering, curing many diseases, and taking away the appetite for strong drink. It is now known, however, that the use of peyote and its derivatives produces extreme nervousness, twitchings, convulsions, too-rapid breathing, depression of the heart action, insanity, and even death. It also produces all sorts of hallucinations, and undoubtedly stim-

ulates all that is basest in man's animal nature.

Peyote is used in various ways, by eating the buttons or drinking a tea brewed from them, but the former method is considered the most pernicious. Its use crossed the Rio Grande in the vicinity of El Paso, Texas, and seems, in the main, to have spread north and east until it is now found among the Indians in most of the western States.

In some places it has been associated with a religious ceremony, the peyote cult in some cases including a very elaborate heathen ritual, or a ritual veneered with an imitation of Christianity. According to the Rev. Bruce Kinney, D.D., in the *Christian Herald* of Dec. 11, 1920,

> The formal ceremony usually begins on Saturday night, and there is great feasting in connection with it. . . The ceremonies follow the feast and include the partaking of peyote. [The Indians eating from one to 80 of the buttons, depending on their familiarity with the drug.] Sleep follows and the participants are in a stupor most of or all of Sunday, in proportion to the amount of the stuff they have taken, and the resistance their systems offer to its effects. In extreme cases it is days or weeks before the victims entirely recover their normal condition of body and mind.

When peyote first came into use in the United States there was no pretense that it had anything to do with religion, and even to-day among the tribes where Christianity has secured little or no hold the peyote cult makes no pretense to religious efficacy. It was not long after its introduction, however, before the shrewd medicine-men saw in peyote another opportunity for leadership and money; and to-day, whether it has any elements, or pretense, of religion, its use is chiefly a commercialized vice.

In 1919, the Thirty-fourth Annual Report of the Indian Rights Association gave the following information regarding peyote:

> It is stated that nearly one-half of the Uintah and Ouray Indians [in Utah], numbering 1,160 persons, have become devotees of the peyote habit.
>
> The baneful effects upon the followers are soon apparent. The successful farmer neglects his fields and home; his health is often affected, and interest is lost in the things which tend to better living.

Besides these Utah tribes it has been estimated that the Indians on eighteen reservations are largely adherents to the peyote cult, and, as a result, their progress and development are seriously retarded. Henry A. Larson, in an address before the Society of American Indians, said:

> There have been investigations made by medical men, chemists and others as to the effect of peyote upon the human system. . . In other words . . . it is a species of drunkenness. There can be no question of that. The lasting effect is the deteriorating effect upon the human system; there can be no question about that either.

The western States began to recognize the danger of peyote and, previous to 1918, Colorado, Nevada, and Utah had prohibited the use and sale of the drug, while repeated attempts had been made to secure national legislation for the same purpose; but every time such a measure was introduced in Congress the Indians with their hired white attorneys appeared in Washington to protest, and their protests were effectual in preventing unfavorable action until 1918. In that year a bill providing for strengthening the laws relating to the sale of liquors to Indians and for the prohibition of peyote and other habit-forming drugs, was introduced in the House by Representative Carl Hayden, of Arizona. The bill (H. R. 2614) was passed by that body on Oct. 3, and sent to the Senate, whence it was sent to the Committee on Indian Affairs. At the hearing on the Hayden bill in February of that year, the Indian Rights Association was represented, and conclusive testimony was submitted by Indians and others showing the need for legislation to prohibit the traffic in and use of peyote. Among other experts who testified, Dr. Harvey W. Wiley, for 29 years Chief of the Bureau of Chemistry of the Department of Agriculture, told of the results of investigations and experiments conducted by the Bureau, showing that peyote had "no special value as a medicinal agent," and that it was "nothing but an evil," and urged the enactment of the Hayden bill.

When the Congressional activity against peyote began, a white scientist, who had openly advised the Indians to use the drug and criticised the missionaries and the Indian Bureau for their attempts to abolish its use, recommended to the Indians to incorporate their peyote "church" under the laws of the State, assuring them that the Government would not dare to disturb a religion thus entrenched behind the law. The Indians accordingly acted on the suggestion and in October, 1918, they applied for and secured a charter for a "Native American Church" in order "to establish a self-respect and brotherly union among men of the native race of Indians and to foster and promote their belief in the Christian religion with the *practice of the peyote sacrament as commonly understood among Indians.*" (*Christian Herald*, Dec. 11, 1920.)

The *Missouri Counselor* (December, 1922) says:

> Singular to remark, the chief promoters of the peyote cult, as both a physical indulgence and a religious cult, are the younger Indians, especially the educated young men. They advocate it as "Indian religion," and try even to make out that it harmonizes with Christianity. To this the missionaries do not agree.

Formerly the use of peyote was confined to the Indians, but in recent years some young white men of the "baser sort" have begun to take this "dry whisky" as a substitute for liquor. Further legislation is needed to protect not only the Indian, but also the white race; for an insidious drug like peyote knows no racial barrier.

PHANAEAN WINE. A wine produced in the district of Phanae (the modern Cape Mastico), the southern point of the Island of Chios.

PHARO. Same as FARO.

PHAUR. A kind of beer, made from rice or wheat, and in use in Nepal, northern India.

PHAW. A Belgian beer compounded of lambick and mars.

PHELPS, ANSON GREENE. American merchant, philanthropist, and temperance advocate; born at Simsbury, Conn., March 12, 1781; died in New York city Nov. 30, 1853. He entered the saddlery business in Hartford, Conn., later establishing a branch office at Charleston, S. C.; and subsequently he became a dealer in tin plate and heavy metals in the city of New York. Having accumulated a large fortune in this business and from real estate, he retired and devoted the rest of his life to philanthropic enterprises.

Phelps took a deep interest in the temperance reform from the beginning of the movement, and was a pioneer member of the American Temperance Union, of which organization he served for many years as president. He advocated Prohibition, and had a leading part in the campaign for a Prohibition law in New York in 1852-53.

PHILIPPINE ISLANDS. An archipelago belonging to the United States of America, situated off the southeast coast of China, and lying between 21° 10′ and 4° 40′ north latitude and between 116° 40′ and 126° 34′ east longitude; bounded on the north and east by the Pacific Ocean, on the south by the Celebes Sea and the Sulu Sea, and on the west by the China Sea. The group includes 7,083 islands, of which 2,441 are named, having a total area of 114,400 square miles and a population (est. Dec. 31, 1927) of 12,353,800, of which all but about 72,000 are Filipinos. There are about 6,000 Americans on the Islands. The largest islands are Luzon (area, 40,814 sq. mi.), Mindanao (36,906 sq. mi.), Samar (5,124), Palawan (4,500), Panay (4,448), Mindoro (3,794), and Cebu (1,695); and the chief ports are Manila (est. pop. 312,138), Cebu (65,300), Iloilo (47,808), Zamboanga (43,832), and Jolo. The capital is Manila, and the summer capital is Baguio (pop. 5,462). The Islands are administered by a governor-general (appointed by the President of the United States), in conjunction with a local legislative assembly, consisting of the Senate and the House of Representatives; and the Council of State forms the connecting link between the executive and the legislative branches of the Government. The present governor-general is (1928) Col. Henry L. Stimson, appointed Dec. 14, 1927.

The natives belong mostly to the Malay race, and their ancestors are believed to have reached the Islands by migrations from the south in prehistoric times. They now consist of 23 distinct tribes, varying greatly in appearance, culture, and language. The Visayans, who were the most civilized tribe at the coming of the white man, now inhabit the central part of the Islands, while the Tagalogs, who inhabit Manila, central Luzon, and the greater part of Mindanao, are now the most progressive. The Moros, who are Mohammedans, and the Igorots are mostly wild and uncivilized.

The Philippines were discovered in March, 1521, by Ferdinand Magellan, a Portuguese navigator, who shortly after, while exploring the island of Mactan, met his death in a battle with the natives. Although of Portuguese nationality, Magellan was in the employ of King Charles I of Spain (Emperor Charles V), and for a time after the discovery of the Islands they were claimed by that nation; but in 1529 all claims to the Moluccа Islands, in which the Philippines were included, were surrendered to the Portuguese. In 1542 an attempt was made to recover the Philippines by Ruy Lopez de Villabos, who named some of them "Las Islas Filipinas," in honor of the Spanish prince; and in 1564 Miguel Lopez de Legaspi landed an expedition on the Islands and brought them completely under Spanish control. Legaspi founded the first permanent Spanish settlement on the island of Cebu, San Miguel, in 1565, which is now the city of Cebu. Manila, which was founded in 1571, was made the insular capital.

Historical Summary

This conquest was aided by the missionaries—Spanish friars, who accompanied the army, settled in the villages, and began the work of teaching and Christianizing the natives. In this they were successful, raising most of the tribes from barbarism; and the Filipinos remain to-day the only large body of Asiatics ever converted to Christianity.

PHILIPPINE ISLANDS

Spanish rule lasted until 1898, with the exception of a single interruption in 1763 when, during a war with Spain, British forces landed in Manila and took possession of the Islands. They were returned to Spain, however, at the close of the war (1764). Oppression by the Spanish rulers and religious orders brought on a revolution in 1896, which, although unsuccessful, led to the final overthrow of Spanish rule. During the Spanish-American War (1898) an American fleet under Commodore George Dewey destroyed the Spanish fleet in the harbor of Manila (May 1), and the city itself was taken by the American forces under Gen. Wesley Merritt (Aug. 13). The land movements of the American forces were aided by the Filipino insurrectionists, led by Emilio Aguinaldo. At the end of the War, by the Treaty of Paris (Dec. 10, 1898), the Islands were ceded to the United States for $20,000,000. After the War a conflict arose between the insurrectionists and the American forces, and a state of war continued until the capture of Aguinaldo in 1901. Military government was abolished and civil government established on July 1, 1902, with William H. Taft as first governor, assisted by a commission partly native.

The United States made great improvements in the Islands, advancing education, industry, and commerce, and has continually favored the granting of greater autonomy for the people, carrying out the principle of "Filipinization" of the civil service so that the people should become trained to take over their own government. A few years ago a movement for independence, led by Manuel Quezon, had been growing in the Philippines which had been fostered by the United States, whose policy was thus stated in the preamble to the present Organic Act, commonly known as the "Jones Law," enacted in 1916:

Under American Rule

> It has always been the purpose of the people of the United States to withdraw their sovereignty over the Philippine Islands and to recognize their independence as soon as a stable form of government can be established.

This law created a Senate, to supersede the old Philippine Commission, and a House of Representatives, to supersede the Assembly, and provided for two Commissioners to represent the Islands in the United States Congress.

In 1921 President Warren G. Harding appointed Major-general Leonard Wood and W. Cameron Forbes to make a survey of conditions in the Philippines. In their report they recommended "that the present general status of the Philippine Islands continue until the people have had time to absorb and thoroughly master the powers already in their hands," and "that under no circumstances should the American Government permit to be established in the Philippine Islands a situation which would leave the United States in a position of responsibility without authority." On Oct. 5, 1921, General Wood was appointed governor-general of the Islands. He held office until 1927, when failing health caused him to return to America. He died in Boston, Mass., on Aug. 7 of that year.

The natives of the Philippines were acquainted with the manufacture and use of intoxicating drinks before the coming of the white man, as is shown by the testimony of various explorers and traders. A report, made to the Spanish king by Francisco de Saude June 7, 1576, gives an account

of the making of wine by the natives from the coco palm.

The principal native intoxicants of the Filipinos are *tuba* and *vino*. *Tuba* is the Visayan and Tagalog name for a beverage distilled from the sap of the coconut-palm, and is the common drink of the people in all parts of the Islands. *Tuba* is sold on the streets very cheaply, and it is a common custom for men and women to buy one or more glasses in the evening after work, when they return home more or less intoxicated. The palm-sap is collected in bombons or bombones, receptacles made of bamboo joints. An intoxicating drink, *buli*, is also made from nipa-palm sap.

Native Intoxicants



PHILIPPINE ISLANDS: MORO TREE HOME
—*Courtesy of the New York Times Current History*

Vino is made from the sap of the nipa-palm, which grows in swampy places. The beverage is considered extremely dangerous, as it tends to make the drinker crazed. It is not used generally, being produced only in certain districts. It is sold in bottles in the small native liquor-shops, and is consumed principally by the wealthy classes. The term *vino*, corrupted by the American soldiers to *beno* or *bino*, is applied by them to a number of the native drinks.

Another native beverage is *pangasi*, or *pangati*, an alcoholic drink made from *batad*, a sort of sugar-cane, moistened with rice-water. The liquor *chilang*, or *hilang*, is made by boiling the juice of the sugar-cane and allowing it to ferment. The Visayan name for "hilang" is "basi" or "bassi."

Morewood says of the Filipinos that "it may be presumed they are much attached to inebriety, as they make drinking-vessels of the skulls of such unfortunate Spaniards as fall into their hands, owing to the gross treatment they received from the first invaders." The same author also states that the natives secure refreshment from the "fountain tree," which yields water, and from "a kind of cane, called by the Spaniards *Vaxuco*, each joint of which yields sufficient juice for an ordinary draught." This cane is plentiful, he says, in "mountainous and barren parts, where a cooling beverage is most required."

After the discovery of the Philippines foreign wines and other liquors were introduced into the Islands by the Spanish. Manila became the chief port of the Spanish traders in the East, and thus many of the luxuries of other countries were brought there, with the result that on the tables of the richer Filipinos were found "most of the wines, spirits, and liquors of Europe, Asia, Africa, and America." In the ensuing years beer and Spanish wine came into general use among the people, and these beverages are now used in large quantities by those who can afford them. Spanish wine is usually taken with meals and is not considered very intoxicating unless imbibed after excessive drinking. Gin, whisky, brandy, and other imported drinks have also come into use; and in recent years their consumption has increased, especially that of gin and whisky. These liquors are retailed in bottles in the larger towns, the Chinese inhabitants of which have become especially addicted to them.

Foreign Liquors Introduced

Under Spanish rule the sale of alcohol was a Government monopoly until 1862, after which date licenses were issued to private dealers. With the coming of the American forces American liquor-shops were opened, under license from the Military Administration. According to a report issued in 1901 there were in the Philippines 318 licensed dealers in alcoholic drinks—proprietors of liquor-shops, hotels, restaurants, breweries, and distilleries. The exact number of liquor-shops under Spanish rule is not known, but it has been estimated at 2,000. Under the American régime canteens were established at the army posts, where soldiers could buy liquors and other commodities; but these were abolished by the Anti-canteen Law of 1901.

After the establishment of American rule in the Philippines a scandalous report appeared in the American press concerning the conduct of the Military Administration and the troops stationed in the Islands. This report charged that the American soldiers were then carrying on a campaign of drunkenness and debauchery among the natives; that the military authorities had been guilty of licensing prostitution, and houses of ill-fame had been authorized under the express direction and supervision of the American War Department; and that the Anti-canteen Law was being openly violated. As a result of this report, and on the recommendation of Major-general McArthur, the last military governor of the Islands, that a commission or committee be appointed to investigate the charges made against the Military Administration, the Woman's Christian Temperance Union of Columbus, Wis., appointed the Rev. A. Lester Hazlett to make the investigation.

Hazlett, after a tour of the Islands and an examination of the moral conditions in Manila, made public his report under the title "A View of the Moral Conditions Existing in the Philip-

pines." This report tended to refute the charges. In it Hazlett stated:

> I did not find Manila to be, in the strictest sense, a model city, but can truthfully say that, in my judgment, it is the peer of any American city of equal population, in the matter of cleanliness and order, and I believe its moral tone to be such as to fairly challenge comparison with our best cities of 400,000 population. The police docket shows that the moral condition of the city is better than ever before since American occupation. The arrests for drunkenness have steadily decreased in number.

Hazlett admitted, however, that during the early period of American occupation the arrests for drunkenness were exceedingly large and that, according to an old resident, the city during the first months after its fall was "a veritable hell," but that the strict discipline of Generals Otis and MacArthur had reduced the number of arrests for drunkenness and the number of liquor-shops by at least one half. The records of the medical corps and hospitals proved that the health and morale of the men had been much better since the abolition of the canteen. He found that on Jolo, where Prohibition was in force, the troops had better health than before, when the average on the sick-list had been 20 per cent. With Prohibition there was 70 per cent less sickness.

The Hazlett and Johnson Investigations

Dissatisfaction with Hazlett's report led to a second investigation of conditions in the Philippine Islands. Mr. WILLIAM E. JOHNSON was commissioned by the *New Voice* to conduct this investigation; and his report refuted many of Hazlett's statements, thereby showing that the charges against the administration were mostly true. Johnson published a pamphlet, entitled "'Benevolent Assimilation' in the Philippines," in which he gave a record of 288 outrages committed by Americans in Manila during the year ending June 15, 1900, which had been compiled from the columns of the Manila *Freedom*, the Administration organ. Most of these outrages had been committed by drunken soldiers or sailors. Johnson's exposure of liquor scandals in connection with the American army of occupation and the canteen monopoly created a wide sensation. The War Department finally admitted the charges, and President Roosevelt gave orders for the abolition of the abuses.

There has never been any sentiment among the Filipinos against drink, and no protest has been made among them in any way against the liquor traffic from other than revenue considerations. No legislation had been attempted against it previous to American rule except the levying of taxes on those dealing in alcoholic drinks. There has been no united or organized action among the foreigners or missionaries against it, except personal protest among the members of the various Protestant denominations. Attempts have been made to secure united action among the Protestant bodies toward getting some promise of legislation on the subject, but all have proved ineffectual.

W. C. T. U.

The first American temperance organization to establish branches in the Philippines was the Woman's Christian Temperance Union, which followed the American flag into the Islands in 1903. At the National Convention of the Union held in Fort Worth, Texas, in November of that year, the organization appointed Mrs. Carrie C. Faxon, of Michigan, commissioner to establish the work in the Philippines on a permanent basis. At that time a local Union has been organized in Manila by Mrs. Moots, a sister of Mrs. Faxon, and a missionary of the Methodist Protestant Church, assisted by Miss Annie Robbins, chief nurse in the Santa Mesa Hospital. Mrs. Moots served as first president of this body. Later Mrs. Annie G. Darley, of Colorado, and Mrs. Clyda Bundy, of Washington, were appointed to represent the National W. C. T. U. in the Islands.

The Insular W. C. T. U. was organized at Manila in 1925, at a meeting attended by the mayor, the president of the University, and other prominent citizens. Mrs. Mitchell, wife of the Methodist bishop, presided at the meeting.

At this time six local Unions were organized, and departments for American soldiers and sailors established. It was decided to establish a Girls' Home in the Islands, and each Union was pledged to pay 50 pesos a year for its support. Miss Marguerite E. Hewson, head of the Harris Memorial Training School and representative of the National Union in the Philippines, was chosen first president of the Insular W. C. T. U., and Consuelo Valdez-Fonacier, a young Filipino woman who had received training at Northwestern University and at the National W. C. T. U. headquarters in Evanston, Ill., was appointed territorial organizer. The other officers chosen were: Vice-president, Miss Brigida Carganillo; corresponding and recording secretary, Miss Crispina Lorenzana; treasurer, Miss Isabel Garcia; and L. T. L. secretary, Miss Panfila Babista.

At the Third Territorial Convention of the W. C. T. U., held in Manila in December, 1926, it was reported that during the year thousands of leaflets had been distributed, temperance lessons for each quarter provided for all the Sunday-schools of the Islands, hundreds of lessons sent to the Daily Vacation Bible School, sixteen Medal Contests held, and 20,000 pledges taken.

The organization took advantage of the Carnival, which is the great occasion of the year when every one comes to Manila, to arrange a booth for a temperance exhibit, showing posters bearing on the alcohol question, distributing leaflets and blotters with temperance information, etc. During the Carnival the Union received a gold medal for its float, and a certificate for "first place in social work done." The total membership is now 600.

The National W. C. T. U. has accepted a special duty with regard to the Philippines, which were left to the mercy of local option when the rest of the territorial possessions of the United States went dry. All the work done in the Islands has been made possible through the investments of the Memorial Fund, the only fund available for missionary work, and the organization has broadened its educational program to meet the needs of the Islands.

Since the United States secured control of the Philippines some efforts have been made to improve the liquor situation there. Besides the abolition of the army canteen a reduction has been made in the number of drink-shops licensed. Scientific instruction has been introduced in the public schools, to teach the young the evil results of alcoholism.

The manufacture and sale of alcoholic liquors are regulated by the Internal Revenue Laws of the Philippine Islands, the first of which went in-

to operation Aug. 1, 1904. It provided for taxes on the manufacture of distilled spirits, wine, and beer.

According to a report on trade in the Philippines, issued by the Bureau of Insular Affairs, War Department, U. S. A., there was a heavy falling off in the revenue from liquors in 1904. During the nine months ended March of that year, the receipts amounted to $647,922, as compared with $934,266 during the corresponding period of 1903. The trade in beer alone declined from $392,582 in 1903 to $203,181 in 1904, the decrease occurring almost exclusively in purchases of the American product. A decrease of more than $80,000 was noticed in the imports of brandy, whisky, and other distilled spirits, the receipts in 1904 amounting to $170,232, largely made up of shipments from the United States. Local breweries and distilleries had increased their output to such an extent that the domestic supply contributed very largely toward meeting the consumption.

The Internal Revenue Laws of the Philippines have been amended from time to time, the latest official report giving the provisions in force on July 1, 1921. According to this report fixed taxes are levied on the liquor business, for the whole year, as follows (1 peso=50 cents U. S.):

Distillers of spirits, 300 pesos; brewers, 400 pesos; rectifiers of distilled spirits, 300 pesos; wholesale liquor dealers, (1) in city of Manila, 400 pesos, (2) in any other place, 120 pesos; retail liquor-dealers, 60 pesos; retail vino dealers, 12 pesos; wholesale dealers in fermented liquors, 120 pesos; retail dealers in fermented liquors, 30 pesos; retail dealers in *tuba, basi, tapuy,* 10 pesos; wholesale peddlers of distilled, manufactured, or fermented liquor, 120 pesos; retail peddlers of distilled, manufactured, or fermented liquor, 60 pesos; repackers of wines or distilled spirits, 300 pesos.

Specific taxes are also laid on liquors, as follows (1 centavo=½ cent U. S.):

Sec. 1481. Upon distilled spirits (a) if produced from the sap of the nipa, coconut, or buri palm, or from the juice, sirup, or sugar of the cane, per proof liter, 38 centavos; (b) if produced from any other material, per proof liter, 80 centavos; this tax to be proportionately increased for any strength of the spirits taxed over proof spirits.

Sec. 1483. Medicinal and toilet preparations, flavoring extracts, and all other preparations, of which, excluding the water, distilled spirits form the chief ingredient, shall be subject to the same tax as the chief ingredient.

Sec. 1484. Domestic alcohol of not less than 180° proof (90 per centum absolute alcohol) may, when denatured, be withdrawn from a registered distillery or bonded warehouse without the payment of the specified tax prescribed in section 1481 hereof, for the purpose of being used for fuel, light, or power, or for use generally in the arts and industries.

Sec. 1486. Specific tax on wines.—On wines and imitation wines there shall be collected, per liter of volume capacity regardless of proof, the following taxes: (a) Sparkling wines, 1 peso and 60 centavos; (b) still wines containing more than 14 per centum of alcohol, 20 centavos; (c) still wines containing more than 14 per centum of alcohol, 40 centavos. Imitation wines containing more than 25 per centum of alcohol shall be taxed as distilled spirits.

Sec. 1487. Specific tax on fermented liquors.—On beer, lager beer, ale, porter, and other fermented liquors (except tuba, basi, tapuy, and similar domestic fermented liquors) there shall be collected, on each liter of volume capacity, 10 centavos.

The penalties provided for violation of the Internal Revenue Laws regarding liquor are as follows:

Sec. 2724. Unlawful use of denatured alcohol, a fine of not more than 1,000 pesos or imprisonment for not more than one year, or both; Sec. 2725. Forfeiture of goods illegally stored or removed; Sec. 2726. Forfeiture of property used in unlicensed business; Sec. 2727. Unlawful removal of articles without payment of tax, for first offense a fine of not more than 1,000 pesos or imprisonment not longer than six months, or both; Sec. 2728. Punishment for subsequent offenses by imprisonment for not less than one month nor more than two years; and if the offense be committed by the owner or the manufacturer, or by his connivance, the factory and the ground upon which it stands, including the machinery and apparatus used in and about the business, shall be forfeited to the Government; Sec. 2730. Shipment of liquor or tobacco under false name or brand shall be subject to a fine of 500 pesos, and forfeiture of the article so transported or removed.

PHILIPPINE ISLANDS

According to the report of the Internal Revenue Bureau for the fiscal year ending Dec. 31, 1925, the total amount of excise tax collected on liquors in the Philippines was as follows:

Domestic: Distilled spirits, 4,631, 114.90 pesos; fermented liquors, 343.640 pesos; wines and imitations, 233,801.58 pesos.

Imported: Distilled spirits, 317,218.93 pesos; fermented liquors, 38,661.91 pesos; wines and imitations, 121,046.95 pesos.

Taxes collected from persons engaged in the liquor business amounted to 790,299.39 pesos, distributed as follows: Brewers, 3,016 pesos; distillers, 19,193 pesos; rectifiers, 13,445; retail liquor-dealers, 43,654 pesos; retail vino-dealers, 235,850.75 pesos; wholesale liquor-dealers, 108,769.00 pesos; retail dealers in fermented liquors, 38,972.52 pesos; retail dealers in tuba, basi, tapuy, etc., 287,768.12 pesos; wholesale dealers in fermented liquors, 21,826 pesos; wholesale peddlers of alcoholic products, 9,214 pesos; retail peddlers of alcoholic products, 2,146 pesos; and repackers of distilled spirits and wines, 6,445 pesos.

During the year a vigorous campaign was carried on against illicit distilleries and unlicensed tobacco factories and the owners of 119 illicit distilleries were apprehended, as compared with 100 in 1924. One case of illegal removal of distilled spirits and 26 cases of illegal possession of wine were registered during the year. Systematic examination and close supervision of licensed establishments engaged in the liquor trade are exercised.

The manufacture and consumption of alcohol in the Philippines is increasing, as is shown by the accompanying Table 1, extracted from the same report.

TABLE I

	1924 Proof liters	1925 Proof liters
Taxpaid	10,303,984	12,202,372
Removed for export	1,797,048	2,770,333
Sold to the United States Army and Navy for medicinal purposes	111,968	171,934
Denatured alcohol	1,387,654	1,164,412
Denatured alcohol for motive-power purposes	3,097,456	3,652,798
Fusel oil recovered and removed for export	23,529	9,227
Total	16,721,639	19,971,076
Increase		3,249,437
Per cent of increase		19.43

Distilled spirits exported from the Philippines in 1925 went entirely to China, while the fusel-oil went mostly to Japan. A total of 10,650,122 proof liters of distilled spirits was removed for domestic consumption in 1924, and 12,604,933 in 1925, a per capita removal of 0.90 in 1924 and 1.06 in 1925.

The quantity and kind of raw materials used in the production of alcohol in the Philippine Islands and the amount of alcohol produced during the fiscal years 1924 and 1925 are shown in Table II.

TABLE II

	1924			1925		
	QUANTITY USED	UNIT	PROOF LITERS PRODUCED	QUANTITY USED	UNIT	PROOF LITERS PRODUCED
Nipa sap	18,193,014	Liters	1,832,713	19,615,514	L.	1,860,285
Coco sap	5,648,522	do.	657,708	7,673,192	do.	920,109
Molasses	21,443,945	do.	13,011,624	38,261,160	do.	21,451,424
Cane-sugar	624,471	Kilos	367,560	771	K.	463
Grain	180	do.	18	5,240	do.	424
Others	3,331	Liters	2,521	32,417	L.	24,274
Total			15,872,144			24,256,979
Increase						8,384,835
Per cent of increase						52.83

The quantity of still wines and imitation wines removed for domestic consumption during the years 1924 and 1925 is shown in Table III.

The quantity of fermented liquors removed for domestic consumption on which taxes were collected during the years 1924 and 1925, and the per capita removal are shown in Table IV.

TABLE III

WINES, ETC., REMOVED FOR DOMESTIC CONSUMPTION	1924	1925	INCREASE	PER CENT
	Gage liters	Gage liters	Gage liters	
Domestic manufacture	908,006	1,168,247	260,241	28.66
Imported	392.183	441,406	49,223	12.55
Total	1,300,189	1,609,653	309,464	23.80
Per capita removal	0.11	0.14	.....	.....

TABLE IV

WINES, ETC.. REMOVED FOR DOMESTIC CONSUMPTION	1924	1925	INCREASE OR DECREASE	PER CENT
	Gage liters	Gage liters	Gage liters	
Domestic	3,034,000.00	3,436,400.00	402,400.00	13.26
Imported	483,086.50	386,619.10	(96,387.40)	(19.95)
Total	3,517,006.50	3,823,019.10	306,012.60	8.70
Per capita removal	0.30	0.32	.....	.....

In addition to the quantity of fermented liquor removed for local consumption, there were produced by local brewers during the fiscal years 1924 and 1925, 61,977.40 and 60,706.80 gage liters, respectively, which were exported to the countries named in Table V.

TABLE V

COUNTRY TO WHICH FERMENTED LIQUOR IS EXPORTED	1924 Gage liters	1925 Gage liters
Guam	47,880.00	55,566.00
For consumption on the high seas	3,715.00	2,998.80
China	10,382.40	2,142.00
Total	61,977.40	60,706.80
Decrease		1,270.60
Per cent of decrease		(2.05)

The decrease in the exports of liquors from the Philippines to China may, perhaps, be explained by the following news item which appeared in the Columbus, O., *Dispatch*, of Oct. 5, 1927:

U. S. PROMOTES SALE OF WINE

(Special to The Dispatch)

WASHINGTON, D. C., OCT. 5.—The anomalous position of the United States, a prohibition country, taking diplomatic steps to promote the sale of beer and wines from the Philippine Islands, one of its possessions, in China, was disclosed yesterday at the state department.

This government, it was revealed, has solemnly protested to the Nanking, or southern Chinese Government, against what are described as "excessive" duties ordered levied on liquor and tobacco entering the port of Shanghai.

Mr. T. W. Delehanty, Acting Chief of the Chemical Division, Bureau of Foreign and Domestic Commerce, Washington, D. C., is good enough to furnish the STANDARD ENCYCLOPEDIA with the accompanying Table VI. He states, also, that in 1924 the value of spirits, wines, and liquors imported into the Islands was 957,888 pesos (1 peso = $0.49 U. S. currency), and in 1925, 1,043,879 pesos. The exports were as shown in Table VII.

TABLE VI

DOMESTIC DISTILLED SPIRITS, FERMENTED LIQUORS, AND WINES REMOVED FROM FACTORIES DURING 1921-1925

YEAR	NO. OF DISTILLERIES	QUANTITIES REMOVED			
		DISTILLED SPIRITS (Proof liters)	FERM'TD LIQUORS (Gage liters)	WINES (Gage liters)	TOTAL REMOVED (Liters)
1921	86	8,366,943	3,643,841	803,906	12,814,690
1922	77	8,756,360	3,335,400	848,547	12,940,307
1923	79	13,721,639	2,924,876	1,099,358	17,853,465
1924	80	16,721,639	3,517,007	1,300,189	21,538,835
1925	80	19,971,076	3,823,019	1,609,653	25,403,748

TABLE VII

EXPORTS OF MALT LIQUORS AND DISTILLED SPIRITS

YEAR	MALT LIQUORS		DISTILLED SPIRITS	
	QUANTITY (liters)	VALUE (pesos)	QUANTITY (pf. liters)	VALUE (pesos)
1924	55,831	55,968	1,798,541	155,781
1925	56,988	63,871	2,889,603	249,948

The following figures show the number of different kinds of internal revenue licenses issued to the liquor trade during the fiscal year 1925:

Brewers, 16; distillers, 69; rectifiers, 38; retail liquor dealers, retail "vino" dealers, 27,017; wholesale liquor dealers, 948; retail dealers in fermented liquors, 2,394; retail dealers in tuba, basi, and tapuy, 42,052; wholesale dealers in fermented liquors, 519; wholesale peddlers of alcoholic products, 118; retail peddlers of alcoholic products, 78; repackers of wines and distilled spirits, 22.

Public amusements licensed during the same

year were: Theaters, museums, etc. 521; circuses, 15; billiard-tables, 3,684; race-tracks, 6; boxing or sparring exhibitions, 25; and cockpits, 3,012.

Mr. George Ballard Bowers, of San Diego, Calif., who occupied governmental positions in the Philippines for more than fifteen years, returned in 1924, after nine years' absence, for a tour through the Islands. The following are some of his observations:

An impartial examination of conditions in the Philippines proves that immediate independence is not desired, but that agitation is kept up to prevent the application of the Eighteenth Amendment to the Islands, and other legislation that might do away with cockfighting, a form of legalized gambling. . . .

It seems to be safe to state positively that alcohol, gambling, and other attendant vices are among the principal causes of the woes of the Filipino people, rather than the imaginary oppressions of the Amendment which would uplift them.

Up to 1922, the Filipinos drank great quantities of *tuba*, slightly fermented sap of coconut tree; *basey*, fermented juice of sugar-cane; tupay, made of rice, highly alcoholic in content, and the *tuba* of the nipa palm, generally distilled to be manufactured into gin and wines. Since the date mentioned they have become consumers of what might be termed hard liquor, distilled as a by-product of the sugar factories. . .

Americans desirous of helping the Filipinos should unite their efforts to secure the application of the Volstead Act to the Islands. That would go far to putting the Archipelago on the road to economic independence. . . .

Booze and gambling go hand in hand. The cockpits are not a sport as claimed; they are nothing more nor less than gambling devices open on Sundays and holidays, so that every Sunday the Filipinos have 2,696 legal gambling-places.

In January, 1929, William E. ("Pussyfoot") Johnson visited the Islands on his way to India. On Jan. 14 he delivered to crowded audiences several addresses in the course of which he suggested that the Filipinos start a dry movement. As a result, the Philippine Islands League Against Alcoholism was formed, with Mr. Teodoro R. Yangco, millionaire shipowner and philanthropist, as president, Dean Jorge Bocobo of the University of the Philippines as vice-president, Cirilo P. Perez as recording secretary, and Dr. J. F. Cottingham as corresponding secretary. The new society intends to begin its work among the students and young men of the Philippines.

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PHILIPPOPOLIS TEMPERANCE SOCIETY. An association founded in Philippopolis, Bulgaria. At the World's Temperance Congress, held in Chicago, U. S. A., in June, 1893, the late Mr. Vulko I. Shopoff reported that George Marsh, a son of one of the missionaries in that town formed a Boys' Temperance Society with six members in the summer of 1887. The Society soon increased and the membership included men as well as boys. In the course of time the Society was absorbed in other Bulgarian temperance organizations.

PHILLIPS, ALFRED MOORE. A Canadian Methodist minister and temperance advocate; born in 1847; died at Montreal, Quebec, Dec. 16, 1896. He was educated at Victoria University, Toronto, Ont. (B.D.). Phillips was twice married: (1) to Margaret Coyne, of St. Thomas, Ont., in 1882; and (2) to Sarah Hunt, of Galt, Ont., in 1886. In 1878 he was ordained to the ministry of the Methodist denomination, following which he held pas-

torates at Chatham, St. Thomas, Galt, St. Mary's, Toronto, and Montreal.

Phillips' earliest temperance activities were in connection with the British-American Good Templars. He then led in the organization of the United Temperance Association of Canada, which in the early eighties was merged with the Royal Templars of Temperance. A popular and successful pastor, Phillips was one of the ablest speakers on the temperance platform in the Dominion. Intense and emotional, in debate he was both logical and masterful in presenting his wide and accurate information on the use of alcohol. King Dodds and other champions of the liquor traffic never sought a second opportunity of crossing swords with this sturdy defender of temperance and Prohibition. Death under a surgical operation ended a brief but brilliant career.

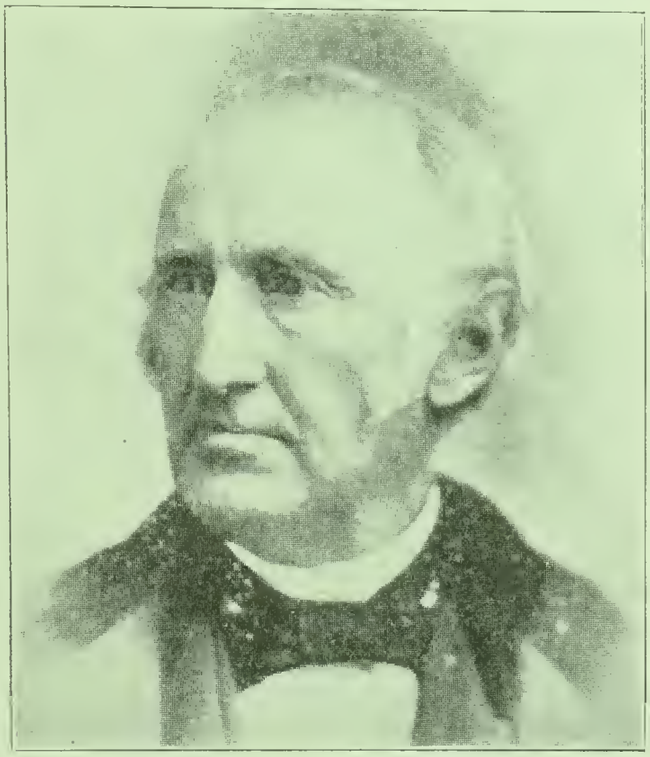
PHILLIPS, JAMES. English municipal official and temperance worker; born at Colwich, Staffordshire, Feb. 28, 1831; died at Wolverhampton, Staffs., Dec. 6, 1911. He was educated at a private school at Great Haywood. He moved to Wolverhampton in his early teens, and served an apprenticeship to a grocer. At the age of 21 he became rate-collector for Wolverhampton, and in 1855 was elected vestry clerk, which office he continued to hold until his decease. In 1875 he married Mrs. Collinson, of Rotherham, Yorkshire, the widow of William Henry Collinson, agent of the West Midland Temperance League.

Phillips was a devoted worker in the cause of temperance. He became a total abstainer in 1850, and thenceforward took an active interest in nearly every phase and department of the temperance movement. He was the founder, and for 52 years honorary secretary, of the MIDLAND TEMPERANCE LEAGUE, which operates in the counties of Warwick, Worcester, Stafford, and Salop. For many years, also, he was president of the Staffordshire Band of Hope Union and the Wolverhampton and District Band of Hope Union. In conjunction with friends, particularly John W. Barker and Samuel Caddick, he founded the Wolverhampton Temperance Society, for which he worked indefatigably until the time of his death. There was indeed no temperance effort in the town and district of Wolverhampton with which he was not in some way identified.

PHILLIPS, JAMES. A British merchant and temperance worker; born at Partick, Scotland, Jan. 28, 1843; died in Bristol, England, Dec. 16, 1926. He was educated at the Partick National School and self-taught. On March 25, 1868, he married Annie Hollywood, of Campsie, Scotland. From 1866 to 1873 he was in business as a provision-merchant in Greenock, Scotland. In the latter year he evidenced his intense interest in the temperance cause by giving up business and becoming a traveling and lecturing agent of the Scottish Temperance League (1873-83). Later he was an agent of the (English) Western Temperance League (1889-1906); and from 1906 to 1919 he was associated in a similar capacity with the Bristol Band of Hope Union. At the time of his death he was on the list of occasional lecturers of the Western Temperance League. A Wesleyan Methodist, he was one of the most highly respected local preachers in the Bristol district.

By his death the temperance cause lost a devoted and conscientious worker and an able advocate.

PHILLIPS, WENDELL. American orator, reformer, and Prohibitionist; born in Boston, Mass., Nov. 29, 1811; died there Feb. 2, 1884. He was educated at the Boston Public Latin school, at Harvard University (1831), and at the Cambridge Law School (1834). In 1834 he was admitted to the State bar in Boston, and practised law in that city until 1839, when he retired from professional duties because of his unwillingness to take the oath of fidelity to the United States Constitution, as then construed by the Supreme Court. Later, for the same reason, he declined a Congressional candidacy. He was brought under the influence of the abolition movement in 1836, and on Dec. 8, 1837, came into prominence through an impromptu speech made at Faneuil Hall, where a meeting



WENDELL PHILLIPS

was being held to denounce the murder at Alton, Ill., of the Rev. Elijah P. Lovejoy, for defending his press from a proslavery mob. From that time he was the leading orator of the antislavery movement, and a warm supporter of William Lloyd Garrison through the remainder of his life. In 1837 he married Miss Anne Terry Greene, who became his "counsel, guide, and inspiration." In 1865, after the Civil War, Phillips broke with Garrison over the question of the continuance of the Antislavery Society, and Phillips served as president of that organization for the next five years. Slavery having been abolished, he devoted his time and energies to championing the causes of woman suffrage, Indians' rights, temperance, and various other reforms.

Phillips has long been recognized as one of America's greatest orators. Henry Ward Beecher, the first time that he heard Phillips, wrote:

> I was amazed at the unagitated Agitator, so calm, so fearless, so incisive, every word a bullet. He seemed inspired, and played with his turbulent audience as Gulliver might with the Liliputians. He had the dignity of Pitt, the vigor of Fox, the wit of Sheridan, the satire of Junius, and a grace and music all his own.

Perhaps his most famous lecture was that on "The Lost Arts," which he delivered in various parts of the country during 45 years, and which is said to have brought him an income of $150,000.

He published two works, "The Constitution A Pro-Slavery Contract" (Boston, 1840), and "Review of Webster's 7th of March Speech" (1850), and contributed to the *Anti-Slavery Standard* and the *Liberator*, and wrote several pamphlets.

Phillips was at all times an earnest champion of temperance, and in later years he was an advocate of Prohibition. He often spoke in favor of legislative control of the sale of liquor. In 1870 he was the candidate of both the Labor and Prohibition parties of Massachusetts for governor, and succeeded in polling about 20,000 votes. In a statement to the press which appeared in the Boston daily papers of Sept. 14, 1870, he made the following observations:

> No one supposes that law can make men temperate. . . . But law can shut up those bars and dram-shops which facilitate and feed intemperance, which double our taxes, make our streets unsafe for men of feeble resolution, treble the peril to property and life, and make the masses tools in the hands of designing men to undermine and cripple law.
>
> The use of intoxicating liquors rests with each man's discretion. But the trade in them comes clearly within the control of law. Many considerations—and among them the safety and success of republican institutions—bid us put forth the full power of the law to shut up dram-shops.

In a speech made in April, 1872, Phillips said:

> I believe in the temperance movement. I am a temperance man of nearly forty years' standing; and I think it one of the grandest things in the world, because it holds the basis of self-control.

In February, 1880, he spoke at the State House, in Boston, against license as follows:

> We don't care what a man does in his own parlor. He may drink his champagne or whiskey, and we don't care. But the moment a man opens his shop, and sells, we will interfere. The moment he undertakes to sell liquor, the State has an absolute and unlimited right to step in. The question demands extreme use of this power. Every man familiar with the execution of the law knows that three fourths of crime is due to rum, which fills your prisons and almshouses, and burdens your gallows. In every case in Great Britain and this country where the rum-shops have been closed, freedom from crime, freedom from taxation, follows. The law is unchanging: no liquor, no crime; no liquor, no tax. Wherever the English blood flows, it would seem that the stimulus of the stomach had supreme power. There are over two hundred laws of this Legislature endeavoring to curb this devil, but every one knows that we have never succeeded in curbing it for a moment. All over the State you will find whole towns that have been sold for a rum-debt. There was no law in the city on that sunny afternoon in October when Garrison was trampled underfoot. So it is to-day. There has not been a mayor for forty years who would enforce a liquor law, and there won't be for forty years to come. . . Prohibition means something. License has been tried in every shape. . . You can't execute a license law.

Phillips's reply to Dr. Howard Crosby, of New York, who in 1881 had defended the moderate use of intoxicants, is regarded as a classic on total abstinence. Crosby claimed that total abstinence was contrary to revealed religion because Jesus drank wine. Phillips replied:

> There is no proof that he ever drank intoxicating wine, but let that pass, and suppose, for the sake of argument, He did. What then? Jesus rode upon an ass. We find it convenient to ride upon a railway. Is that contrary to revealed religion? Jesus never married. Is marriage contrary to revealed religion?... There were no women at the Last Supper. We admit them. Is this contrary to revealed religion?

Crosby objected to the pledge on the ground that it killed self-respect and undermined character. To this Phillips replied:

> It does not tend to show the sincerity of critics of

our cause when we find them objecting to what they themselves uniformly practice on other occasions. Dr. Crosby is a member of a church. Does he mean to say that, when his church demanded his signature to its creed and his pledge to obey its discipline, it asked what would destroy his character? The husband pledges himself to his wife and she to him. Is the marriage ceremony a hindrance to virtue and progress? Society rests all its transactions on the idea that a solemn assertion strengthens and assures the act. The witness gives solemn promise to tell the truth; the official takes the oath of office; the grantor in a deed, binds himself by the record; churches, societies, universities, accept funds on pledge to appropriate them to a certain purpose and no other. All these rest on the same principles as the temperance pledge. No man ever denounced them as undermining character. The Doctor's principle would unsettle society, and if one proposed to apply it to any other cause but temperance, practical men would quietly put him aside as out of his head. Tens of thousands have tested the value of the pledge. It lifted them to a higher life.

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PHILLIPS, WILEY JOHNSON. An American Methodist Episcopal clergyman, editor, and Prohibition advocate; born in Grayson County, Va., Sept. 18, 1846; died in Los Angeles, Calif., Feb. 11, 1929. He was educated privately and at Payne Academy and Vanderbilt University, Nashville, Tenn. He served in the Civil War during 1864 and 1865. Ordained to the ministry of the Methodist Episcopal Church, South, Philipps spent fifteen years in the pastorate, serving churches at Ryecove, Va., Rogersville, Tenn., Princeton, W. Va., Jacksonville, Va., and Ducktown, Tenn., prior to 1877, when he went to St. Paul's Church, Denver, Colo., where he remained for three years. He then spent eight years in Texas, at Galveston (St. James' Church, three years), Ivola, and Anderson.

His health giving way, Phillips retired from the ministry and devoted himself to editorial work and the promotion of Prohibition and other reform movements, as his physical condition permitted.

On Oct. 5, 1899, he married Miss Mary Opdyke, of St. Louis, Mo.

Phillips became associate editor of the *Temperance Banner,* and later founded and edited the *Protestant American,* issuing it at Springfield and St. Louis, Mo. In 1900 he bought from Dr. Stephen Bowers a half interest in the *California Voice,* a Prohibition party paper, and the next year he purchased the interests of the Rev. Samuel M. Ramsey, thus becoming sole owner and editor. He continued to publish that paper in Los Angeles, Calif., to the time of his death.

Phillips had associated with him for a number of years as assistant editor and publisher of the *California Voice,* Miss Ethel G. Huber. In recognition of her "loyalty, faithfulness and ability, after so many years of faithful service," Phillips and his wife, on Feb. 19, 1926, executed a deed by which Miss Hubler would at the death of the former "at once become sole owner and proprietor of said newspaper."

For many years the city of Los Angeles had tolerated a district of segregated vice, known everywhere as the "crib district." This district was owned by a number of rich men and was run in open violation of the law. Editor Phillips set himself to secure the necessary evidence against the owners, despite the protest of the mayor, the chief of police, and the district attorney, until at length he succeeded in "landing the millionaire king of the district on the chain gang." As a result of the prosecution and the public sentiment it aroused, every door of the district was closed. Within 36 hours 48 houses were closed, about 1,500 girls were released, and homes were provided for all who would accept them.

This spectacular campaign was one of a series of movements which led to the formation of the World's Purity Federation, Phillips becoming a member of the executive committee. He was also elected a member of the National Prohibition Committee, the Southern Sociological Congress, and similar national and local associations.

In 1928 he was the Prohibition party candidate for U. S. Senator from California, but was defeated by Senator Hiram W. Johnson.

Phillips was the author of "The Economic Value of the Bible in Civic Government."

PHINNEY, ELLEN (JOHNSTON). American teacher, W. C. T. U. official, and temperance advocate; born at Gibsonburg, Pennsylvania, Jan. 27, 1840; educated at Harford (Pa.) Academy, Montrose (Pa.) Normal School, and Oberlin (O.) College. Following her graduation from Oberlin, in 1862, Miss Johnston taught school for three years. On July 5, 1865, she was married to George W. Phinney (d. 1894), of Russell, Ohio, and the next year the couple removed to Illinois, where they remained for five years. In 1871 they returned to Ohio, locating at Geneva, in Ashtabula County.

When the temperance crusade, from which originated the National W. C. T. U., aroused the women of Ohio in 1873-74, Mrs. Phinney was one of the first to rally to the cause; and from that date until about 1908 she was actively identified with the temperance movement, both in Ohio and the nation. She became affiliated with the Ohio Woman's Christian Temperanec Union about this time, and served that body as corresponding secretary, treasurer, and president, to which last-named office she was elected in 1884. About 1881 Mrs. Phinney and her husband removed to Cleveland where she became interested in the Non-Partisan W. C. T U. In 1890, the year of its foundation, she was chosen president of the National Non-Partisan W. C. T. U., serving in that office for five years, and in 1895, she was elected general secretary, which office she continues to hold (1920).

In addition to her offices in the W. C. T. U., Mrs. Phinney was also president of the Women's Council, and first vice-president of the Civic Federation of Cleveland. She was for some years a trustee of the Ohio Anti-Saloon League. Her public activities ceased about 1908, when she removed from Cleveland to Northampton, Mass., where she now resides.

PHINNEY, JENNIE ELIZABETH (WAYTE). An American Baptist missionary, editor, and temperance advocate; born in the city of New York May 10, 1851; educated in the local public schools and at the Trott Theological Seminary (Baptist), Rochester, N. Y. After leaving the Seminary, Miss Wayte decided to enter the foreign missionary field, and early in 1884 became associated with the American Baptist Missionary Union (now known as the "American Baptist Foreign Missionary Society"). In October of that year she was sent to one of its stations at Nellore, in the province of Madras, British India, remaining there

until April, 1897, at which time she was transferred to the Baptist mission at Rangoon, Burma. Here, on April 20, 1897, she was married to Mr. Frank D. Phinney, another Baptist missionary from Rochester, who was superintendent of the Baptist Mission Press, and who has since won wide recognition through his invention of a Burmese typewriter. Mrs. Phinney remained at Rangoon till March, 1923.

Mrs. Phinney has contributed much to the success of the temperance movement in India. The intense feeling on the part of the natives against the introduction of British intoxicants into their country has been strengthened by the work of such missionaries as Mrs. Phinney. She was especially interested in the activities of the Burma W. C. T. U., of which organization she was twice elected president, serving from 1910 to 1914 and from 1918 to 1922. Like her husband, Mrs. Phinney was interested in press activities, and believed that much better results could be obtained among the natives by spreading the truths of temperance and religion through the Indian newspapers. Carrying out this belief, she founded, in 1898, a monthly temperance periodical, the *Life Line*, which became the official organ of the Burma W. C. T. U., and of which publication she served as associate editor from the time of its inauguration until in 1923, when she was obliged to give up her missionary work (after nearly 40 years of active service) and return to the United States. Mrs. Phinney now resides at 59 Brighton Street, Rochester, N. Y. Her interest in the temperance cause continues unabated.

PHOSPHOTAGE. A method of treating grapes with dicalcic phosphate.

PHYLARCHUS. A Greek historian of the third century B. C., probably a native of Naucratis, Egypt. He is cited by Athenaeus as saying:

> The Greeks who sacrifice to the Sun-God make libations of honey. They never bring wine to the altar, because it is fitting that the God who keeps the whole universe in order should in no way be associated with drunkenness.

PHYLLOXERA. A genus of insects belonging to the family of *Aphidae* or plant-lice, and having 28 known species, one of which, *Phylloxera vastatrix*, attaeks the grape-vine and gives rise to the vine-disease of the same name. The phylloxera plague first appeared in 1865 in the Freneh vineyards of the valley of the Rhone, and increased in virulenee year by year, infecting and destroying hundreds of thousands of acres of the choicest vines and spreading to the other wine-producing countries.

Coneerning the origin of the pest there is some eontroversy, but the species of phylloxera whieh attaeks the vine is believed to have originated in America, among the wild vines of the Colorado district; and it seems to be practically certain that it was taken to Europe during 1858-63 on American vines imported for grafting purposes. A year or two later certain French vine-growers began to complain of a new vine-disease. It was first discovered at Roquemaure, from which center it spread outward in eoneentric circles until in a few years whole departments were infested, and in 1860 a seeond center appeared at Bordeaux. The disease proved very destructive and brought ruin to many famous vineyards. The extent of this destruction is shown by statistics of the single commune of Graveson, whose average annual production of wine in the years 1865-67 was about 220,000 gallons. In 1868 the production fell to 121,000 gallons, in 1869 to 48,400 gallons, in 1870 to 8,800 gallons, and in 1873 to 1,100 gallons.

In 1868 Prof. J. E. Planchon, of Montpelier, France, traced the mysterious disease to its true source, the minute insect named by him *Phylloxera vastatrix*, which he invariably found at the roots of the diseased vines, consuming and rotting them. During the next ten years studies were made of the insect and its natural history worked out, Riley and Balbiani proving its identity with the American grape-louse. During this period the ruin caused by the phylloxera reached gigantic proportions, especially in France, where the vine-growers at first obstinately refused to take any reasonable precautions against its spread. In 1888 M. Lalande, president of the Chamber of Commerce at Bordeaux, estimated the direct loss to the country at 10 milliards of francs ($2,000,000,000).

In the first years of the plague most of the European countries, as well as Australia, passed laws prohibiting the importation of Ameriean vines. Notwithstanding these efforts the phylloxera subsequently appeared in almost every wine-growing eountry of the world. It broke out in Austria-Hungary in 1868, in Germany and Switzerland in 1872, in Madeira, Spain, and Portugal in 1876, in Italy in 1879, and in Russia in 1880. In 1880 it also broke out in Australia at Geelong and later in Vietoria, and it has since ravaged the vineyards of South Australia and New South Wales. It appeared at the Cape of Good Hope in South Africa in 1884, in spite of long efforts to exclude it, and in 1885 it crossed the Mediterranean to Algeria. Only one country escaped its ravages namely, its home, the United States, where the native vines had become immune to its attacks through the operation of natural selection. No imported vine ever lived longer than five years in America, however, and in 1890 the phylloxera seriously damaged the vineyards of California, where it had previously been unknown.

Three methods of fighting the phylloxera have been successfully developed. One is to kill the insect itself; another, to destroy it along with the infected vines and plant healthy vines; and the third, to introduce American vines made immune to its ravages by long acquaintance with it. Although at first all importations of American vines were prohibited, later it was discovered that while some varieties of American vines yield more or less readily to the phylloxera, others, because of their hardiness, resist it successfully. Consequently the vine-growers of Europe replanted their wasted lands with American vine-stocks, grafting upon them the European varieties of grapes This process is not a sure preventative, however; for even the hardy American vines have often succumbed to the phylloxera in the course of a few years, while conditions of climate and soil are sometimes unfavorable to the growth of the transplanted stocks.

To stimulate interest in combating phylloxera the French Government offered large rewards for the discovery of a thoroughly effectual cure, and assisted the distressed vintagers in various ways, especially by remitting the taxes on their lands. But it has been found impossible to exterminate

the pest completely, although in some instances its destructive work has been arrested, and its devastations are still wide-spread.

Up to 1890 the champagne vineyards had wholly escaped, but in that year phylloxera appeared and all the champagne vines, covering 35,000 acres and yielding 10,000,000 gallons annually, were destroyed. At the same time ravages were also great in the cognac brandy districts of Charente and Charente Inférieure, of which the town of Cognac is the commercial center.

The amount of wealth destroyed in France by the phylloxera has been enormous. In 1888 George W. Roosevelt, United States Consul at Bordeaux, made the following report:

> From official statistics the surface of vines totally destroyed by this plague is placed at more than 1,000,000 hectares, with 664,511 hectares of diseased vines, which, estimated at most favorable average, are calculated as an additional 200,000 hectares of dead vines. The actual area of destroyed vines is 1,200,000 hectares, or about one-half of the vineyards of France. (1 hectare=2.47 acres.)

Though the most destructive attacks of the phylloxera were made in France, official reports showed that thousands of acres of vineyards had been devastated in Spain, Portugal, Italy, Hungary, and Russia. In all of these countries the method of attacking the disease was by grafting European grapes on American vine-roots.

PHYSIOLOGICAL DOSE. A term first used by English physicians to indicate the amount of alcohol which a healthy man was believed to be able to use without any portion of the alcohol being eliminated unchanged. See, also, ANSTIE'S LIMIT; CARNEGIE INSTITUTION OF WASHINGTON.

PICKETT, E(LBERT) DEETS. American editor and temperance worker; born at Daingerfield, Texas, Aug. 29, 1885; educated at Louisville (Ky.) Training School and Asbury College, Ky. He married Annie Belle Mingledorff, of Dublin, Ga., Oct. 25, 1907. From 1906 to 1909 he was secretary to the Pickett Publishing Company, Louisville; in 1911-12 he was associate editor of the "American Prohibition Year Book"; and during 1911-13 he was also associate editor of the *American Advance* (Chicago). In 1912 he was field secretary of the International Reform Bureau, and executive secretary of the Christian and Social Committee.

Pickett has been managing editor of the *Clipsheet*, the *Voice*, and the "Cyclopedia of Temperance, Prohibition and Public Morals," and he is the author of various monographs, magazine articles, and pamphlets on temperance subjects. Since 1913 he has been research secretary of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church. In 1919 he visited Great Britain and France, in order to study there the question of control of the liquor traffic. In 1921 he was a delegate of the United States Government to the Sixteenth International Congress Against Alcoholism, held at Lausanne, Switzerland. His home address is Alexandria, Va.

PICKETT, LUDIE CARRINGTON (DAY). American temperance leader; born at Tunica, La., March 31, 1868; educated at the Mansfield Female College, Mansfield, La. (A. B. 1887; M. E. L. 1888). During 1887-88 Miss Day taught in Mansfield College, and in the latter year she married the Rev. L. L. Pickett, of Wilmore, Ky. (d. 1928), afterward removing first to Columbia, S. C., and later (1893) to Wilmore, Ky., where she has since resided.

While living in Columbia Mrs. Pickett became active in temperance work as a member of the Woman's Christian Temperance Union, joining that organization in 1890 and subsequently serving in almost every official capacity in local, district, and State work. In 1903 she was made superintendent of the Department of Anti-narcotics and in 1909 elected State recording secretary, which office she held until 1923, when she was made corresponding secretary. In the following year she was elected State president and she has continued to hold that position until the present time (1929).

Besides her other duties Mrs. Pickett has served for a number of years as State secretary of the Loyal Temperance Legion, and from 1921 as editor of the *Kentucky White Ribbon*. Her husband, the **Rev. L. L. Pickett**, was an ardent Prohibitionist. Their eight sons are all abstainers, three of them, the Rev. E. DEETS PICKETT, research secretary of the Methodist Board of Temperance in Washington, D. C., the Rev. J. Waskom Pickett, editor of the *Indian Witness* and secretary of the Methodist Board of Temperance for India and Burma, and L. C. Pickett, a member of the Prohibition unit, Washington, D. C., being active in the temperance reform movement.



MRS. LUDIE (DAY) PICKETT

PIDDLEHINTON PINTS. Name given to gifts of ale in connection with a custom long kept up at Piddlehinton, Dorsetshire, England. The rector, on Christmas Day, gave to every poor person in the parish, usually about 300, a pound of bread, a pint of ale, and a mince pie. This appears to have been a voluntary act on the part of the clergyman. When the custom was abandoned, in 1841, inquiry was made to discover if land or money had been left for the gifts, but none could be found.

PIERCE, FRANKLIN. Fourteenth President of the United States; born at Hillsborough, N. H., Nov. 23, 1804; died at Concord, N. H., Oct. 8, 1869. He was educated at the academies of Hancock, Francestown, and Exeter, and at Bowdoin College, Brunswick, Maine (1824), where he stood third in his class. After studying law at Portsmouth, N. H., at Northampton, Mass., and under Judge Edmund Parker, at Amherst, N. H., he was admitted to the bar in 1827, and began to practise at Hillsborough. Two years later he was elected a member of the New Hampshire House of Representatives, where he served for four years, during the last two of which he was Speaker. In 1833 he was sent to represent his native district in the national House of Representatives, remaining there for another four years. In Congress he served on the Judiciary Committee and was a loyal supporter of the policies of President Jackson. He was married to Miss Jane Means Appleton, daughter of the Rev. Jesse Appleton, president of Bowdoin College, in 1834. Three years later he was elected to the United States Senate, of which he was the youngest member. He resigned his seat in 1842, before the expiration of his term, on account of the ill health of his wife, and returned to his home in Concord, N. H., where he resumed his law practise.

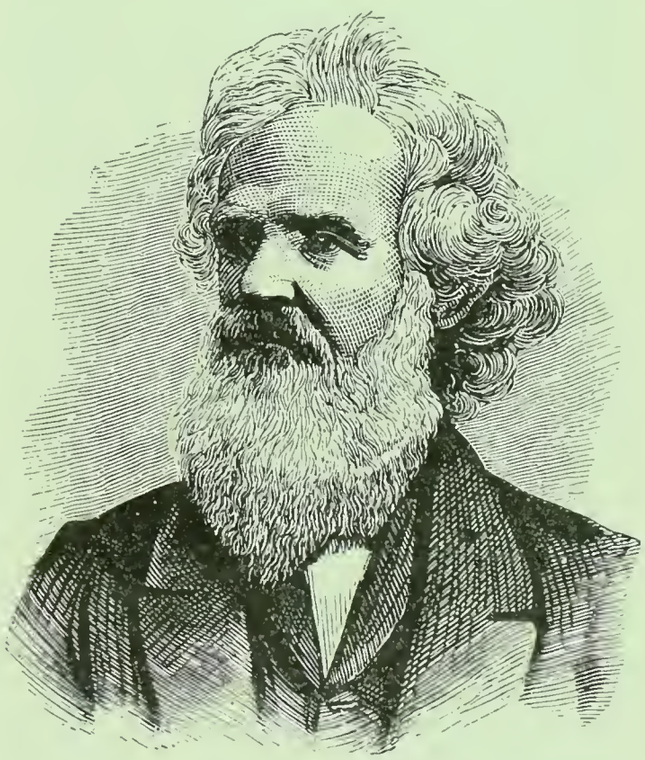


FRANKLIN PIERCE

In 1845 Pierce declined the Democratic nomination for governor of New Hampshire, and also an appointment to the United States Senate to fill a vacancy. However, he accepted an appointment as federal district attorney (1845-47), although he declined (1846) the invitation of President Polk to enter his cabinet as attorney-general of the United States. At the outbreak of the Mexican War in 1846, he enlisted as a private in a Concord volunteer company; in February, 1847, he became colonel of the Ninth Regiment of Infantry; and in March, 1847, he was promoted brigadier-general of volunteers. At the conclusion of the War he resigned his commission (March, 1848), and returned to Concord. In 1850 General Pierce served as president of a convention which met at Concord to amend the State Constitution. He was nominated for the Presidency of the United States by the Democratic State convention of New Hampshire (January, 1852), was again nominated by the National party in June, 1852, and was elected by an overwhelming majority over his opponent, General Winfield Scott, being the youngest man to attain to the Presidency. In his inaugural address he deprecated antislavery agitation as tending to disrupt the Union. Among the principal events of his administration, probably the most notable were the Koszta affair (1853); a commercial treaty with Japan (1854); the recognition of Nicaragua; and the consummation of the Gadsden Purchase. His attitude on the slavery question lost him the opportunity for reelection, and after the close of his term of office, in 1857, he took no further part in politics. Following a three-years' voyage to Madeira, Great Britain, and the Continent of Europe, he returned early in 1860 to Concord, where he remained in retirement until his death.

Pierce was one of the signers of the PRESIDENTS' DECLARATION. He was the ninth of the twelve chief executives of the United States to affix his signature.

PIERPONT, JOHN. American Unitarian clergyman and temperance advocate; born at Litchfield, Conn., April 6, 1785; died at Medford, Mass., Aug. 27, 1866. He received his education at Yale College, graduating in 1804. He became assistant in an academy at Bethlehem, Conn., and later spent four years as a tutor in South Carolina. Returning to the North he took up the study of law and was admitted to the bar in 1812, after which he commenced practise in Newburyport, Mass. He soon gave up the law because of ill health, and



REV. JOHN PIERPONT

went into business as a merchant, first in Boston and later in Baltimore. In 1816 he left the business world in order to study for the ministry. He was ordained to the Unitarian denomination in 1819 and became pastor of Hollis Street Church, Boston, which charge he retained until 1845. In 1835-36 he made an extensive tour through Europe and Asia Minor.

Pierpont was always a strong temperance advocate; and his radical views on temperance, which he expressed freely, caused opposition on the part of some of the members of his church who were engaged in the liquor trade. This opposition finally resulted in charges being preferred against him which he fought for seven years and then resigned the pastorate (1845). He was pastor of the Unitarian Church, Troy, N. Y., for the next four years, and of the Congregational Church, Medford, Mass., for seven years, resigning in 1856. He was the candidate of the Liberal party for the governorship of Massachusetts, and was nominated for Congress by the Free-soil party (1850).

Pierpont was a zealous advocate of abolition as well as of temperance reform, and wrote many articles and verses in support of these causes. He was the author, also, of a volume of poems entitled "Airs of Palestine."

At the World's Temperance Convention held in New York in September, 1853, Pierpont made the following statement, in response to an objection from a delegate as to mingling temperance and politics:

> We ask at the hand of our civil legislatures a prohibitory law, which we can not get except at the hands of political action. It is, therefore, to me absurd to renounce or reject all pretensions to mingling in politics. We mean to carry it to the polls in our favor. We do it on the principle that it is a moral question, paramount in God's eye to questions of office-holding, of finance, and of policy. We have, up to this time, been timid before politicians. We have said, "We did not mean you." We say now, "We do mean you, and will put you down if you do not give us what we ask." These are our sentiments.

PIG AND WHISTLE. A sign found in certain churches in England and in inns in several old towns, as Chester, Coventry, etc. Several different explanations have been given of its origin. Some archeologists (as Brewer, "Dictionary of Phrase and Fable") derive it from *piggen*, a milk-pail, and *wassail*. Others have assigned a Danish-Saxon origin, from *Pige-washail*, "Our Lady's salutation." Larwood and Hotten, however, in their "History of Signboards," do not accept these derivations, and "can see nothing in pig and whistle but simply a freak of the medieval artist."

PIGMENT. Same as PIMENT.

PILSENER BEER. A name given a kind of Bohemian LAGER-BEER originating in Pilsen.

PIMA. A beverage made of fermented milk, in use among the inhabitants of Lapland.

PIMENT. An early English drink compounded of acid wine, honey, sugar, and spices. It was imported into England. In a volume of Saxon dialogs a merchant, who is one of the characters, when asked the question "What do you bring us?" thus describes his wares: "Skins, silks, costly gems, and gold; various garments, piment, wine, etc."

In "Richard Coeur de Lyon" it occurs in the following lines:

> The cuppes fast abouten yede
> With good wyn, pyement and clarre.

This latter quotation seems to show that piment and clarre were different drinks, but some writers consider them to be identical.

In 817 the Council of Aix-la Chapelle forbade the regular clergy to use piment. It became popular with the Normans in the eleventh century.

The name is sometimes spelled "pigment," and is supposed to be derived from *pigmentarii*, the apothecaries who originally prepared it.

Compare CLARE, CLARRE, OR CLARY, and see, also, HIPPOCRAS.

PIMENTO DRAM. See JAMAICA, vol. iii, p. 1374.

PIN. (1) A cask holding four and one half gallons of ale. Two pins make one firkin, and four pins one kilderkin, or eighteen gallons.

(2) A peg used to mark a certain depth in a drinking-vessel. See DRINKING TO PINS OR TO PEGS.

PINACATI. A Tagalog word having the same meaning as BASI and HILANG.

PINARD. Name given by the soldiers to the wine allowed in the French army. Major Leiller, M. D., is quoted by *L'Abstinence* of Jan. 19, 1918, as saying:

> Pinard is not free from ethyl-alcohol, and it should not be forgotten that 10 centimeters [about one third of an ounce] of alcohol, even when diluted, constitute an ethylic intoxication which invariably leads to anatomical and pathological disorders of the same importance as the absorption of alcohol in a more concentrated and less disguised form.

PINCHOT, GIFFORD. Governor of the State of Pennsylvania, U. S. A., and Prohibition advocate; born at Simsbury, Conn., Aug. 11, 1865; educated at Yale (A.B. 1889). He holds the following honorary degrees: A.M., Yale, 1901, Princeton, 1904; Sc.D., Michigan Agricultural College, 1907; LL.D. McGill University, 1909. He studied forestry in France, Germany, Switzerland, and Austria, and began his first systematic forest work in the United States at Biltmore, N. C., in January, 1892. He was a member of the National Forest Commission, 1896; forester and chief of division (afterward Bureau of Forestry, and now the Forest Service), United States Department of Agriculture, 1898-1910. Since 1903 he has been professor of Forestry at Yale and since 1910 president of the National Conservation Association. From 1920 to 1923 he was Commissioner of Forestry of Pennsylvania, and in 1923 he was elected Governor of Pennsylvania (see below).

In 1902 Pinchot inspected the forests of the Philippine Islands and recommended a forest policy for them. He has held a large number of appointments on commissions, including the National Conservation Commission, of which he was appointed chairman June 8, 1908. He is, also, a member of a large number of scientific societies, both in the United States and abroad. In 1923 he negotiated successfully a settlement of the anthracite coal strike.

Pinchot has been for many years an active opponent of the liquor interests. In 1914 he was the Washington party candidate for United States Senator from Pennsylvania, and local option was one of the chief planks in his platform. He polled 269,000 votes, as against 519,000 for Boise Penrose, Republican, and 266,000 for A. Mitchell Palmer, Democrat. Soon after that campaign he was elected to membership on the Board of Trustees of

the Pennsylvania Anti-Saloon League, and he has continued to serve to the present time. In 1922 he sought the Republican nomination for governor. The chief plank in his platform was Law Enforcement, and his first pledge was that he would drive the saloon out of Pennsylvania. He received the nomination by a plurality of 9,000 votes in more than 1,000,000 cast, and was elected by a large majority over his Democratic opponent, who was also dry.

Upon the occasion of his inauguration Governor Pinchot declared that he and his family would continue dry, that the Governor's mansion would become dry, and that no man would be appointed to important office who did not pledge obedience to the Eighteenth Amendment.

The dry forces of the State united on a law-enforcement code which was acceptable to the Governor. Every available influence was thrown back of it. It passed the Senate easily, and, after a hard struggle, was put through the House by a margin of two votes. This was the most outstanding achievement of the Pinchot administration. This law has been approved by the Supreme Court of the State.

During his administration Governor Pinchot has appeared frequently on the platform and has never sounded any uncertain note on the subject of Prohibition and its enforcement. He was a candidate for the nomination for United States Senator in 1926, but was defeated.

It fell to the lot of Governor Pinchot to appoint an unusually large number of Common Pleas Court judges during his administration. Many of these were later elected for a full term of ten years, and a number of them to-day are recognized as highly important factors in the adequate enforcement of the law.

Writing in *Grit* (Sydney, New South Wales), for Aug. 16, 1928, concerning the effects of Prohibition in America, Governor Pinchot said:

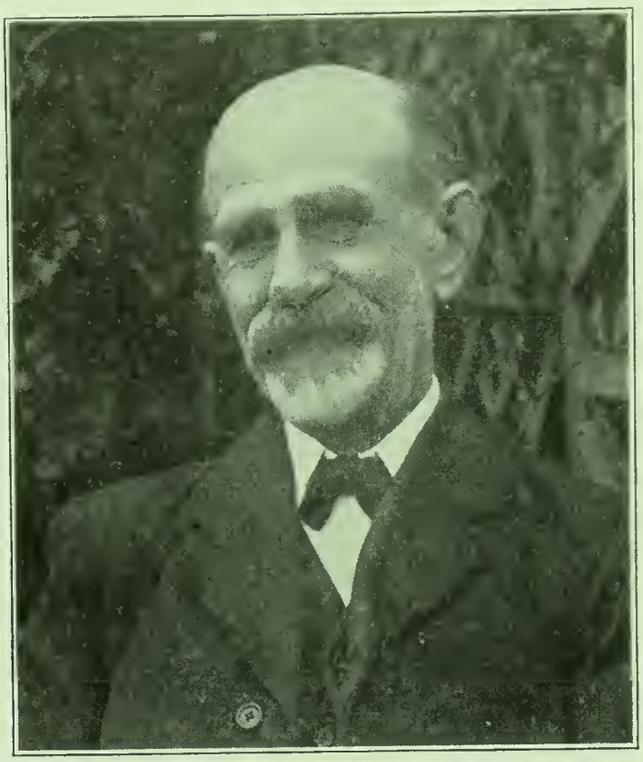
> In spite of the bootlegging, in spite of the flagrant failure of officials to enforce the law and of influential citizens to obey it, in spite of all the talk and propaganda, the total effect of the Eighteenth Amendment in the United States has been vastly beneficial to our people. On the average, our women and children are better clothed and better fed because of it; our towns are more orderly, our prison populations smaller. Notwithstanding all the handicaps, all the treachery, all the lawbreaking, Prohibition is a blessing to the people of the United States.
>
> One discontented man makes more noise than a dozen who are satisfied. The opponents of the Eighteenth Amendment who want a change are comparatively few in number, although they make much more noise than the great mass of American citizens who believe in Prohibition and want the law sustained. We are making steady progress, and nothing can be more certain than that Prohibition has justified itself and is here to stay.

PIN-DRINKING. See DRINKING TO PINS OR TO PEGS.

PINEAPPLE RUM. Rum flavored with slices of pineapple.

PINHORN, CHARLES. British temperance worker; born at Portsmouth March 11, 1848; died at East Ham, London, Sept. 16, 1920. He was educated at academies in Landport, Hampshire, and Mile End, London. For a short time he engaged in teaching, and later became a journalist on the staff of the *Portsmouth Times*. In 1868 he removed to London, where he joined the police force, in which he rose to the rank of divisional inspector. In 1869 he married Miss Green, of Portsmouth.

From the age of sixteen, when he joined a Band of Hope, Pinhorn had prominently identified himself with temperance work. He organized, and held office in, many temperance societies, and in 1864 he became secretary of the Hampshire Band of Hope Union. In 1869 he founded the first police temperance association in London, and during the following years he established two Good Templar lodges at Poplar, where for some time he held the position of Chief Templar. At Brixton, also, at Sutton, at Stockwell, and at Whitechapel, he founded other lodges in most of which he held office. In 1873 he founded Gresham Lodge, I. O. G. T., composed of police officers and their wives. In 1876 he removed to Sutton, Surrey, and later founded the Carshalton and Epsom District Tem-



CHARLES PINHORN

perance Union; and in 1881 he became secretary of the East and Mid Surrey District lodge of Good Templars, serving until 1887. During this period the membership increased by 2,000, and the honor of District Chief Templar was conferred upon him.

In 1869 Pinhorn removed to Whitechapel, and founded the East London Good Templar Council and the East London Temperance Federation of which he was made honorary secretary, retaining this post until the organization was merged into the Temperance Council movement.

All this time Pinhorn had been a member of the Metropolitan police force, but in 1893 he resigned in order to devote his entire time to the temperance cause. After his retirement he toured the country, lecturing in the temperance cause; and his zeal and enthusiasm and organizing ability so impressed the committee of the London Auxiliary of the United Kingdom Alliance that they induced him to become its secretary. A little later he was chosen to act as secretary of the London Temperance Council, and upon the institution of the National Council, later in the year, he was unanimously appointed secretary of that body,

also, which office he held up to the time of his death. He attended the Fourteenth International Congress Against Alcoholism, held at Milan, Italy, in 1913.

On April 9, 1919, at the annual meeting of the London Temperance Council, of which Pinhorn had been secretary for more than 23 years, an album address and a check for £80 ($400) were presented to him by the Council members, the occasion being his golden wedding anniversary. The address contained an appreciation of the services of Pinhorn and his wife in the cause of temperance and social purity.

Pinhorn was for many years a lay preacher of the Primitive Methodist Church. He repeatedly represented his district in the Annual Assembly, and was a member, and from 1911 president, of the Church Council.

His organizing ability was quite remarkable, and many triumphs stand to his credit. He successfully carried out Crystal Palace fêtes, Albert Hall meetings, and children's demonstrations in the London parks; but his greatest work was his successful opposition to the granting and renewal of liquor licenses. His widest sphere of work lay in the licensing courts of London, where he was a familiar figure, and where he fought many a gallant and successful fight in the interests of temperance. His knowledge of the licensing law, his intimate acquaintance with the social conditions of the districts, his ceaseless vigilance, his capable presentation of the facts, won many a favorable verdict and always commanded the respect of those before whom he pleaded.

His public life included temperance propaganda, church organization, and preaching. Municipal affairs, also, interested him, and he served with distinction on the Lewisham Borough Council, representing Forest Hill Ward.

PINK ONE. A mixture of gin, lemon-juice, and soda-water.

PINNEY, EDWIN JAY. American lawyer and Prohibitionist; born at Hartsgrove, Ashtabula County, Ohio, May 26, 1847; died about 1911. He was educated in the district school and at Geneva (O.) Normal School, and read law for four years with Northway & Ensign, Jefferson, O., afterward practising law in Cleveland. In 1869 he married Miss Mary E. Gist, of Jefferson. He was justice of the peace and president of the Jefferson School Board.

Pinney was a lifelong temperance worker and Prohibitionist. In 1869 he joined the Independent Order of Good Templars. From 1871 to 1875 he was Grand Secretary of the Grand Lodge of Ohio, and was then Grand Chief Templar for three years.

From 1872 Pinney voted the Prohibition party ticket. He was active in several campaigns, and in that of 1900 his labors were so successful that the Prohibition party polled sufficient votes to give them the right to nominate candidates without petition. He was the party's candidate for Supreme Court judge and, in 1901, for the governorship of Ohio. In 1903 he was nominated to Congress for the twenty-first District.

PIN-NICKING. See DRINKING TO PINS OR TO PEGS.

PINÓLE. A drink, used in Mexico, made of Indian corn, baked and ground. Either milk or water is mixed with the flour, and a little sugar or cinnamon is added.

PIONEER TOTAL ABSTINENCE ASSOCIATION OF THE SACRED HEART. An organization established by the Rev. Father James A. Cullen, S. J., in the Church of St. Francis Xavier, Upper Gardiner Street, Dublin, Ireland, on Dec. 28, 1898. Father Cullen, who was a firm believer in total abstinence, was of the opinion that the temperance organizations then existing in Ireland would have been more effective had they been more strict; and the foundation of this society was the result of his conviction. The chief characteristics of the Association were that its first aim was not the care of drunkards, and that it received into membership, also, those who had always been sober, the idea being to destroy the common prejudice that abstinence is good for drinkers only. The members are styled "Pioneers" because they help

> to lead the way in the vanguard of Temperance Reform, by word, example, and prayer—because they resolve to brave and overcome every difficulty that impedes their undertaking—and lastly, because they are determined, by God's grace, to persevere in their resolution unto death.

Membership in the Association entails lifelong total abstinence, and no one under sixteen years of age can be admitted into its ranks. The lifelong membership is termed the "Heroic Offering," and besides, the Association admits "candidates," who serve a probation for two years, during which time they must wear publicly the "candidate's" distinctive emblem, namely, a pin, pendant, or brooch, with an incised red cross. Full members wear a pendant, pin, or brooch, bearing the device of the Sacred Heart.

In 1905 the Association received the special blessing and approval of Pope Pius X. Children (from confirmation till the age of 21) are admitted to the juvenile pledge, which corresponds to the Band of Hope.

The celebration of the silver jubilee of the Association in Dublin on Sunday, June 8, 1924, was the occasion of a remarkable demonstration. More than 10,000 persons took part in a procession.

It is estimated that, owing to the membership of this organization alone, about 1 in 12 of the population of the Irish Free State is pledged to life-long abstinence from intoxicating liquor. The number of members is about 250,000, and there are about 270 active centers, with ramifications in South Africa and Switzerland.

See CULLEN, JAMES A.

PIPE. A wine measure, often confounded with a butt. It contains about 126 wine gallons, or 105 imperial gallons (British). The pipe of Madeira is reputed to contain 110 gallons; of Canary, 120; of port wine, 138; of Marsala, 112. A pipe of sherry contains 130 gallons, while a Portuguese pipe contains about 140.

PIQUETTE. French word denoting wine made from the residuum of grapes.

PISCO. A variety of grape brandy made from a grape peculiar to the southern districts of Peru. Owing to its cheapness, this liquor is drunk in large quantities by the poorer classes.

PITAHAYA. A fruit from a giant cactus of southwestern North America from which intoxicants were formerly made extensively. See ABORIGINES OF NORTH AMERICA, vol. i, p. 6.

PITCAIRN ISLAND. A small island, under British rule, in the Pacific Ocean; latitude 25° 3′ S.; longitude 130°6′W. It takes its name from the midshipman who first discovered it. Its history is a remarkable one. In 1789 the sailors on board the British vessel "Bounty" mutinied on account of their harsh treatment by Lieutenant William Bligh, the commander. They cast him adrift with eighteen men in the ship's launch and, after a voyage of 3,600 miles, the castaways ultimately reached Timor, in the Malay Archipelago, in safety. The 25 mutineers ran their vessel into Tahiti, where many of them were afterward apprehended. Later six were court-martialed in England, and in 1792 three were executed. But nine of the sailors, with six natives and twelve native women, sailed eastward until Pitcairn Island was sighted. There they burned the "Bounty" and built their dwellings; but in ten years murder and disease had exterminated all the inhabitants, with the exception of a few women and one sailor, Alexander Smith, who took the name of "John Adams."

It was not until 1808 that anything further was heard of Pitcairn Island. In that year the American ship "Topaze" discovered the little colony; and in 1817 two British vessels, the "Briton" and the "Tagus," quite accidentally happened on it. Adams had become a reformed character, and owing to his beneficent rule the Island and its inhabitants were found to be in an exemplary condition. Adams died in 1829. In consequence of depredations sustained from the crews of whalers the Island was placed under British protection in 1839. The population in 1904 was 130; in 1920 it had increased to 176.

Although shut off from communication with the outside world, the colonists are civilized, and crime is almost unknown among them. They speak and read the English language. In religion they are Seventh-Day Adventists and, as such, rigidly ban smoking and all alcoholic drinks from their community. Some time ago a letter was sent to Mr. J. R. McCoy, the president of the community, asking whether it was true that intoxicants were excluded from Pitcairn Island. In reply the following communication, dated Aug. 31, 1903, and addressed to Mr. Moss, Lees Hall, Blackburn, England, was received:

> You mention about the drink laws of the Pitcairn Island. They are the same today as when Dr. Lees' pamphlet was written: "No person or persons shall be allowed to get spirits of any sort from any vessel. No intoxicating liquor whatever shall be allowed to be taken on shore unless for medicinal purposes." And the truest statement I can give is: There is no intoxicating liquor of *any kind* in the island today. No one has any desire to drink, and would not drink such nasty stuff.
>
> Nor is there any tobacco on the island. Not a man would use it any way. I am now 56 years old and have never used tobacco in any form, and this is the same with the men and boys under my age. What I say of tobacco is also true regarding liquor or strong drink. If offered them they will refuse to accept it. There are many people who think they cannot live without liquor and tobacco, but my home is near the Tropics. I have travelled in hot as well as cold climates, and have never taken a glass of spirits or liquor or owned a pipe, cigar, or even a piece of tobacco in all my life, and my health is as good as it ever was. In my opinion men use these things from habit, not for health.
>
> (Signed) J. R. McCoy.

The Colonial (British) Report on Pitcairn Island, No. 30, presented to the British Houses of Parliament April, 1905, consisted of an account by Mr. R. T. Simons of his visit to the Island in May, 1904, in which he deplored the withdrawal of an American teacher in 1896, "since which date the schools have been neglected, and to-day the young people are growing up practically in ignorance . . . the question of their present and future welfare is difficult of solution." Mr. Simons was of opinion that the islanders could very profitably produce coffee, which grows luxuriantly on the Island, and arrow-root, which is of excellent quality. He found that Mr. McCoy had misrepresented many of the conditions of the Island and that he had been superseded in the presidency of the community by Mr. Alfred Young. Simons ascertained, however, that Mr. McCoy's statement, that no intoxicants were used by the islanders, was correct.

Pitcairn Island is a British colony by settlement, and since 1898 has been under the jurisdiction of the High Commissioner for the Western Pacific. The present High Commissioner is Sir Cecil Hunter Rodwell, K. C. M. G. On June 14, 1921, Sir Cecil visited Pitcairn Island on the White Star liner "Ionic"; and at his request the surgeon of the steamship, Dr. H. W. Mann, presented to His Excellency a medical report on the Island. In the course of his report Dr. Mann stated that the islanders used "no drink." See Annexure I to Colonial Report No. 93 ("On a Visit to Pitcairn Island").

PITCHING. A process in brewing. After the worts are sufficiently cooled they are let down into the working tuns, when yeast is applied, this operation being known as "pitching" (see John Tuck, "The Private Brewer's Guide," London, 1822).

PITHOEGIA or **PITHOIGIA.** See Dionysia.

PITHOS. See Dolium.

PITMAN, Sir ISAAC. English phonographer and temperance advocate; born at Trowbridge, Wiltshire, Jan. 4, 1813; died at Bath Jan. 22, 1897. He was educated at the local grammar-school, and served for a time as clerk in a cloth-factory. In 1831 he entered the Normal College of the British and Foreign School Society, London. He was an instructor at Barton-on-Humber and Wotton-under-Edge between 1832 and 1839. In the latter year he became a Swedenborgian, which caused his dismissal by the authorities, and he then conducted a private school of his own at Bath (1839-43).

In 1829 Pitman had become much interested in shorthand, taking up the study of the Samuel Taylor system. In 1837 he compiled a manual of shorthand based on that system, and later in the same year he invented a new system which he called "stenographic soundhand." He then opened a Phonetic Institute at Bath and established the *Phonetic Journal*, for the purpose of perfecting shorthand and making it popular. He printed in shorthand several standard works, and brought out a new edition of his text-book on shorthand, entitled "Phonography," in 1840. He was an ardent advocate of spelling reform, and adopted a system of phonetic spelling which he tried to popularize. He was knighted in 1894.

Early in life Pitman manifested a deep interest in temperance. Convinced of the necessity and value of total abstinence from alcoholic liquors, he became a teetotaler, and remained one throughout his life. After his conversion to total

abstinence his first act was to pour the contents of his beer-barrel into the sewer. He was one of the founders of a branch of the British and Foreign Temperance Society, at Barton, and became its secretary. He issued a tract, headed "Gin, Rum, Brandy, and Whisky," setting forth the evils of intemperance, and which was distributed to every family in the community (1834). In this tract he wrote:

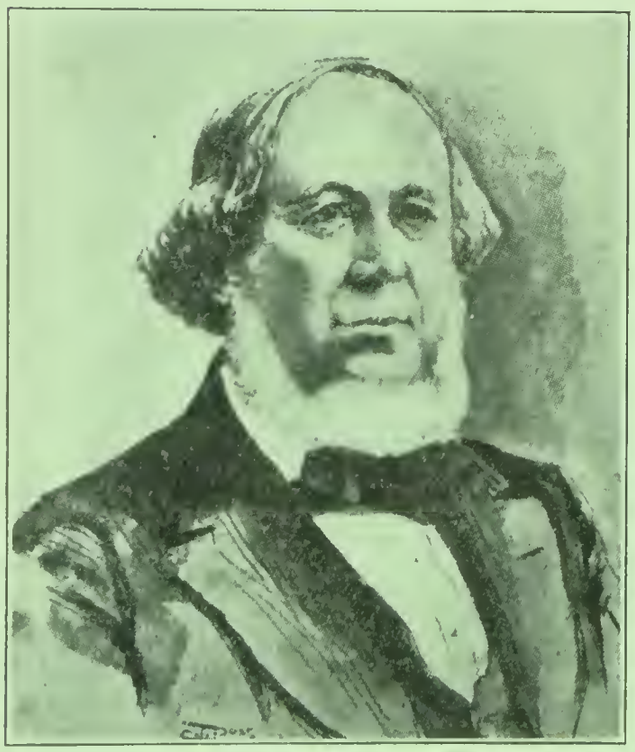
> Ardent spirits, pure or mixed, are pronounced by the highest authorities in our land to be evil spirits. This is not generally believed; faith is weak because knowledge is imperfect. Not till lately has the old-fashioned falsity been exploded, that a comfortable glass does one good. Sir Astley Cooper says: "Spirits and poisons are synonymous terms."

In the *Phonetic Journal* of June 6 and 13, 1868, he reprinted in shorthand the Rev. John Kirk's book on the liquor traffic, "Britain's Drawback."

Pitman made a special appeal to Christians to aid in temperance work. His tract aroused much opposition and a non-conformist minister of the community published a tract criticizing it, which Pitman successfully answered. For the remainder of his life he was an active, vigorous worker for the temperance cause.

Pitman was throughout his life a vegetarian. He was twice married: his first wife died in 1857, and his second, whom he married in 1861, survived him.

PITMAN, ROBERT C. American lawyer and Prohibitionist; born at Newport, R. I., March 16,



ROBERT C. PITMAN

1825; died in Newton, Mass., March 5, 1891. He was educated in the public schools of New Bedford, Mass., and at Wesleyan University (B. A. 1845; M. A. 1848). He later received the honorary degree LL. D. from his alma mater. He studied law and was admitted to the bar in 1845, after which he began practise in New Bedford. In 1858 he was made judge of the Police Court in that city, and he served in that position until 1864. He had joined the Republican party, and in 1858

he was elected State Representative on that ticket.

At first a radical anti-slavery Republican, Pitman after the Civil War turned his attention to the temperance reform and the enforcement of liquor laws. He was elected as an Independent Republican to the State Senate in 1867, with the support of the temperance forces of his district, and he was reelected for the following term. While a member of that body he was active in the fight for temperance legislation, and it was mainly through his influence that a Prohibition law was enacted for the State in 1869. He was noted for strict impartiality on the bench and also for his vigor in advocating Prohibition. He was the author of "Alcohol and the State" (1877), the purpose of which was declared to be "to present the policy of Prohibition as not a mere corollary from personal abstinence, but as based upon the broadest grounds of statesmanship."

PITTMAN, JENNIE MILDRED (CARR). An American temperance reformer; born at Fre-



MRS. JENNIE (CARR) PITTMAN

donia, Chambers County, Alabama, Dec. 26, 1856; educated at the Masonic Institute, Falcon, Arkansas. Miss Carr married John Marshall Pittman, of Lewisville, Ark., on Dec. 26, 1875.

Mrs. Pittman joined the Woman's Christian Temperance Union of Arkansas in 1891, and served in a number of important offices in that body. In 1924 she was elected president of the State Union, holding that office until November, 1928. For more than twelve years she has been editor of the *Arkansas White Ribboner*, the official organ of the Arkansas W. C. T. U.

Mrs. Pittman has attended three conventions of the World's W. C. T. U., held at London, England, Philadelphia, Pa., and Edinburgh, Scotland, respectively. In September, 1920, she represented the Arkansas W. C. T. U. at the Fifteenth International Congress Against Alcoholism at Washington, D. C. She also attended the national

convention of the Anti-Saloon League of America, held at Washington, D. C. in 1922. Mrs. Pittman resides at Prescott, Ark.

PITTO. A beer made in Dahomey, on the west coast of Africa. It is brewed either from rice or from maize, the former grain making the more delicate beer. This beverage is the same as the Nigerian *peto*, and the South-African *tchwala* (see KAFIR BEER).

PITTSFORD TEMPERANCE SOCIETY. One of the early temperance organizations of America. In the spring of 1827 sixteen persons in the town of Pittsford, Vermont, signed a pledge of abstinence for one year. At the end of that time (March 13, 1828) they organized the Pittsford Temperance Society, which three years later had a membership of 255. In 1843 it was voted to add to its name the word "Washingtonian," but the title "Pittsford Washingtonian Temperance Society" appeared in the records during the next year only.

The annual meeting was held on Fast Day, usually the second Tuesday in April; and there is a record of such a meeting every year, except 1858, from 1828 to 1893, after which the Society ceased its activities. Meetings were occasionally held at other times in churches and school-houses, frequently on the Fourth of July. Temperance literature was circulated through the town; efforts for law enforcement were made; and petitions for Prohibition were addressed to the Legislature.

The pledge adopted by the Society in 1828, and kept unchanged, read:

> We hereby promise that we will abstain from the use of ardent spirits, except as a medicine in case of bodily infirmity, that we will not allow the use of them in our families, nor provide them for the entertainment of friends, for hired men, or persons in our employment, that we will use our endeavors to discountenance their use in the community.

During the 65 years of the existence of the Society 761 persons signed its constitution and its pledge.

PIUS X. See POPE (1).

PIWORREE. See PAIWARRI.

PLAIN SPIRIT. The ordinary product of distillation. It is largely used as the principal basis of common gin, British brandy, and various counterfeited beverages. It is frequently below proof.

PLANTZ, SAMUEL. American Methodist Episcopal minister, college president, and Prohibition advocate; born at Gloversville, near Johnstown, New York, June 13, 1859; died at Sturgeon Bay, Wisconsin, Nov. 13, 1924. He was educated in the public schools of Rock County, Wisconsin, at Milton (Wis.) College, Lawrence College, Appleton, Wis. (B. A. 1880), Boston Theological Seminary (S. T. B. 1883), Boston University (Ph. D. 1886), and at the University of Berlin (1900-01). In addition he held the honorary degrees of D.D. and LL.D. from several universities. In 1885 he was ordained to the ministry of the Methodist Episcopal denomination, following which he spent seven years (1885-89; 1891-94) filling two pastorates in Detroit, Michigan.

In 1894 Plantz accepted the presidency of Lawrence College, at Appleton, Wisconsin, of which institution he remained at the head until his death. Dr. Plantz was twice married: (1) to Miss Myra A. Goodman, of Indianapolis, Indiana, on Sept. 16, 1885 (d. 1914); and (2) to Miss Belle Person, of Port Gibson, Mississippi.

Plantz was always a stanch supporter of temperance and Prohibition. From 1917 till his death he was State president of the Anti-Saloon League of Wisconsin. Concerning the attitude of the faculty and student body of Lawrence College toward Prohibition, President Plantz made a statement in "The Anti-Saloon League Year Book for 1922," in which the following passage occurred:

> I would say that all our faculty and at least 99 per cent of our students believe that national prohibition is desirable... It is their belief that the majority of public opinion is behind the present law and that it will become increasingly effective, producing in the next generation a people practically free from the waste and degradation that has always accompanied the use of strong drink. Our student body is practically free from the use of intoxicating liquor.

PLASTERING. A French method of adulterating wine by adding considerable quantities of lime, gypsum, or alum, to heighten the color and to clarify the wine by reducing the lees.

PLATO. Greek philosopher; born at Aegina in 427 B. C.; died at Athens in 347. In early manhood he was a successful gymnast, a soldier, and a poet; and he also spent some time in travel, visiting Egypt, Cyrene, Sicily, and Magna Graeca. Later he was sold as a slave in Aegina by the Spartans, but was ransomed, after which he returned to Athens. He became a devoted friend and disciple of Socrates, after whose death he established the Academy, a school on the hill Academus at Athens, where for 50 years he expounded his philosophy, which was mainly based on the doctrines of his master. His philosophy is embodied in his "Dialogs," a picture of the highest intellectual life of that period in Athens, among which are the "Apology," on the condemnation of Socrates; the "Republic," a picture of the ideal state; the "Symposium"; and the "Laws."

In his "Dialogs" Plato makes frequent mention of the use of wine among the Greeks and other nations, and of the permissibility of intoxication in celebration of the festivals of the gods and on other occasions; but he also shows that he understood the evil effects of drunkenness, both on the individual and on the descendants. In the "Laws" the subject is discussed by the *Athenian Guest*, *Clinias of Crete*, and *Megillus of Lacedaemon* as follows:

> *Athen.* Does the drinking of wine cause pleasure, and pain, and anger, and love, to be more violently on the stretch?
>
> *Clin.* Very much so.
>
> *Athen.* Does it on the other hand cause the senses, and memory, and opinion, and prudence, to be in like manner more vehement? or do these entirely leave him, who may have become saturated with drunkenness?
>
> *Clin.* They leave him entirely. (George Burges translation, B. I. c. 14.)
>
> *Athen.* Shall we not lay down a law, in the first place, that boys shall not taste wine at all, until they are eighteen years old? (thus) teaching them, that it is not proper to bring by a funnel fire to fire, into the body and soul, before they attempt to proceed to labours, (and) exercising a caution about the mad-like habit of young persons; but afterwards to taste indeed wine in moderation, until they are thirty years old; but that a young man is by all means to keep himself from intoxication and much wine. . . (Id., Bk., II. c. 9.)
>
> *Athen.* If any State shall make use of the pursuit [drunkenness] lately mentioned, as being a serious thing, by law and with order, employing it as an exercise in behalf of temperance, and shall not keep itself from the rest of pleasures in like manner, and for the same reason, by devising a plan for the sake of subduing them, after this manner it may use all these. But (if it uses them) as a sport, and it shall be lawful for any one to drink, both when he pleases, and with whom he pleases, in combination with any

other pursuit whatever, I would not give my vote in this way, that it is meet for that State, or that individual to make use at any time of drunkenness, but I would give it much more to the law of the Carthaginians than to the custom of the Cretans and Lacedaemonians, namely, that no one, when in camp, is to taste of that drink, but to exist on water during all that period; and in that city neither a male nor female slave should ever taste it, nor magistrates during the year of their office, nor pilots, nor judges, engaged in business, should taste wine at all; nor any one, who goes to any council to deliberate upon any matter of moment, neither in the day-time at all, unless for the sake of bodily exercise or disease; not at night, when any man, or even a woman, are thinking of begetting children. And many other cases a person might mention, in which wine ought not to be drunk by those, who possess a mind and correct laws: so that according to this reasoning, there is to no State any need of many vineyards, but other kinds of field-works should be ordained, and the whole of diet; but those relating to wine should be nearly all of the most moderate in kind and the least in number. (Id., Bk. II, c. 14.)

Plato also condemns the use of wine by parents:

Athen. To drink, however, to intoxication, is never at any place becoming, except in the festivals of the god who is the giver of wine; nor is it safe for a person seriously occupied about a marriage; at which it is becoming for the bride and bridegroom to be particularly prudent, as making no small change in their life, and at the same time, that the offspring may always be produced as much as possible from prudent parents. . . (Id., Bk. VI, c. 18.)

PLATT, MARGARET (BRADBURY). American temperance worker; born at Plattekill, Pa., Jan. 15, 1854; educated in the public schools of New York and Ohio. Miss Bradbury taught for a short time after graduating from high school, and married William Platt, of Washington, D. C., in 1877.

While residing in that city Mrs. Platt joined the W. C. T. U., and became successively local president, organizer, and president of the District of Columbia Union. She assisted in the formation both of the Anti-Saloon League of the District, in 1893, and of the National Anti-Saloon League, in 1895. In 1898 she removed with her family to Seattle, Washington, and in the following year became corresponding secretary of the West Washington W. C. T. U. She was elected State president in 1900. After filling that position for fifteen years, she resigned and moved to Evanston, Ill. The main feature of her work in the State of Washington was the campaign for State-wide Prohibition, in which she tirelessly participated, all the while directing the activities of the women. As lecturer, editor of the State paper, and writer for the temperance press, she became widely known. On returning from the Pacific Coast Mrs. Platt was made national superintendent of the Department of Press and associate director of the Bureau of Publicity of the National W. C. T. U. Since 1918 she has been editor and promoter in the Department of Literature.

PLEDGE. A promise or formal agreement to do, or to abstain from doing, anything. Specifically, a promise, or undertaking, to abstain from intoxicating liquors.

The pledge has always proved to be a valuable aid in the reclamation of the intemperate. Long before the formation of regularly organized temperance societies, pledges to abstain from liquor were signed by individuals and small groups. One of the oldest individual pledges of which a record has been found is the following, which Peter Burne, in his "Teetotaler's Companion; or a Plea for Temperance" (London and Ipswich, 1847) says (pp. 314-315) was signed by a "Bachelor of Divinity and preacher of the gospel" and was found on the blank leaf of an old Bible:

Frome this daye forwarde to the ende of my life, I will never pledge anye health, nor drink a carowse in a glasse, cupp, bowle, or other drinking instrument whatsoever, whosoever it be, or ffrome whomsoever it come. Not my owne most gracious kinge, nor anye the greatest monark or tyrant on earth. Nor my dearest ffriende, nor all the goulde in the worlde, shall ever enforce or allure me; not an Angell ffrom heaven (who I know will not attempt it) should perswade me, not Satan with all his old suttelties, nor all the powers of hell itself shal ever betray me. By this very sinne (for a sinne it is, and not a little one), I doe plainly finde that I have more offended and more dishonored my greate and glorious Maker and most merciful Savior, than by all other sinnes that I am subject unto; and for this very sinne, I know it is that God hath often been strange unto me. And for that cause, and noe other respect, have I thus vowed; and I hartily beg my good father in heaven of his greate goodness and infinite mercie, in Jesus Christ, to assist me in the same, and to be favorable unto me ffor what is past. Amen. R. Bolton.

Broughton, April 10, 1637.

With the establishment of temperance societies the pledge became an agent of first importance. The early societies, up to about 1826, required a pledge of moderation in the use of intoxicants (see Moderation Societies). From 1826 to about 1836 most of the pledges called for abstinence from distilled spirits. After the latter year pledges usually applied to abstention from all intoxicating beverages, whether fermented or distilled. In 1828 a form of pledge known as the "open pledge" was introduced at Albany, N. Y. The signer pledged himself to abstain from spirits only. This pledge proved of no practical use.

The oldest total-abstinence pledge known was that undertaken by the members of the Paisley Youths' Society for promoting Temperance on the principle of total Abstinence from all Intoxicating Liquors, formed in 1832. It read as follows:

We, the undersigned, believing that the widely-extended, and hitherto rapidly increasing vice of intemperance, with its many ruinous consequences, is greatly promoted by existing habits and opinions in regard to the use of intoxicating liquors in every form; and believing that it will be calculated to promote the furtherance of true and consistent temperance principles, and of the cause in general, do voluntarily agree to abstain from all liquors containing any quantity of alcohol, except when such are absolutely necessary (*i. e.*, as a medicine).

The members of the Union Temperate Society of Moreau and Northumberland (New York State, U. S. A.) signed the following pledge (1808):

No member shall drink rum, gin, whiskey, wine, or any distilled spirits, or compositions of the same, or any of them, except by advice of a physician, or in case of actual disease, also excepting wine at public dinners, under a penalty of twenty-five cents: provided that this shall not infringe on any religious ordinance. No member shall be intoxicated under a penalty of fifty cents. No member shall offer any of said liquors to any other member, or urge other persons to drink thereof, under a penalty of twenty-five cents for each offence.

It will be noticed that the abstention was from spirits and wine only.

In Great Britain there was considerable controversy in many temperance societies in regard to the form of pledge to be adopted. Some held to the "short pledge"; others favored the "long pledge." The former provided for personal abstinence only; the latter contained an additional clause promising neither to give nor to offer liquor to another. Sometimes the phrase "except in case of extreme necessity" was added. Up to 1837 the New British and Foreign Society for the Suppression of Intemperance circulated both forms

of pledge. In that year at the annual meeting of the Society a movement to adopt the American form of the short pledge was carried. This resulted in the disruption of the Society, the long-pledge adherents withdrawing under the leadership of Earl Stanhope and forming a new society

Plinthine, and to this circumstance Dion Cassius attributes (Book 1. 25) the love of wine among the Egyptians. Some doubt exists as to the color and characteristics of the wine.

PLINY, THE ELDER (GAIUS PLINIUS SECUNDUS). Roman naturalist; born at Verona



EARLY VICTORIAN (AUSTRALIAN) PLEDGE-CARD

(see NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY). From this time most pledges were for total abstinence, and about 1842 the pledge included a promise to fight the traffic in intoxicants also.

An early Victorian (Australian) pledge-card is reproduced here. Facsimiles of a Chinese and a Japanese pledge will be found under CHINA (vol. ii, p. 591) and JAPAN (vol. iii, p. 1385) respectively.

PLEDGE-CUP. A cup used in drinking the health or pledging. In Anglo-Saxon times a large cup was used and passed from hand to hand, each person taking a sip, and pledging the one from whom he received it.

PLEDGING. Giving assurance of friendship in drinking to one's health.

I'll pledge you Sir: So, there's for your ale, and farewell.
—Cotton in Walton's "Compleat Angler," ii. 228.

PLINTHINIC WINE. An Egyptian wine produced in the vicinity of Plinthine on the bay Sinus Plinthinetes. The city stood a little north of Taposiris (the modern Abousir). Athenaeus states that the vine was first cultivated about

or Como A. D. 23; died at Stabiae in 79. He was educated in Rome, and when about 23 years of age entered the army and served in Germany, during which period he compiled a history of the Germanic wars and visited the region between the Ems, Elbe, and Weser, and the sources of the Danube. Returning to Rome in 52, he studied law, and then withdrew to Como, where he devoted himself to reading and writing. He was appointed procurator in Spain by Nero, and in 79 was in command of the Roman fleet stationed off Misenum when the great eruption of Vesuvius was at its height. He landed at Stabiae to witness the phenomenon, and was suffocated by the volcanic vapors.

Pliny was a writer on military, grammatical, biographical, and rhetorical subjects; but his lasting work was his "Naturalis Historia," in 37 volumes, which contains items of knowledge from almost every conceivable source. In various parts of the work occasional comment may be found on wines, their uses, and their effects upon human organisms. Books xii and xiv furnish the most valuable information concerning the history of wine-making and its evil physical and moral effects.

Pliny states that wine was well known in Rome from the earliest period of its history, although its excessive use was rare among the earlier inhabitants. He also claims that "wines began to grow into reputation in Rome about 500 years after the founding of the city, and not before." Romulus, he says, "used milk when he sacrificed to the gods, and not wine." In Book xiv he says that "it was not permitted the women at Rome to drink"; and another quotation from the same source is: "Cato has written, 'So the relatives gave the women a kiss, in order that they might know whether they had been drinking *temetum*.' This was then the name for wine." The penalty for violation of the law against the drinking of wine by women was extremely severe, as indicated by the example of Mecenius, who slew his wife because she had tasted the intoxicating draft.

Pliny, the Elder, was a great traveler, and numerous references are made to the wines of the countries he visited. He describes the wines of Africa as being sour and thin; and mention is made of a Spanish wine of such remarkable mildness that it was not "harmful to strength," since alone it would not intoxicate. Other quotations from Book xiv are:

> As for the wine of Languedoc, and the province of Narbon, I am not able to vouch anything for certainty, such a brewing and sophistication of them they make by fuming, perfuming, and coloring them. Would that they did not put in herbs and drugs that are not good for man's body. For certain it is, that they buy the aloe to give the wine another taste, and to counterfeit the color.
>
> The Western nations produce their inebriating liquors from steeped grain. Moreover, those liquors are made use of most, and not diluted as is the custom with wine.

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PLOEG, HENDRIKUS. Dutch Government official and temperance editor; born at Haarlem, Holland, May 10, 1894; educated in the Dutch public schools. Formerly an official in the Registry, he is now a member of the Common Council of Utrecht. Since 1912 he has been a member of the Netherlands Association for the Abolition of Alcoholic Liquors *(Nederlandsche Vereeniging tot Afschaffing van Alcoholhoudende Dranken)*. In 1919 he became general secretary of the Association, and since 1922 he has acted as editor of the *Blue Banner (De Blauwe Vaan)*, weekly organ of the society. Ploeg has been a member of the Reclamation Council since 1916. He resides in Utrecht.

PLUMB, PRESTON BIERCE. United States Senator and Prohibition advocate; born in Delaware County, Ohio, Oct. 12, 1837; died in Washington, D. C., Dec. 20, 1891. After receiving a common-school education, he became a printer, and in 1856 established himself in business at Lawrence, Kan. Removing to Emporia, Kan., he edited a newspaper, studied law, was admitted in 1861 to the State bar, and finally became wealthy. In 1862 he was reporter to the Supreme Court of Kansas, and in that same year was elected a member of the Kansas House of Representatives. Late in 1862 he enlisted in the Union Army as a lieutenant. He served throughout the remainder of the Civil War, and attained the rank of lieutenant-colonel.

Returning to Emporia after the War, he was chosen one of the three State commissioners in charge of orphans and destitute children of soldiers (Dec. 19, 1867). In 1867 he was again elected to the Kansas Legislature, and in 1868 served as Speaker of the House. In 1876 the Republicans of the State sent him to the U. S. Senate, where he served from March, 1877, to Dec. 20, 1891.

One of the foremost editors of early Kansas, Plumb edited a work entitled "Practice before Justice Courts in Kansas" (New York, 1875).

Plumb was one of the earliest to obtain leave (Feb. 15, 1881) to introduce in the United States Senate a joint resolution (S. R. No. 160), proposing an amendment to the Constitution of the United States to prohibit the manufacture and sale of intoxicating liquors. The proposed amendment was referred to the Committee on the Judiciary. On the same day Senator Henry W. Blair introduced a bill (S. No. 2189) having a similar prohibitory purport, which was also referred to the Committee on the Judiciary.

On Jan. 24, 1882, Jan. 16, 1884, and Dec. 8, 1885, respectively, Senator Plumb reintroduced his joint resolution. On the last-named date the resolution was ordered to lie on the table. Plumb stated that his action had been taken at the request of the president of the National Temperance Union.

In speaking of the working of Prohibition in Kansas, he said:

> That there has been a great diminution in the consumption of liquor and in the consequent drunkenness and crime in the State, as the result of the exclusion of the saloon, is everywhere noted and confessed. *In fact, no evidence on this point is more conclusive than that the brewers and distillers are so urgent to have saloons reestablished. They are not spending large sums of money in this matter for fun.* The argument that the people of Kansas are spending large sums of money in Missouri for whisky which they would do better at home is similarly disposed of, when we observe that the liquor manufacturers and wholesale dealers of Missouri are deeply engaged now, as they always have been, in the effort to change the policy of Kansas on the temperance question. They know where their interest lies.

PLUSH. A mixture of champagne and claret.

PLYMEN, WILFRID LAWSON. British upholsterer and temperance advocate; born in Jersey, Channel Islands, Jan. 3, 1877; educated in a Wesleyan public school. He served throughout the Boer War, receiving two medals and five bars. In June, 1898, he settled at Cape Town, Cape of Good Hope Province, and went into business for himself as a manufacturing upholsterer and mattress-maker. In May, 1899, he removed to Port Elizabeth, Cape Colony, where he resided until August, 1902, when he commenced dairy farming near East London, Cape Province, in which occupation he is still engaged. On June 17, 1911, he married Christina Elizabeth Putz, of George, Cape Province, South Africa.

Plymen became affiliated with the Independent Order of Good Templars in Jersey in 1889. In 1896 he became District Messenger of the Jersey District, and in 1904 he was chosen Grand Electoral Superintendent of the Grand Lodge of Eastern South Africa. He was for seventeen years (1905-22) Grand Secretary, and since 1923 has been Grand Counselor. At the International Supreme Lodge Session held at London, England, in 1923, he represented the Good Templars of Eastern South Africa. Mrs. Plymen was appointed International Messenger at this same session. In the

interest of the temperance cause, he three times contested the Parliamentary seat for East London North, and traveled thousands of miles lecturing and organizing temperance societies in Eastern South Africa. He now resides in East London, Cape Province, South Africa.

PLYMOUTH BRETHREN. A Christian denomination founded in 1827 in Dublin, Ireland, by Edward Cronin, a former Romanist, who gathered together for worship a group of men who were dissatisfied with the Established Church. Other leaders in this movement were A. N. Groves and J. C. Bellett, and its followers were at first called "Brethren." The sect was introduced into England by the Rev. J. N. Darby, a dissatisfied Anglican clergyman who left his church and joined the Irish Brethren at Dublin, later returning to England and organizing a group of Brethren at Plymouth in 1830, whose ranks inereased so rapidly that he is usually eonsidered the founder of the sect and his followers thus came to be denominated "Plymouth" Brethren.

In 1838 Darby migrated to Freneh Switzerland, where he made many converts and established communities of Brethren whieh in some districts were joined by the Methodists and other dissenters. His doetrines also penetrated Germany, France, German Switzerland, and Italy, but French Switzerland has remained the stronghold of the seet on the Continent, where its members are called "Darbyites." In Switzerland the sect was persecuted by the Jesuits, as a result of which Darby returned to England.

The sect was introduced into America in the middle of the nineteenth century by the emigration of a number of the Brethren to the United States and Canada. A periodical has been published by the Brethren in England, at first under the name of the *Christian Witness,* which was ehanged in 1849 to the *Present Testimony,* and since 1856 as the *Bible Treasury,* to which Darby was an important eontributor. He wrote, also, many treatises expounding the doctrines of the Brethren.

The sect has suffered many divisions from time to time, and at present there are six separate bodies of Brethren in Europe and in America. In doctrine, however, all of the sects are in substantial accord. They have no creed, regarding the Scriptures as the only guide of eonduct; and they have no ritual, or definite ecclesiastieal organization. They do not believe in official ministry, but practise lay preaehing.

In the United States in 1926 there were 633 assemblies, with 22,961 members.

There are no organized temperance bodies among the Brethren, but many of their most zealous ministers and members are personal abstainers, and are engaged in some forms of temperance propaganda. As far as ean be ascertained none of the bodies has committed itself on the subject of Prohibition.

POCULUM CARITATIS. See Loving-cup.

POKAL. A German term for a large ornamental drinking-vessel, usually of silver or enameled glass.

POLAND. A republic, formed at the close of the World War (1914-18) largely from territory included in the kingdom of Poland before its partition by Russia, Prussia, and Austria. It is bounded by Germany on the north and west; by Latvia and Lithuania on the north; by Czechoslovakia and Roumania on the south; and by Ukraine and Russia on the east. Its western frontiers were determined by the Treaty of Versailles (1919); its eastern frontiers, by the Treaty of Riga (1921). It has an area of 149,958 sq. mi., and its population at the census of 1921 was 27,176,717. About 18,000,000 were Catholic Poles and Slavs; 2,000,000 Jews; 4,000,000 Ruthenians; and the remainder white Ruthenians, Russians, etc. The republic is divided into the City of Warsaw and sixteen eounties. The capital is Warsaw (pop. 936,713), and the other leading cities are Lodz (451,974); Lwow, or Lemberg (219,388); Poznan, or Posen (184,756); Krakow, or Cracow (183,706); Wilno, or Vilna (128,954).

Poland, except in the extreme south, is an unbroken plain with an average elevation of 480 feet. Under the Land Reform Act of 1920, which broke up many of the larger estates, the aereage available for cultivation was eonsiderably increased, and at least 50 per eent of the population are engaged in agriculture, the chief products being cereals, potatoes, and sugar-beets. Seventy-five sugar refineries in 1926-27 produced 490,000 tons of sugar.

The leading manufactures include paper and chemicals, and the mineral wealth eomprises large stores of coal, petroleum, and zinc.

Poland is governed under a Constitution adopted March 17, 1921, which established a Legislature of two chambers, both elected by general suffrage under a system of proportionate representation: a Senate of 111 members and a Diet *(Sejm)* of 444 members. The President of the republic is ehosen by Parliament for a seven-year term, and his acts must be countersigned by a minister. He is the Supreme Commander of the army except in war-time. The Executive, or Council of Ministers, consists of the heads of the thirteen departments.

Historical Summary. The Poles are of known Slavic origin, but their history previous to the middle of the tenth eentury is largely legendary. Their kingdom, organized under the Piast dynasty, first took definite plaee in European history during the reign of Mieczyslaw, or Mieeislas (962-992). He was eonverted to Christianity, and under him a Polish bishopric, at Posen, was founded. Mieczyslaw was suceeeded by his son. Boleslaw, or Boleslas, I (992-1025) who extended his boundaries beyond the Oder and the Dneister and, although Poland was still a feudatory of Germany, obtained recognition as king from the German emperor. After a short period of prosperity, however, the country was laid waste by enemies and reverted to paganism and desolation.

Part of the invaded territory was recovered by Boleslaw III (1102-39), who divided it among his sons into small principalities which lost all political significance: the first of the partitions from which Poland recurrently suffered. Further demoralization of the kingdom was occasioned by an invasion of the Tatars in the thirteenth century (1240-41). Under Ladislas, or Wladislaw, I (1306-33), who summoned the first Polish Diet for legislative purposes (at Checiny, 1331), the country partially recovered. His son, Casimir III, the Great (1333-70), the last of the Piasts, annexed Galicia and enhanced Poland's prestige.

The kingdom now came under the control of Louis of Hungary, who died (1382) without male heirs, the crown passing to Hedwig, daughter of Casimir the Great. She was chosen Queen of Poland by the Diet in 1384, and in 1386 she married Jagello, Grand Prince of Lithuania, who was crowned Ladislas II of Poland, thus uniting Lithuania with Poland and establishing the dynasty of the Jagellons, which lasted until 1572. Ladislas II embraced Christianity, and the end of his long reign (1434) found Poland a ranking European power. With the death of Sigismund II (1572) the dynasty of the Jagellons became extinct and Poland entered upon a period of elected kings, the most illustrious of whom was John Sobieski (1674-96), who aided Austria in repelling Turkish invasion.

Jagellon Dynasty

For the ensuing half-century Poland fell under Saxon influence, with the election to the throne of Frederick Augustus I, elector of Saxony, as Augustus II (1697-1733). He was deposed, but was reestablished under the protection of Peter the Great, who, despite the protests of the people, maintained Russian troops in Poland. Russian authority was strengthened under Catherine II, and in 1772, upon the proposition of Frederick the Great, of Prussia, Poland was partitioned, Russia acquiring part of the former Lithuania. In 1793 a second partitioning by Prussia and Russia aroused the Poles to desperate resistance, led by the patriot Kosciusko. On the eve of his success Austria intervened, a Russian army entered Warsaw, and a further partition of Poland took place (1795), Russia, Prussia, and Austria again sharing in the loot of the unfortunate kingdom, and appropriating between them 84,000 sq. mi. of territory with 3,200,000 of the population.

Partitions by Russia, Prussia, and Austria

During the French Revolution Polish legions aided Napoleon against the powers who had partitioned them. He promised to reconstitute their kingdom, but did little more than establish the Duchy of Warsaw as an independent State (actually under French control), which he used as a recruiting-ground. With Bonaparte's retreat from Moscow the life of the new State ended and the Russians reoccupied Warsaw (1813).

The Congress of Vienna (1815) rearranged the partition of 1795 and constituted the Duchy of Warsaw as the Kingdom of Poland, under suzerainty of the Russian czar. Under Alexander I of Russia a constitution was granted to the Poles, Roman Catholicism was decreed the State religion, and a legislative Diet was established, to meet biennially. Dissatisfaction with the Russian régime culminated in a revolt in 1830, before which the Grand Duke Constantine, the Czar's administrator, was compelled to flee the country. The revolt was speedily put down, and the kingdom reduced to the position of a Russian province.

Again, in 1863, Poland made a final effort to regain her freedom. All attempts, under Czar Nicholas I, to assimilate the conquered people had failed, and the propitiatory actions of Alexander II merely intensified national feeling. A policy of conscription, intended to remove the younger Poles from the country, gave immediate cause to an uprising, which, despite the sympathies of the European powers, was within a year suppressed by Russia, numbers of patriots being executed or transported to Siberia.

This revolt, which was the last attempt of the Poles to regain their independence by force of arms, marks the beginning of the complete submergence of their national life for a period of 50 years. During the latter half of the nineteenth century their history under Russian, German, and Austrian control is largely a chronicle of resistance to assimilation. The integrity of their language, religion, and civil life was at stake in an unequal struggle which, however, partially prepared them for the resumption of their freedom after the World War.

The salient feature of Russian policy during this period was the emancipation of the peasants in an attempt to break the power of the Polish landed nobility. This created an economic situation that resulted in the development of a strong bourgeois class. The Russian régime was characterized by religious persecution, domineering officialdom, bribery, and various corruptions.

In German Poland the economic situation was also an outstanding problem. When Polish laborers and miners began to penetrate eastern Germany, Bismarck organized a counter-move for German colonization on Polish territory. In 1886 a commission was appointed to buy land from Poles in Posen and West Prussia and sell it to German colonists. This policy of colonization, never wholly successful, was pursued until the outbreak of the World War.

The lot of the Austrian Poles was somewhat less severe. They experienced less keenly the effects of commercial domination; they were able to retain the right to a partial use of their own language; and they secured, in the Galician Diet, a partially autonomous government.

The disunited Poles entered the World War with but one united hope—that of again securing their freedom. They were politically subject to the Central Powers, and at the beginning of hostilities their troops were used in the most difficult and dangerous engagements by Germany and Austria; but upon Germany's suspicion that the Polish legionaries were primarly organized to obtain their own independence, an oath of allegiance to Germany was demanded. This was refused, and the leaders of the Poles, including General Pilsudski, were interned. During the War the entire country was occupied by the Austro-German forces.

On Nov. 9, 1918, the independence of Poland was proclaimed. The Polish Republic was formed, reuniting German, Russian, and Austrian Poles in one State. Organization was difficult; but it succeeded, despite Bolshevik invasion during the sitting of the Constitutional Convention. The work of establishing the new State was undertaken by a Provisional Government under Marshal Joseph Pilsudski (released from Magdeburg prison) as Chief of State and M. Ignace Paderewski as Premier. Polish independence was recognized by the Treaty of Versailles, June 28, 1919.

World War Brings Poles Independence

The career of the new republic was turbulent, owing to shortage of capital, lack of credit, the fluctuating economic situation, and the number of political factions. Its first president, Narutowicz, was assassinated; and the power of succeeding executives became gradually weakened

until no incumbent was able to organize a stable cabinet.

In May, 1926, Marshal Pilsudski, who had refused the first presidency of the Republic, took forcible possession of Warsaw and established a temporary "constitutional dictatorship." He again refused office; but remained in control until, on June 1, 1926, the National Assembly elected Professor Ignace Moscicki. It was the avowed purpose of the Pilsudski *coup d'état* and of the new Moscicki cabinet to induce Parliament to amend the Constitution so as to place more power in the hands of the President and his Government.

The unsettled state of Poland during the past years of its history has rendered it impossible to secure reliable data with regard to the alcohol problem and the beginnings of the temperance movement in that country. A Presidential decree of July 31, 1924, which became effective Jan. 1, 1925, granted to the State, represented by the directorate of the State Alcohol Monopoly (hereafter cited as S. A. M.) the exclusive right of purchasing and selling alcohol for consumption within the borders of Poland, as well as of producing and selling pure vodka. The directorate of the S. A. M. is subject to the Minister of Finance.

Production and Consumption of Alcohol

Production remains in the hands of private concerns and is regulated by the directorate of the S. A. M. which fixes the annual requirement for each ensuing year and distributes production allotments to the different distilleries. A production limit is furthermore fixed every three years for the entire country and for each distillery separately. The ultimate difference between the production limit and the fixed annual output may, on request of the producer, be released for export. The above-mentioned Presidential decree provides for the establishment of one cooperative export sales organization.

The Minister of Finance fixes annually the purchase price of raw alcohol, the wholesale and retail prices, and the amount of tax. Alcohol used for technical purposes, lighting, and motor-fuel is exempt from the tax.

The prices per hectoliter at present obligatory are as follows: Purified alcohol for the production of pure vodkas and for sale to drug-stores 990 zlotys (1 zloty=11½ cents U. S.), 650 zlotys representing government tax); for the manufacture of perfumes and cosmetics 550 zlotys; for quantity production of drugs, essences, ether, and similar industrial purposes 50 zlotys; for the manufacture of vinegar 125 zlotys; and for the production of denatured alcohol 130 zlotys.

The decree provides, also, for the technical control of distilleries, and, in addition, assures producers of scientific assistance.

Alcohol supplied by private enterprises is tested at the Central Chemical Laboratory of the S. A. M., and payment is made only for such products as conform to purity requirements.

All kinds of vodkas and liqueurs (the manufacture and sale of which are not governed by the S. A. M.) are tested at its laboratory, and, if found deficient in standard, are ordered withdrawn from market. A popular spirituous drink is gorzalka, which resembles whisky.

The monopoly sales of alcohol in recent years are shown in the accompanying table.

SALES OF ALCOHOL (100 PER CENT) BY THE S. A. M.
(in thousands of hectoliters)

YEAR	FOR PERSONAL CONSUMPT'N	FOR INDUSTRIAL PURPOSES	DENATURED ALCOHOLS	TOTAL
1924	574	59	54	687
1925	410	31	58	499
1926	442	38	88	568
PER CAPITA OF POPULATION (in liters)				
1925	1.53	.11	.22	1.86
1926	1.64	.14	.33	2.11

The revenue derived by the Government Treasury from the monopoly in 1925 was 172,600,000 zlotys; in 1926, it was 245,500,000 zlotys; and in the first quarter of 1927 the amount was 82,000,000 zlotys, as compared with 54,000,000 zlotys for the corresponding quarter of 1926. For the fiscal year 1927-28 the revenue is estimated at 334,000,000 zlotys. It is thus evident that the consumption of alcoholic beverages in Poland is increasing. During the period Jan. 1, 1926, to March 30, 1927, a net commercial profit of 42,000,000 zlotys was recorded.

The town of Brushkow [Prushkov], near Warsaw, took a vote in June, 1928, on the adoption of Prohibition. The Prohibitionists won by 8,000 to 900 ballots.

Early Temperance Societies

Temperance Movement. The first modern temperance societies in Poland were two organized by Prof. WINCENTY LUTOSLAWSKI. One of these, Eleuteria ("Liberty"), was founded in Lemberg in 1902. It did good work for a number of years, but is no longer active owing to the lack of funds as well as a special meeting-room. The other society, Eleusis ("Light"), founded Jan. 22, 1903, was a Catholic secret organization, and was forbidden in certain parts of Poland. The principal Polish temperance organizations now in existence are the following:

Polish Society Trzezwosc [Temperance] Against Alcoholism *(Polskie T-wo Walki z Alkoholizmem "Trzeźwość").*

Polish League Against Alcoholism *(Polska Liga Przeciwalkoholowa).*

Association of Catholic Abstainers "Wyzwolenie" [Emancipation] *(Związek Katolików Abstynentów "Wyzwolenie").*

Association of Abstaining Priests *(Związek Księży Abstynentów).*

Association of Abstaining Teachers *(Związek Nauczycieli Abstynentów).*

Association of Abstaining College Men *(Akademicki Związek Abstynentów).*

Associated Circles of Young Abstainers *(Centrala Kół Młodzieży Abstynenckiej).*

Association of Abstaining Railroad Employees at Lemberg *(Związek Kolejarzy Abstynentów, Lwów).*

Association of Abstaining Railroad Employees at Vilna *(Związek Kolejarzy Abstynentów, Vilna).*

National Organization of Women *(Narodowa Organizacja Kobiet).*

Country Woman's Auxiliary *(Sckeja Kół Gospodyń Wiejskich).*

Association of Agricultural Societies *(Centralne T-wo Rolnicze).*

There are also Alumni Temperance Circles *(Kola Alumnów Abstynentów)* in all the theological seminaries. Moreover, temperance societies exist

in nearly all of the dioceses; and children's abstinence organizations *(Dzieciątka Jezus)* are to be found in the provinces of Poznania and Pomerania and in the southern section of Poland. An antialcoholic branch is affiliated with the Statistical Bureau of the Magistrate of the City of Lodz. Two women's organizations of Warsaw have added antialcoholism to their activities. The boy and girl scouts also promote the temperance movement.

Temperance work among the Polish youth, under the auspices of the Associated Circles of Young Abstainers *(Centrala Kół Młodzieży Abstynenckiej)* is full of great promise. It seeks to encourage young people to abstain entirely from drink, and to overthrow the old drink conditions.

The Catholics of Poland have given and are giving active support to the temperance cause. At the Eighteenth International Congress Against Alcoholism, held at Tartu (Dorpat) July 21-29, 1926. Pastor Stanislaw Kowalczyk stated that the movement in the Catholic Church in Poland began in 1844 under the influence of Father Mathew. Subsequently temperance organizations secured about 500,000 members through Pastor Fitzek and Father Brzozowski in Polish Upper Silesia, and soon afterward the noted Jesuit Karol Antoniewicz was active in temperance work, especially in Little Poland and Great Poland, where he won about 300,000 persons to temperance. Unfortunately, at his death in 1852, these organizations were broken up.

Later the temperance idea was taken up by Cardinal Ledöchowski, primate of Poland, who became the real founder of the Church temperance brotherhoods. He issued an order to the effect that in every pastorate such a brotherhood must be established. It should be stated that the members of all these societies were pledged to total abstinence from distilled drinks only. The moderate use of beer and wine was permitted to them. These temperance brotherhoods are still active in Poland. Cardinal Dalbor, primate of Poland, who died a few years ago, was very favorably disposed toward the abstinence movement. He was a member of the "Moderate" Antialcohol League and established the General Temperance Secretariate in Poznan. At the head of the Secretariate there was always a Catholic priest, and the present chief is the Abbé Galdynski. For the maintenance of the Secretariate the Church devotes the receipts from a general collection on a certain day.

Catholic Temperance Work

The present primate, Cardinal Hlond, has manifested much sympathy with the movement. The Catholic Church is also doing a good work among the young.

The Seventh National Congress Against Alcoholism, held at Warsaw Nov. 13-14, 1927, was attended by more than 600 persons.

The Order of Good Templars has had considerable difficulty in gaining a footing in Poland. The *International Good Templar* for January, 1925, stated that toward the close of 1924 Lars Larsen-Ledet, I. S. L. W., of Aarhus, Denmark, instituted the Grand Lodge of Poland. "In November the police at Grudziadz raided the Good Templar leaders' houses and arrested them for possession of 'explosive material and illegal arms,' and as acting against the State Public Order." The Good Templars denied the charges and claimed that the ammunition and arms had been left in the houses by former tenants. However, the suppression of the Order was decreed.

I. O. G. T.

The Ministry of the Interior maintains a special section for the fight against alcoholism, of which Mr. Jan Szymanski is chief.

According to the *Schlesische Zeitung* of Feb. 28, 1928 (cited in the *International Good Templar* for April, 1928),

> the leaders of Good Templar work in Poland have since 1923, with great perseverance, pressed for the realisation of their plans to unite together all Polish Good Templars, and have not allowed the imprisonment of the Graudenz [Grudziadz] Good Templars (formerly belonging to the Danzig District) nor the police house visitations in Biclitz and Biala to deter them from again and again presenting their Constitution for approval.
>
> When, on the occasion of the 9th refusal, the government authority at Warsaw declared the Good Templar Order to be a danger to the State (and chiefly on account of the name "Order") the Chief Templar, Hans Linnert, visited Warsaw, and in a long interview explained to the Minister of the Interior the objects of the Good Templar Order, the Minister promised to make enquiries regarding the working of the Order in other countries and to further the sanctioning of it in Poland. He has fully kept his promise, and the Governor, 13 days after, withdrew his former decision.
>
> After a change of the name to "I (? International) Organisation of Good Templars in Poland," it was sanctioned.

A wireless dispatch from Warsaw to the *Christian Science Monitor*, Boston, published in its issue of Feb. 8, 1929, states that the United Anti-Alcohol Societies of Poland observed Sobriety Week Feb. 1-7.

> Processions and distribution of pamphlets on the streets were carried on in various parts of the country. Bishops recommended that the clergy preach sermons against drunkenness and several dioceses devoted special collections to the purpose of combating drink.
>
> Sobriety weeks are held under special patronage of the Government, and the Minister of Communications, Andra Stanitsch, recommended [that the] railway medical staff arrange a special series of lectures for the staff on the subject of the dangers of drink. The management co-operated by providing libraries and reading rooms with literature on the subject. M. B. Kuyunjitch, Minister of Posts and Telegraphs, ordered post offices throughout the country to display anti-drink posters. In schools, primary, secondary, and technical, as well as in teachers' colleges, the same procedure was followed as last year when lectures were given to students, special conferences held with parents, and teachers discussed the subject, "Why Schools Should Fight Alcoholism." A handbook was also distributed entitled, "The School and the Problem of Alcoholism."

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PÕLD, HELMI (EINBERG). Esthonian teacher and temperance advocate; born at Ambla Dec. 11, 1882; educated at a girls' school in Wesenberg. Since 1903 she has been engaged in teaching in Wesenberg and Tartu (Dorpat). In 1908 Miss Einberg was married to Prof. PEETER PÕLD, of Tartu University.

Like her husband, Mrs. Põld has been interested in temperance for many years, and has written much on the subject. Since 1906 she has been a member of the Central Committee of the Esthonian Associated Temperance Societies; from 1907 to 1909 she was its business manager and itinerant agent; and since 1908 she has been secretary of

the Committee. From 1911 to 1913 she was a member of the St. Petersburg Central Committee of the Russian Abstinence League, and in 1912 she



MRS. HELMI (EINBERG) PÕLD

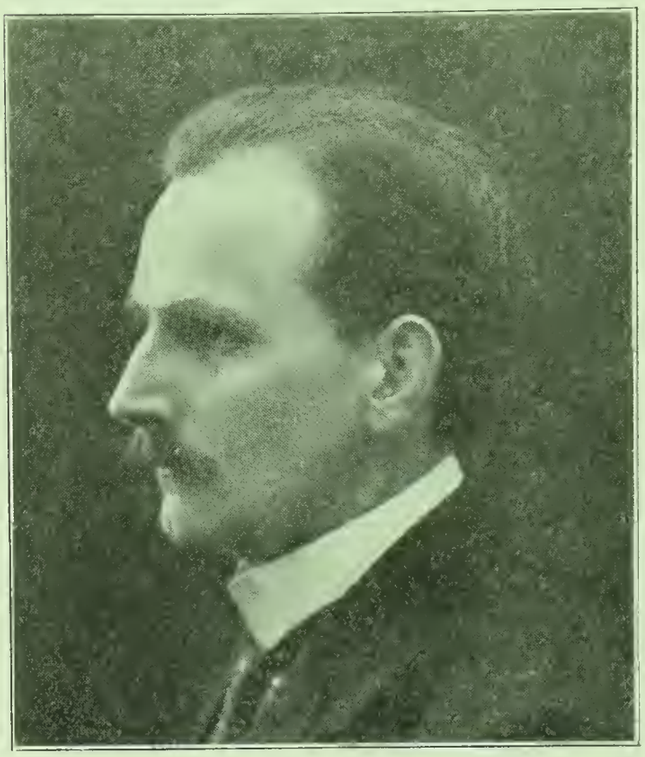
attended the First Russian Antialcoholic Congress, where she demonstrated her temperance work among the school-children of Esthonia. Mrs. Põld has written several books, in Esthonian, upon temperance subjects.

PÕLD, PEETER. An Esthonian professor and temperance advocate; born at Iewe (Jeve), Esthonia, July 12, 1878; educated at the Classical Gymnasium of Narva and at the University of Tartu *(Cand. Div.)*. During the years 1906-07 he was editor of the *Sona* in Tallin (Reval). He married Miss Helmi Einberg, of Wesenberg, Sept. 10, 1908. From 1908 to 1918 he was teacher of religion and head master in the Gymnasium for Girls in Tartu. After Esthonia had declared her independence from Russia, in November, 1917, a Constituent Assembly was elected (in February, 1918), to take charge of the government, and Põld was chosen a member of it. In 1919 he was elected first Minister of Public Instruction of the Republic of Esthonia. On the expiration of his term, in the latter part of that year, he returned to the University of Tartu, where he was appointed curator. Since 1920 he has been professor of pedagogics in the same university.

Always an ardent advocate of temperance, Põld has been active in the various temperance organizations of the Esthonian Republic. From 1910 to 1919 he was a member of the Central Committee of the Esthonian Associated Temperance Societies, and during the last two years of that period served as president of that organization. Also, in 1915 and 1916 he was president of the Esthonian Total Abstinence Union *(Karsklaste Uhendus)*. He attended the Ninth Antialcoholic Congress of the Northern Lands, which was held at Helsingfors, Finland, July 16-21, 1919, as the

official representative of the Esthonian antialcoholic societies. At the Eighteenth International Congress Against Alcoholism, held at Dorpat (Tartu) in July, 1926, he gave an address on "Is Abstemiousness of Adults Necessary for Work Among the Young?" Põld has written much, in Esthonian, on temperance and alcoholism, and is the author of several books, among which are "Temperance Work in the Schools," and "Our Savants and the Alcohol Problem."

Mrs. Põld is an ardent supporter of her husband in his temperance work. See PÕLD, HELMI.



PEETER PÕLD

POLING, DANIEL ALFRED. American lecturer and Prohibition leader; born at Portland, Ore., Nov. 30, 1884; educated in the Oregon public schools, at Dallas (Ore.) College (A. M. 1906), at Lafayette (Ore.) Seminary, and at Ohio State University, Columbus (1907-08). He holds honorary degrees from Albright College (LL.D. 1916), Defiance College (Litt.D. 1921), Hope College (D.D. 1925), and Syracuse University (S.T.D. 1927). In 1908 he was ordained to the ministry of the Reformed Church in America. He has been twice married: (1) to Susan J. Vandersall, of Akron, Ohio, on Sept. 25, 1906 (d. 1918); and (2) to Lillian Diebold Heingartner, of Canton, Ohio, on Aug. 11, 1919.

During his college career Poling gave evidence of exceptional talent in public speaking. Becoming interested in religious and temperance reform during his boyhood, he early identified himself with the Prohibition party, serving as a member of its National Executive Committee and being a delegate to the national conventions of that organization in 1904, 1908, 1912, and 1916. He was the gubernatorial candidate of the Ohio Prohibitionists in 1912.

Poling has held numerous official positions in national religious and temperance organizations, among which have been: Vice-president of the Intercollegiate Prohibition Association (1920-21);

president of the United Society of Christian Endeavor (since 1924); president of the National Temperance Council of America (since 1912); member of the Temperance Commission of the Federal Council of Churches of Christ in America; chairman of the United Committee on War Temperance Activities in the Army and Navy;



DANIEL ALFRED POLING

member of the General War-time Commission of the Churches.

Poling was for some time a contributing editor of the *Christian Endeavor World*, and in 1927 was made editor-in-chief of the *Christian Herald*. He is the author of "Mothers of Men" (1914), "What Men Need Most" (1923), and several other books, besides temperance and religious pamphlets.

In 1914-15 Poling was secretary of the Flying Squadron of America, the leader in a campaign which covered 250 cities and included every State in the Union. During the World War he was engaged in special overseas work in the British Isles, France, and Germany, and, further, under the auspices of a special committee, of whom Sir George B. Hunter was chairman, delivered addresses on Prohibition throughout the United Kingdom. Since 1923 he has been minister of the Marble Collegiate Reformed Church in New York.

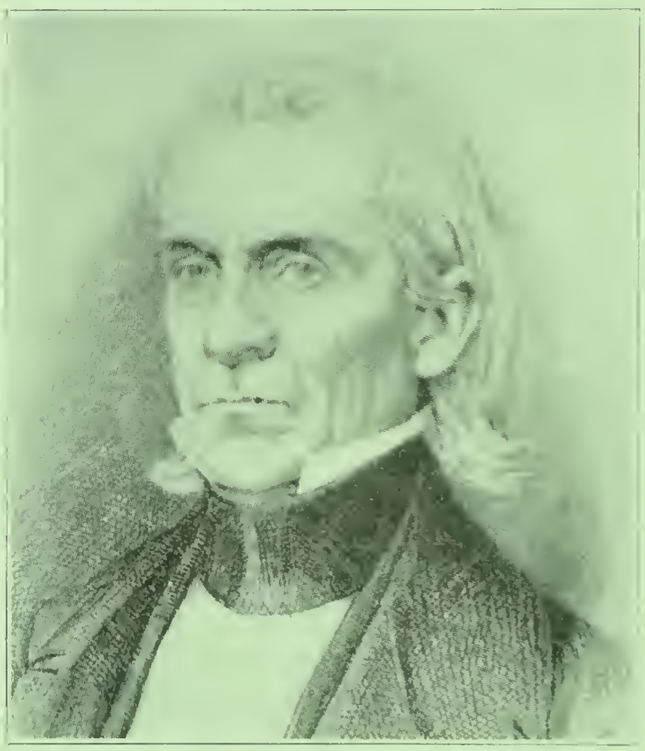
Poling served as a vice-president of the Anti-Saloon League of America (1914-18) and as a member of the headquarters committee of the Massachusetts A.-S. L. (1915-20).

POLITICAL PARTIES AND THE LIQUOR TRAFFIC. See DEMOCRATIC PARTY; PROHIBITION PARTY; REPUBLICAN PARTY.

POLK, JAMES KNOX. Eleventh President of the United States; born near Pineville, North Carolina, Nov. 2, 1795; died at Nashville, Tennessee, June 15, 1849. When he was eleven years of age the Polk family removed from North Carolina to Maury County, Tennessee, where he made

his home for the remainder of his life. He was educated privately (1813-15) and at the University of North Carolina (B.A. 1818; LL.D. 1847). From 1819 he studied law in the office of Felix Grundy, Nashville, Tenn., and was admitted to the State bar in 1820. He then practised for three years in Columbia, Tenn. For a time he served as principal clerk of the Senate of the State of Tennessee. In January, 1824, he was married to Miss Sarah Childress, of Rutherford County, Tenn. In 1823 he was elected to the Tennessee House of Representatives, and in 1825 he was sent to Congress, at Washington, D. C., where he served until 1839. During his last four years in Congress he was Speaker of the House. In 1839 he was elected governor of Tennessee. His administration was successful, but in 1841 and 1843 he was defeated for reelection. On May 27, 1844, Polk was nominated for President of the United States by the National Democratic Convention at Baltimore, Maryland, and in the following November he defeated Henry Clay for the Presidency.

Among the chief events of his administration (1845-49) were: The establishment of the United States Naval Academy at Annapolis, Maryland (1845); the consummation of the annexa-



JAMES KNOX POLK

tion of Texas; the admission of Texas, Iowa, and Wisconsin as States; the war with Mexico and the acquisition of New Mexico and Upper California; the treaty with Great Britain settling the Oregon boundary question; the establishment of the "warehouse system"; the reenactment of the independent treasury system; the treaty with New Granada (Colombia), securing for citizens of the United States the right to cross the Isthmus of Panama; and the creation of the Department of the Interior. President Polk declined to become a candidate for reelection in 1848, and at the close of his term retired to his home in Nashville, Tenn.

President Polk was a firm advocate of temper-

ance principles, as was shown by his refusal to serve wine at his table at the White House. He was also one of the signers of the PRESIDENTS' DECLARATION.

POLLARD, JOSHUA. English temperance pioneer; born in Leeds in 1815; died in Bradford, Yorks., Dec. 16, 1886. Starting as a factory boy, at the age of twelve he secured employment in a mercantile house, thus commencing a commereial eareer in which he later became fairly successful.

Pollard's education had been meager, but he availed himself of every opportunity to improve his mind and position. In this he was successful to the extent that while still a youth he was chosen secretary of the Leylands branch of the



JOSHUA POLLARD

Leeds Temperance Society, which organization in 1836 elected him a delegate to the Conference of the British Temperance Association at Preston. At this meeting he had his first experience as a temperance speaker. Like some of his associates, he was not especially gifted in that line; but he was an earnest worker, "ever ready and willing to promote the interests of the cause he truly loved." A member, also, of the Leeds Pioneer Temperance Band, he is said to have been the second person to sign the teetotal pledge in that town.

Pollard was recognized as one of the first champions of teetotalism in Yorkshire; and he is remembered in temperance circles because of his valuable assistance to the juvenile societies in and around Leeds. Temperance historians credit him with the publication of the *British Temperance Almanack* in 1836-37. In his temperance aetivities he was closely associated with such leaders of the movement as John Andrew, W. A. Pallister, Barnabas Crossley, and Dr. Frederic Richard Lees, all of the Leeds district.

During the latter part of his life Pollard lived in Bradford, where he devoted much of his time and energy to the Independent Order of Rechabites. In the early seventies he attained the position of High Chief Ruler of that Order. He was an ardent advocate of the principles of total abstinence for more than half a century.

POLLARD, WILLIAM JEFFERSON. American jurist and Prohibition advocate; born at Kingston, Mo., May 1, 1860; died in St. Louis, Mo., Dec. 12, 1913. He was educated at home and received private instruction in law. During his early youth he was employed as a messenger for the Western Union Telegraph Company, and later he spent eight years in the grocery business. In 1897 he was admitted to the Missouri State Bar, and commenced the practise of law in St. Louis. He had been more or less prominent in the field of politics since 1888, when he first attracted the attention of the general public as the personal representative of David R. Francis in the Missouri gubernatorial campaign of that year. Later he became a familiar figure as reading-clerk at State and national conventions. He served two terms as justice of the peace in St. Louis, and from 1903 until his death was judge of the Second District Police Court of that city. In 1896 he was a delegate to the Democratic National Convention, at whieh William Jennings Bryan was nominated for President of the United States. During the 39th, 40th, and 42nd General Assemblies of Missouri, he was reading-clerk in the House of Representatives.

Judge Pollard was the originator of the POLLARD PLAN, under which persons convicted of drunkenness were paroled upon signing a total-abstinence pledge. In 1906 he visited Great Britain, where he addressed numerous temperance meetings and explained his "Plan." He was appointed by President Taft a delegate to represent the United States at the Twelfth International Congress On Aleoholism, held in London, England, in July, 1909; and he attended in a similar capacity the Thirteenth International Congress, at The Hague, Netherlands, in 1911. At The Hague Congress 550 delegates and members signed the following declaration:

> We, the undersigned members and delegates attending the Thirteenth International Congress on Alcoholism assembled in The Hague, Holland, Sept. 11-16,1911, desire to record our gratification at the recognition in statute law by Great Britain, Vermont, U. S. A., and Victoria, Australia, of the principle of reforming drunkards by the probation on pledge method, commonly known as the Pollard plan. The possibilities of this wise and beneficent policy are so great that we desire to commend its adoption throughout the world.

More than 400 delegates and members of the Twelfth Congress had signed a similar declaration in 1909. In 1910 Pollard was a guest of the National German Abstinence Convention, held at Augsburg, Germany.

POLLARD PLAN. A scheme originated by Judge WILLIAM JEFFERSON POLLARD, of St. Louis, Mo., U. S. A., and based on the belief that "a judge of a court should exhaust every means to reform a victim of drink before he sends him to jail." Instead of incarcerating inebriates, Pollard's idea was to give them a chance to sign a total-abstinence pledge for a period of one year and, after they had signed it, to force them to keep it under penalty of being sent to the workhouse for the crime or misdemeanor which brought them into the police court as defendants. His ideas were thus elucidated in the *New York Herald*:

As leng as the germ of good is not dead, I believe it is the duty of the Court to save drunkards from themselves and for their families. I would rather make my Court a tribunal of reformation than of punishment. A judge on the bench must exercise common sense and good judgment. . . Back of the man is his family whose interests must be taken into consideration in fixing his punishment. To send a man to the workhouse to work out a fine breaking rock at fifty cents a day while his family faces starvation is a pretty serious thing to do. I would rather send the man back to his family, and keep him sober than to send him to prison. It is better for the city, better for society, better for the individual, and a thousand times better for his family to say to the drinking man: "The Court will forgive you for your past conduet, but you must pledge yourself to behave in the future." Virtually the man is enjoined from getting drunk.

In giving a defendant an opportunity to sign the pledge, I always impose a suitable fine for his offenee. I let him off on his promise of good behavior, with the distinct understanding that if he drinks again he will have to go to the workhouse. The man who knows he is going to be sent to the rock pile for getting drunk will keep out of the reach of temptation. I have learned by observation that after they have kept sober for a month they have very little trouble. It is during the first month after giving them the pledge that I have to keep a sharp lookout over them. They must report to me regularly every week. . . If a man is working and eannot get away without losing time I give him the privilege of reporting to me at my home. If he is a married man I require him to bring his wife with him.

It is a useless waste of time to give the old toper a chance to reform . . . but there are many good-hearted, honest men when they are sober who lose their heads when they are drunk. They have an appetite for drink which they seem unable to control. They meet their friends in barrooms and the first thing they know they are drunk and in trouble. They are arrested and sent to my court, eharged with disturbance of the peace or some other trivial offence. It would do such men more harm than good to put the stain of the workhouse upon them. What they need is a good strong moral stimulant. I produee the pledge and give them a chance to work out their own reformation. Then I back up that pledge with the law created by 700,000 people.

In the London *Daily Mail* of Sept. 11, 1911, Pollard himself described the first case dealt with under his Plan as follows:

A man from the eountry, an honest fellow, brought his wife and children to St. Louis and worked himself up to an offieial position. The temptations of the eity were too mueh for him and he began "to live." One day, while insanely drunk, he attaeked his wife violently, and a police officer was a witness. It was a serious criminal offense and I had to fine him $20 and costs and, in ease of inability to pay, to sentence him to jail. His wife pleaded so persistently for him, and he seemed so penitent, that I decided to give him an opportunity to reform. I told him that if he would sign a pledge of total abstinence from spirituous drinks for 12 months, I would suspend the execution of the sentence for that period. "But if you do not keep your word you shall be brought up again and made to break stone in the workhouse (prison)." He immediately agreed and signed the pledge. I made him the condition that he should report to me at definite periods at my home. He kept his promise. He has since then always been a good father and citizen.

The pledge required by Pollard from offenders read as follows:

As proof of how much I value the opportunity which tho judge of the aforesaid Court has given me to beeome a temperate and better citizen, in the meantime suspending the execution of the fine assessed against me to-day, I herewith of my own accord sign tho following pledge:

"I will abstain from the use of intoxicating drinks of every kind and quality from to-day for the period of a year."

Judge Pollard elaimed that by his Plan he was able to save 95 per cent of the offenders put on pledge parole. If any of these returned to drink (and doubtless many of them did), they did it so adroitly and moderately as not to disturb again the public peace or that of their families; and in this respect the Judge claimed that he had won a victory. He advocated the appointment of salaried probation officers for all police courts and, where there were no probation officers, the judge might call some policeman, or other public official, or some one interested in the improvement of social conditions, to his assistance, and have the offender report to the person selected.

The British Parliament passed a law on Aug. 21, 1907, which incorporated the main provisions of the Pollard Plan. Prominent advocates of the Plan included such Englishmen as Walter East, secretary of the National Independent Temperance party of Leicester, the Hon. Charles Roberts, M. P., and the Hon. Leif Jones, M. P.

The Legislature of the State of Vermont enacted a law in 1906 which provided that any person convicted of intoxication, by any court, might —at the discretion of the Court before whom conviction had been had—be released upon the payment of costs if such person should sign a total-abstinence pledge for the period of one year; and, when it had been made to appear to the Court that the pledge had been kept, the sentence in the case should thereby be fully satisfied and the prisoner discharged.

In July, 1908, the Legislative Assembly of the State of Victoria, Australia, enacted a law providing for the "Abstention of the Offender from Intoxicating Liquor" where the offense was committed under the influence of liquor. This enactment was made part of the law to provide for indeterminate sentences and other similar provisions.

The Temperance party of the Swedish Parliament through its president, the Hon. Ernest Beckman, its vice-president, the Hon. K. H. von Schéele, and its secretary, the Hon. Jakop Pettersson, the distinguished bishop of Gothland, in an address made on April 10, 1907, endorsed and commended the Pollard Plan, and sent a copy of the address to Judge Pollard.

The Hon. Edvard Wavrinsky, a member of the Swedish Parliament and International Chief Templar of the International Order of Good Templars, sent a letter of indorsement and congratulation with the address of the Temperance party.

In Germany many temperance societies, reformers, and humanitarians urged the use of pledges in eourts for those arraigned for drunkenness or drink-caused offenses, and a vigorous campaign was waged to that end. A few years ago Dr. Otto Bauer, of Munich, published a book, "Das Pollard System und seine Einführung in Deutschland" (The Pollard system and its Introduction into Germany), which was widely circulated, and he has more recently issued another booklet entitled "Pollard und sein Werk" (Pollard and his Work), which gives an excellent account of the Pollard Plan.

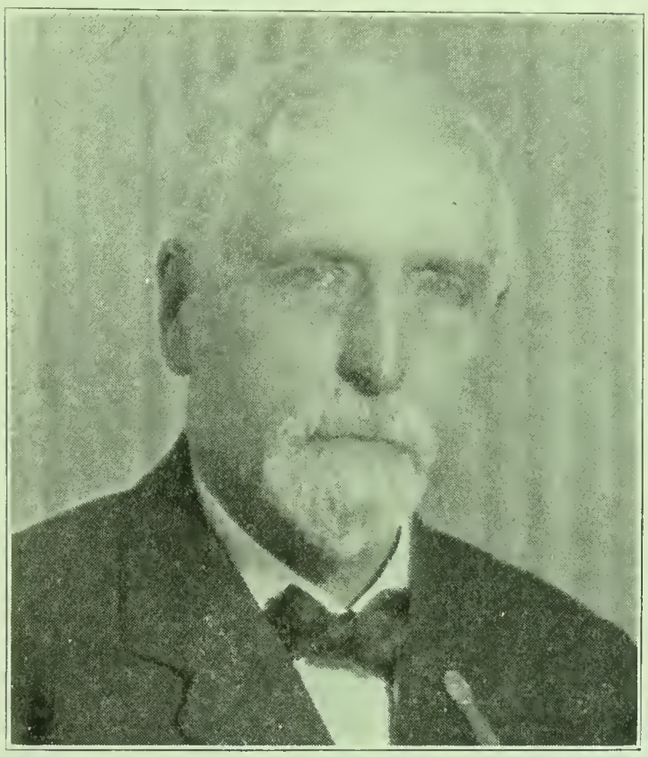
The Premier of the Commonwealth of Australia was petitioned by the temperance advocates in the States of New South Wales and Queensland to recommend the passage of a law incorporating the pledge plan of dealing with drunkenness and the petty offenses that grow out of it.

Official reports indicate that wherever the law permitted the taking of pledges by judges and wherever they availed themselves of the opportunity afforded, demanding a strict compliance with the conditions of the pledge, the success achieved has been most remarkable and satisfactory. The Pollard Plan has been endorsed by

judges, legislatures, and temperance organizations throughout the world.

POLLIUM or **POLLAEUM.** A sweet wine of ancient Syracuse. Henderson ("History of Ancient and Modern Wines," p. 94. London, 1824), says it "is noticed by several authors as a first-rate wine, being the produce of a particular grape called *biblia*, probably so called from the town of Bibliae, in Thrace."

POLLOCK, CHARLES ANDREW. American jurist and Prohibition advocate; born at Elizabethtown, Essex County, New York, Sept. 27, 1853; died at Fargo, N. D., July 11, 1928. He



CHARLES ANDREW POLLOCK

was educated at Cornell College, Iowa (A.B. 1878; A.M. 1881; LL.D. 1908), and Iowa State University, Iowa City, Ia. (LL.B. 1881). In 1882 he married Miss Martha Clinton, of Osage, Iowa. He practised law for several years, and in 1885 became district attorney at Fargo, when Dakota was a Territory, serving in that capacity for four years. In 1897 he became district judge of the Third Judicial District of the State of North Dakota, and served for twenty years.

Pollock commenced his official career under the license system, and had to deal with questions of law enforcement in the latter period under statutory and constitutional Prohibition. He became nationally known as a temperance leader, and his name was feared by illicit liquor-dealers. He was the chairman of the committee of three appointed by the State Temperance Convention to draft the Prohibition law of North Dakota during his term of office as district attorney. As a temperance lecturer and campaigner he had been on the platform for nearly half a century in the United States and Canada. He had served as one of the vice-presidents of the Anti-Saloon League of America since its organization in 1897, and had spoken widely on the subject of Prohibition in its various phases in America and Europe. Judge Pollock had been a delegate to the last five General Conferences of the Methodist Episcopal Church, and in 1916, at the Conference held at Saratoga, N. Y., was elected chairman of the standing committee on Temperance, Prohibition, and Public Morals. It was on the recommendation of that Committee that the temperance headquarters of the M. E. Church were changed from Topeka, Kan., to Washington, D. C., on the ground that: "Most of the West has already gone dry; and Kansas needs the society the least of any State in the Union. . . . and the battlefield for Prohibition during the next quadrennium is to be on the Atlantic coast, and center in Washington."

Judge Pollock was the senior member of the law firm of Charles A. and Charles M. Pollock. He was for four years a law instructor at the University of North Dakota. In 1921 he was a delegate to the Ecumenical Conference of the Methodist Episcopal Church in London, England. He was also a member of the committee on the question of the unification of the M. E. Churches, North and South. He was the author of "Prohibition Law of North Dakota, 1889" and "Manual of Prohibition Law of North Dakota."

POLLOCK, ROBERT MIDDLETON. American lawyer and Prohibition leader; born in Racine County, Wisconsin, Dec. 16, 1854; died at Fargo, North Dakota, Oct. 19, 1920. He was educated in the county schools and at the high school of Racine. After leaving school, he taught for three years, meanwhile reading law. He then entered the office of Judge Elbert O. Hand, and was admitted to the Wisconsin bar in 1879. The following year he removed to Casselton, N. D., where for seventeen years he was engaged in the practise of law. He married Christine Cooper Corse, of Racine, Dec. 31, 1881. In 1897 he transferred his law practise to Fargo, subsequently taking his two sons, James W. and John C. Pollock, into his office and establishing the law firm of Pollock and Pollock.

For many years a prominent figure in North Dakota politics, Pollock won particular distinction as a Prohibition leader, and probably he was more responsible than any other person for the inclusion of the liquor prohibitory clause in the State Constitution. At the Constitutional Convention of 1889 a great fight centered around the prohibitory amendment. Pollock, strengthened by his identification with the organization entitled the "North Dakota Non-partisan Temperance Alliance," and already known as an able opponent of the liquor traffic, was backed by the temperance forces and elected to the Convention from Cass County. He was appointed a member of the Convention committee on Temperance, headed by Arne P. Haugen, and in this capacity helped to frame the Prohibition clause. In the Assembly an effort was made to have this clause made a part of the Constitution by a single vote; but Pollock, on the floor of the Convention, vigorously opposed this action on the grounds that no advantage was to be gained by putting the clause in the body of the Constitution unless a majority of the people were in favor of it, and that without the favor of a majority, its incorporation in the Constitution would be useless. His contention was upheld by the Convention, and Prohibition was submitted to the people for an independent vote. He took an active part in the subsequent campaign

which led to a Prohibition victory. Together with Charles A. Pollock and George F. Goodman, he was placed by the North Dakota Non-partisan Temperance Alliance on a committee to frame laws for the purpose of carrying into effect the constitutional provision for Prohibition. This committee drafted the prohibitory law of the State, adopted as Chapter 110 of the Session laws of 1890, the present law prohibiting the sale of intoxicating liquors in North Dakota, as amended and extended.

In 1891 Pollock was appointed by Governor Burke a member of the commission to compile the State laws of the period. From 1898 to the time of his death he was a member of the Board of Trustees of Fargo College. In recognition of his valuable services to this institution, the college conferred on him, in 1919, the honorary degree of LL.D.

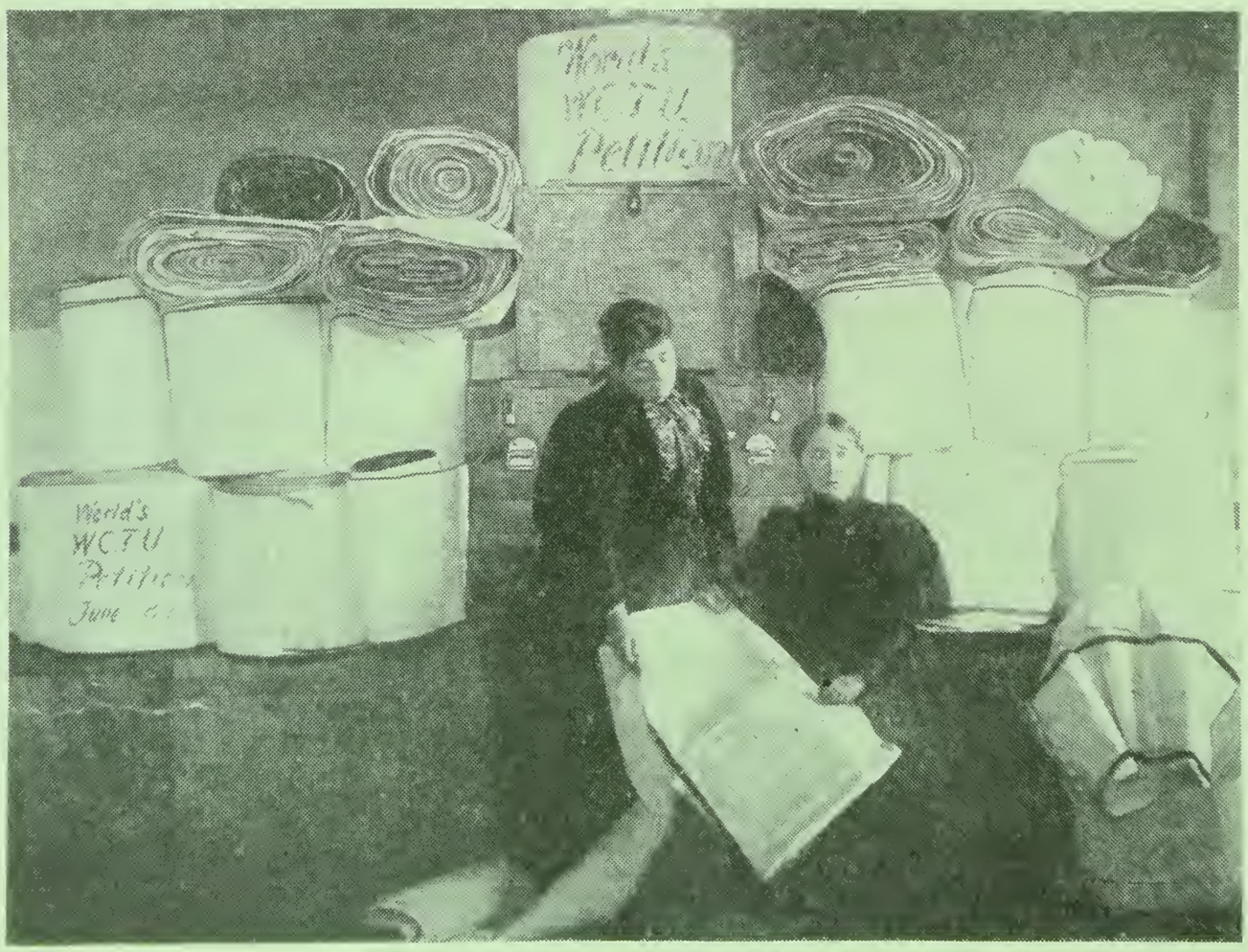
Pollock was again called upon to defend Prohibition in 1901, when there was a movement in the State for the resubmission of the liquor question. Having been elected to the House of Representatives from Fargo, he was chosen Speaker of the House, in which capacity he successfully used his influence to stifle all proposals of the liquor interests so far as that session of the Assembly was concerned.

POLYGLOT PETITION. An appeal to the governments of the world for the protection of the home by the total prohibition of the drink traffic and the opium trade. It originated with Miss Frances E. Willard in 1884, after she had read a book on current reforms in which the evils of the opium trade had been set forth with remarkable clearness and power. The scheme of sending out printed slips with blanks for signatures and addresses was outlined by Miss Willard at the W. C. T. U. Convention at Philadelphia, Pa. (1885). To carry out this plan was a tremendous task, which kept many workers busily employed for weeks.

The first presentation of the Petition to a temperance convention was made by Mrs. Mary Bannister Willard, a sister-in-law of Miss Willard, at the International Meeting Against the Abuse of Alcoholic Beverages, at Antwerp, Belgium, on Sept. 12, 1885.

During the first convention of the World's Woman's Christian Temperance Union, held in Boston, U. S. A., in 1891, the folds of the Petition draped the walls of the historic Faneuil Hall and Tremont Temple. In 1895 Miss Willard and a committee representing the World's and National W. C. T. U. were received at the White House, Washington, D. C., by President Grover Cleveland, and formally presented the Petition to the United States Government. In that same year the Petition with its many signatures was taken to London, England, where it was the central feature of the World's W. C. T. U. Convention. On June 20 it was presented to an audience of 10,000 people in the Royal Albert Hall, Lon-

POLYGLOT PETITION



POLYGLOT PETITION: MISS WILLARD IS SEATED, AND, STANDING BY HER, IS LADY HENRY SOMERSET. THE SIGNATURES TO THE PETITION EXCEEDED 7,500,000

don, and a few weeks later Miss Willard presented it to the Government of Great Britain. Her Majesty Queen Victoria was given two richly bound illuminated volumes, containing the text of the Petition and the photographed signatures of thousands of Her Majesty's subjects in Great Britain. These volumes were the gift of Lady Henry Somerset.

In 1897 the Petition adorned the Massey Music Hall, Toronto, Canada, on the occasion of the Fourth Convention of the World's W. C. T. U. Miss Willard did not live to attain her earnest desire to present the petition to the Canadian Government, and she was represented by Mrs. Lillian M. N. Stevens at a great meeting held in Ottawa, and presided over by Sir Wilfrid Laurier. At the Panama-Pacific International Exposition, held in San Francisco, Calif., in 1915, the Petition was a part of the National W. C. T. U. exhibit. Four years later it was taken to Columbus, Ohio, where it was a notable feature of the World's and National W. C. T. U. exhibit at the Methodist Centenary celebration (1919). It read:

Honored Rulers, Representatives and Brothers:

We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and our children.

We know that stimulants and opiates are sold under legal guarantees which make the governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations either ignorant or unwilling.

We know that the law might do much now left undone to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your government extends.

More than 7,500,000 signatures to the Petition were secured, and it was translated into 50 languages. The Petition itself, exclusive of the cases in which it was contained, weighed over 1,700 lbs.; and it represented 49 different countries, having been carried to every part of the world by missionaries of the White Ribbon movement.

The signatures to the Petition were mounted on strips of white muslin bound at the edges with red and blue braid. This work occupied Mrs. Rebecca C. Shuman, of Evanston, Ill., more than two years.

POM. A so-called temperance drink, which is manufactured and has a large sale in South Africa. According to the *Tribune* (Cape Town) for December, 1921, however, the beverage, on being subjected to analysis, was shown to contain more than 3 per cent proof-spirit.

POMBE or **POMBIE.** An intoxicating beer made by the natives in Zanzibar and along the East-African coast from kafir-corn, sugar-cane, or bananas.

POMEGRANATE WINE. An ancient beverage, mentioned in Cant. viii. 2:

I would cause thee to drink of spiced wine of the juice of my pomegranate.

Morewood, "History of Inebriating Liquors," p. 92, says that the traveler Sir John Chardin found that the wine was used in great quantities in Persia.

POMRIL. Name given in Germany to non-alcoholic cider. The freshly pressed juice is at once poured into bottles, which are tightly closed and sterilized by the use of steam or hot water. Thus all fermentation is arrested.

PONTAC or **PONTACQ.** (1) A white wine, similar in flavor to Barsac. It is made at Pontacq in the Basses-Pyrénées, southern France.

(2) A sweet wine, resembling port in color and flavor, made by the farmers of the Cape Colony. It is of an intoxicating nature and, being retailed at about ten cents a pint, is in considerable demand, especially among the poorer classes. The name may have been introduced by the Huguenot settlers.

PONTIAC. An Ottawa Indian chieftain. See ABORIGINES OF NORTH AMERICA, vol. i, p. 17.

PONY. A very small glass, holding about a mouthful, generally used for drinking raw spirits. Another sort is a glass holding about a gill of beer.

POOLE, CHARLES HENRY. British Wesleyan minister and temperance advocate; born at Mountmellick, Queen's County, Ireland, May 24, 1874; educated in the National School, State School, Victoria, and Working Men's College, Melbourne, Australia. He emigrated to Melbourne from Ireland at the age of eleven, and after leaving school was employed by a jeweler. He spent five years at sea, retiring at the age of 21 (owing to a broken leg) with the rank of third officer. Returning to Melbourne, he studied for the ministry, and held pastorates in the Wesleyan denomination for a number of years. He assisted in the establishment of a church at Menzies, in the West Australian gold-fields. Later he removed to New Zealand, where he filled several charges at Wangami, Kaiapoi, and Auckland. In the last-named city he became secretary of the local branch of the New Zealand Temperance Alliance.

In 1904 Poole studied various social problems and reform methods in the United States of America. Upon his return to Australia he was elected Member of Parliament for Auckland, serving in 1905-11 and 1914-19. From 1911 to 1914 he lectured in the United States. He has taken an active part in the Y. M. C. A. movement, and is a zealous temperance advocate. He resides in Auckland, N. Z.

POOLE, WILLIAM CHARLES. Tasmanian Methodist Episcopal minister and temperance advocate; born at Latrobe, Tasmania, Nov. 27, 1879; educated at Horton College, Tasmania (B. A. 1901), and Boston University, U. S. A. (B. D. 1917). He received the honorary degree of D. D. from Otterbein College, Westerville, O., U. S. A., in 1926. He married Miss Lilian Vorce Parslow, of New York city, Jan. 11, 1904. On Sept. 14, 1908, he was ordained to the Methodist Episcopal ministry, California conference, after which he held pastorates at Oakland, California (1908-11), San Francisco, Calif. (1911-15), Boston, Mass. (1915-18), and London, England (1920—).

Poole signed the temperance pledge in 1889, and affiliated himself with the Juvenile Temple of the Independent Order of Good Templars in 1894. In 1900 he joined the Crystal Lodge of the I. O. G. T., and in 1923 the Lodge of King Solomon of the Temperance Masons in London, becoming the chaplain of that body. In May, 1926, he was elected Grand Chaplain of the Grand Lodge



REV. WILLIAM CHARLES POOLE

of England, International Order of Good Templars. At the present time (1929) he is pastor of Christ Church, Westminster, London.

POPE. (1) The head of the Roman Catholic Church. Several of the pontiffs have expressed themselves in no uncertain terms concerning the alcohol problem, and at least five have spoken frankly in favor of total abstinence. The *Croix d'Or* ("Cross of Gold"), the monthly organ of French Catholic temperance workers, prints regularly on its front page a column of which the following is a translation:

TOTAL ABSTINENCE AND THE POPES

GREGORY XVI

Pope Gregory XVI was himself an abstainer and wore openly the insignia of Father Mathew.

PIUS IX

wrote: "We enjoin you for the true good of the faithful to favor actively everywhere the total-abstinence movement among the leaders of the Church; become abstainers yourselves for the service of God, of the Church, and of her faithful."

LEO XIII

"We consider worthy of all commendation the resolution of those pious societies which propose to abstain totally from all intoxicating drinks. Total abstinence is an opportune and entirely efficacious remedy against alcoholism."

PIUS X

in renewing and increasing the indulgences and spiritual favors accorded by Leo XIII to total abstainers:

"We hope that after having granted such great favors, we shall see not only the bishops, the priests, and the members of the regular clergy, but also the faithful bear testimony of their estimation of the Association by becoming participating members; and, in order that our approval, formal and not equivocal, may prompt them to act thus, as a pledge of the celestial rewards and testimony of our good will, we accord with all heartiness, in the Lord, our apostolic benediction to all those who are or become members of the Association."

BENEDICT XV

Finally, His Holiness Benedict XV, still gloriously reigning, has granted, October 30, 1919, the apostolic benediction to the society Crux, international federation of total abstainers, felicitating the presidents and members of the federation on the noble aim that it pursues in striving to combat the plague of alcoholism and to aid the souls of the devout, especially by example, mortification and charity, in the practise of a more perfect Christian life.

(2) See BISHOP.

POPE, JOSEPH. An American Congregational clergyman and Prohibition advocate; born at Treseow, Cornwall, England, May 14, 1866; died Dec. 30, 1924. He was educated at the Congregational Theological College, Bristol, England. He emigrated to the United States in 1890, was ordained to the ministry of the Congregational Church at Livingston, Montana, in 1892, and served pastorates in that State until 1905. From 1907 he served as assistant State superintendent of Congregational churches until 1914. In 1912 he was elected to the House of Representatives of Montana, where he took the lead in reform measures.

In 1914 Pope was chosen State superintendent of the Montana Anti-Saloon League. At that time he was a candidate for the State Senate, looking forward to a political career; but he withdrew from the contest in order to lead the movement



REV. JOSEPH POPE

for a dry State. The outlook was not inviting: there was not a single dry county nor a dry town in the State; there was no money, the earlier movements having left a debt that had to be provided for before the new propaganda could be launched; and, as the inevitable accompaniment, if not the cause, of such conditions, the liquor organizations managed the politics of the State. In 1916, however, Pope and his colleagues secured the submission of the Prohibition issue as a refer-

endum measure, and after a hard and bitter fight, it carried by a dry majority of more than 28,000. In February, 1918, the Legislature ratified the Prohibitory Amendment to the Federal Constitution by an overwhelming majority in each House.

Pope continued to serve as superintendent of the Montana A.-S. L. until 1923, when he was succeeded by the Rev. W. L. Wade.

POPE, SAMUEL. English barrister and temperance advocate; born in Manchester Dec. 11, 1826; died in London July 22, 1901. He was educated privately and afterward at the University of London. In 1848 he married Hannah Bury, of Timperley, Cheshire (d. 1880). After being engaged for a time in business in Manchester he studied law, and was called to the bar at the Middle Temple in 1858. After practising locally for several years, he went to London in 1865, where he subsequently joined the Parliamentary bar and acquired an excellent practise. In 1869 he became Queen's Counsel and traveled the Northern Circuit. He was appointed (in April) Recorder of Bolton, Lancashire, which appointment he held until his death.

He entered the political arena as a Liberal candidate in 1857 and unsuccessfully contested Stoke-upon-Trent (1859) and Bolton (1865 and 1868). His rapid success at the Parliamentary bar, of which he was for many years the acknowledged head, forced him to withdraw from politics in 1870. A man of wonderful forensic skill and power, Pope was also deputy lieutenant and justice of the peace.

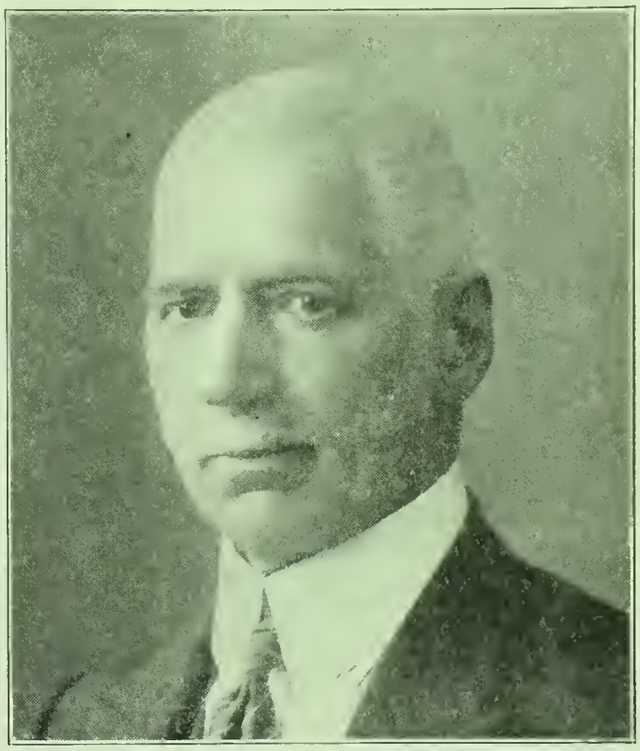
His active connection with the temperance movement in Great Britain commenced in 1853, when he assisted in the formation, and was elected the first secretary, of the United Kingdom Alliance. He held the position for nearly 50 years, during which period his name, with that of Sir Wilfrid Lawson, M. P., was almost inseparably connected with the history of that body. His ability as a speaker on the temperance platform led to his being called to preside at large temperance gatherings throughout the United Kingdom, and there was no more popular speaker on the Alliance platform. On July 8, 1856, he delivered a lecture on the legislative aspects of the liquor problem in Great Britain at a series of temperance meetings held in connection with the opening of the Preston Temperance Hall. Occasionally he would engage in a newspaper controversy with various opponents of temperance, one outstanding debate being that with Lord Stanley, which appeared in the London *Times* of Oct. 2, 1856. Candid readers of the newspaper report were willing to admit that the ably put objections offered by Lord Stanley were met with equal ability by Pope.

In September, 1856, he represented the Alliance at the International Philanthropic Conference, held at Brussels, Belgium, at which meeting various phases of the temperance question were discussed. He was also a delegate to a number of social science congresses and to national conventions of the United Temperance Council. Pope was one of the prominent speakers at the formation of the Scottish Permissive Bill Association in 1858, and in 1862 was one of the general secretaries of the International Temperance and Prohibition Convention, held in London.

At the time of his death Pope was one of the vice-presidents of the United Kingdom Alliance, and from the earliest years of his connection with it down to the time of his death he had been a generous subscriber to its funds.

POPINA. In ancient Rome, a cookshop where drinks, also, were sold. It corresponded to the *auberge* of modern France.

POPOFF, MARCO N. Bulgarian Presbyterian clergyman and temperance advocate; born at Banska, Macedonia (now part of Bulgaria), June 10, 1861; educated in the primary schools of his native place, the American Mission School, Samakov, Bulgaria, the State Normal School, Fredonia, N. Y. (graduated in 1886), Hamilton College, Clinton, N. Y. (A. M. 1890), and Auburn Theological Seminary (1892). In 1892 he was ordained to the ministry of the Presbyterian Church, subsequently returning to Bulgaria where he entered the ministry of the Congregational Church. He became pastor of the First Congregational Church at Sofia, serving as such for nineteen years (1892-1911). From 1911 to 1913 he was a teacher in the American Mission School, Samakov, and since 1914 he has been subagent for the American Bible Society in Bulgaria.



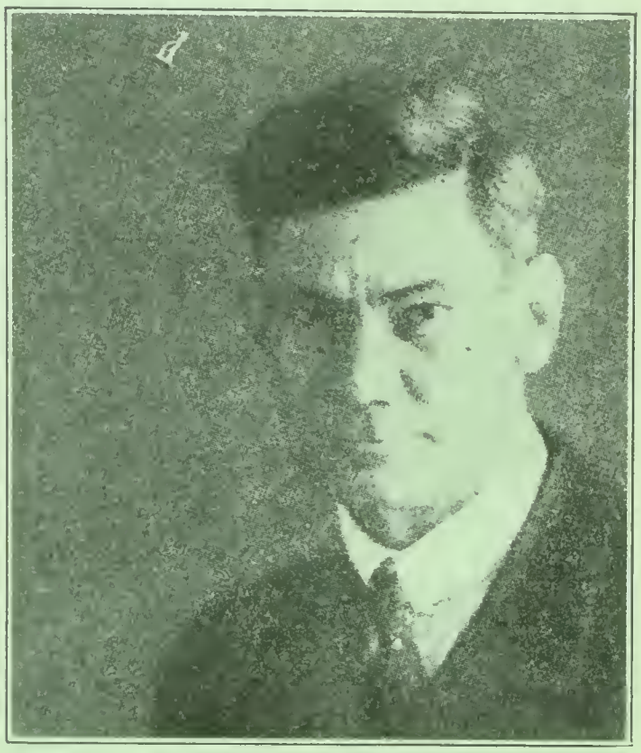
REV. MARCO N. POPOFF

Throughout his life Popoff has been active in temperance work in his native country and a leader in its temperance societies. He has served for many years as president of the Sofia Temperance Society and of the Bulgarian Temperance Union, and has lectured much on temperance throughout Bulgaria. He has, also, written many articles on temperance, having been for some time editor of the bimonthly *Bulgarian Temperance Banner*. He is now editor of the *Vozderjatel* ("The Abstainer"), a monthly temperance paper.

POPOVITCH, MILOSH. A Serbian physician and temperance advocate; born in Tchayetina, Serbia, Feb. 27, 1876; educated in the gymnasium of his native place, and studying medicine in the University of Vienna, receiving the degree

D.M. (1901). In 1903 he married Olga Michailovitch, of Belgrade. He was in military service at Zajecar in 1902-03; in the Civil Hospital in Belgrade during 1905, and in the Military Hospital, 1903-10; in private practise 1910-19; in war service 1912-19; and was appointed chief of the State Department of Child Welfare in 1920, since which time he has been engaged in private practise.

For more than 20 years Popovitch has studied the alcohol question. As a student of medicine, in 1900 he wrote a series of articles about the influence of alcoholism on health, economic and moral national life. He was one of the founders



MILOSH POPOVITCH

of the antialcohol movement in Serbia (1901), and of the International Order of Good Templars in Serbia. In 1907 he founded the Union of Young Abstainers *(Savez Trezvene Mladezi)* as juvenile temples of the I. O. G. T. He was editor of the *Trezvenost* ("Sobriety") and *Savezmik* during 1903-14 and 1920-22. He was first president and honorary president of the Union of Young Abstainers in Jugoslavia; chancellor of the Grand Lodge I. O. G. T. in Serbia; and chairman of the Jugoslavian Medical Society in Belgrade.

Popovitch was founder of the Boy Scouts movement in Serbia (1912), and he has held numerous popular and successful conferences in Serbia. He is the author of many popular books and articles against alcoholism and on public health, social problems, child welfare, etc. He was also one of the founders of the Medical Antialcohol Society in Serbia, and was official delegate to the meetings of the International Congress against Alcoholism held in Vienna, Budapest, London, and Milan.

Popovitch is the author of "Alcohol in the Balkan War," and compiled the first official statistics of the consumption of alcohol in Serbia, and of the use of alcoholic drinks by school children (1910). He is now a member of the International Lodge I. O. G. T. and correspondent of the

International Temperance Bureau at Lausanne, Switzerland.

PORT. A class of still wines, produced in the mountainous district of Alto Douro, near Porto (Oporto), Portugal. Some writers aver that the name "port" is derived from the town; others, from the country.

Ordinary port is of a dark purple color, is sweet and highly fortified, and contains from 14 to 32 per cent of alcohol by volume. White port is made from white grapes grown in vineyards whose position is not quite so favored as that of the purple port growths. It had a certain vogue in London as late as 1782, but soon afterward fell into disfavor.

The climate of Portugal causes the wines to spoil very rapidly, and, to prevent this, brandy is added both at and after the vintage. In order to standardize the quality of a sufficiently large quantity, the wines of different vineyards have to be blended together. Any large shipper, in offering wine of a certain vintage, has to meet the requirements of many customers who all expect the same wine, and no single vineyard could produce sufficient wine to meet the demand. Consequently port has been described as "a blend of blends."

As far back as 1654 King John IV of Portugal granted to Oliver Cromwell and the Government of England valuable privileges under which British merchants and factors were enabled to establish themselves in the wine-trade in Portugal, and for many years thereafter large amounts of British capital were employed in the production of the wines of Portugal. England was for a long series of years the greatest buyer of port. Thomas George Shaw, the well-known writer on wines, published statistics of "Port Wine Shipped from Oporto, from 1792 to 1863" by 23 of the leading English firms which show that Great Britain received 560,267 pipes (1 pipe=nearly 105 gals. U. S. A.), while all the other countries of the world received 182,077 pipes only. In the course of time the consumption of port in England declined, but as late as 1906 the value of port taken in the United Kingdom exceeded £5,000,000 ($25,000,000). Much port is now being exported to South America.

Famous vintages of port were those of 1847, 1850, 1863, 1870, 1873, 1878, 1881, 1884, and 1887.

There are about 65,000 acres of vines in the Douro Valley, producing an average of 100,000 pipes of wine per annum. The genuine port wine is produced in a well-defined district called "Corgo" by the shippers. The name is, however, little known outside of Oporto.

From the beginning of the present century port has been extensively imitated in Spain and France. By the Anglo-Portuguese Treaty of 1914 the British Government agreed to prohibit the importation into Great Britain of any wine labeled "port" that had not originated in Portugal. Afterward Portugal herself took similar measures.

The author of an article on "Port" in the *New Statesman* (London), Nov. 5, 1927, writes:

> It is a curious thing that, as a case in the courts during the week reminded us, the law of England will allow you to sell almost any concoction you like and call it whisky, brandy, beer or burgundy, but it will not allow you to sell anything but real port as port. Two historic nations, one of them producing port and the other drinking it in large quantities, went so far as to make a treaty on the subject, with the result that thousands of honest tipplers in England are now con-

suming far more alcohol than they would have consumed if the Anglo-Portuguese treaty had not existed. Before the days of the treaty, the port sold in a great many public-houses was such a weak and sugary wishwash that in Scotland and parts of the North of England it was commonly regarded as a teetotal drink. And it actually was a teetotal drink; at least it would have probably made a man ill long before it made him drunk. It had most of the qualities desirable in a teetotal drink. . .

Never certainly was there a more symbolic drink than the old imitation port wine. Yet scarcely had it become popular when the Government issued an edict that thenceforth anyone drinking port must, instead of drinking symbols, drink the potent wine imported from Portugal.

The same writer says that

though port has not regained (and is never likely to regain) its eighteenth-century pre-eminence, it is being drunk in increasingly large quantities. The consumption of port has risen from 3,000,000 gallons to 6,500,000 gallons in the same period in which the consumption of whisky has fallen from 25,000,000 gallons to 12,000,000 gallons. This, like the original popularity of port, is possibly due to economic causes. Many men think twice before drinking whisky while it costs twelve shillings and sixpence a bottle, and, when a man thinks twice before drinking, it is an even chance that he will not drink.

He adds:

I know of no excuse for drinking port except as a medicine or because there is nothing else on the table. I trust that I shall not offend the all but religious susceptibilities of lovers of port by speaking of port as a medicine rather than as a wine. But I myself will never make a habit of drinking it except at the stern command of a doctor.

See, also, ADULTERATION.

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PORT AND STARBOARD. A cordial consisting of curaçao and green mint.

PORTER. A popular English fermented beverage. It is a black, bitter beer, containing 3.9 to 6.1 per cent of alcohol, and brewed from pale malt, with which is mixed a certain amount of roasted malt to impart the dark color and burnt taste. Porter is sometimes colored with burnt sugar. It was first made in 1722 by Harwood, a London brewer, and probably derives its name from its popularity among the porters and laboring classes of the period, though another explanation is its strength. Because of the custom in the eighteenth century of calling for a mixture of beer, ale, and "twopenny," which necessitated the liquor being drawn from three casks for each customer, Harwood conceived the idea of inventing a beverage which should combine the flavors of these three brands. Porter was first retailed at "The Blue Last," Curtain Road, Leigh, and was known as "entire," or "entire butt beer," being drawn entirely from one cask, or butt.

John Tuck, in "The Private Brewer's Guide" (1822), says that beans may be used sparingly as a substitute for malt in brewing porter. He also alludes to "patent malt," which was malt dried in a circular iron tube and roasted until it became brown, like coffee. "It is intended," writes Tuck, "to give colour to porter, but it frequently produces a fiery unpleasant flavour." He continues:

This malt has but latterly come into use, since the act of parliament passed for prohibiting the use of colour made from sugar. I cannot consider this malt a good substitute, as it is mere colour, without any of the saccharine substance remaining. It is, however, now generally used by the London Porter houses. . .

Tuck writes further (p. 124):

It has been well remarked, that out of the innumerable tribe of *home brewers*, there is not one that knows any thing of brewing porter, and hence they conclude there is some impenetrable secret. . . The real flavour of porter, as originally drank, is completely lost; and this by pale malts being introduced. . . Our ancestors brewed porter entirely with high dried malt.

PORTER, WILLIAM STAYLEY. Canadian merchant, postmaster, and temperance advocate; born at Port Maitland, Yarmouth County, Nova Scotia, Nov. 7, 1842; died there March 7, 1918. As a young man, he established himself in business, and for the remainder of his life conducted a general store. For fourteen years he represented Port Maitland in the Yarmouth County Council, where his extensive knowledge of municipal affairs proved very useful. He served also as a member of the Municipal Poor Board, justice of the peace, a school trustee, and manager of the Maitland Telephone Company. For 30 years he was postmaster of Port Maitland, resigning that office in 1911.

A member of a family devoted to temperance, Porter early became a member of the Beaver River (N. S.) Total Abstinence Society, one of the founders of which was his grandfather. He affiliated in his youth with the Sons of Temperance, and for years was secretary of the Yarmouth County Temperance Council. Porter was one of the first to advocate the organization of Orion Lodge, Independent Order of Good Templars, at Port Maitland, and eventually he became the head of that organization. He adhered to the principles of total abstinence throughout his life.

PORT OF DUBLIN TEMPERANCE SOCIETY. See IRISH ASSOCIATION FOR THE PREVENTION OF INTEMPERANCE.

PORTO RICO. An island dependency of the United States in the West Indies. Its name (Spanish *Puerto Rico*) denotes "Rich Port or Harbor." It is the fourth largest of the Greater Antilles, and is situated about 70 miles east of Haiti. It is bounded on the north by the Atlantic Ocean, and on the south by the Caribbean Sea. It has an area of 3,435 sq. mi., with a population (census of 1922) of 1,346,623. The latter consists of: whites 948,709; blacks 49,246; mulattoes 301,816; all others 38. The capital is San Juan (population 71,443), and the other chief towns are Ponce (41,912) and Mayaguez (19,124).

A large percentage of the population is engaged in agricultural pursuits. The chief products of the island are sugar, tobacco, coffee, fruits, cotton, phosphates, and vegetables. The manufactures include cigars, cigarets, hats, and embroideries, and the chief exports are sugar, cigars and tobacco, coffee, oranges, and pineapples.

Porto Rico was ceded by Spain to the United States in 1898. Its constitution is determined by an Act of Congress, known as the "Jones Act," approved March 2, 1917, which granted American citizenship to the inhabitants and established a government having adequate legislative and executive functions. The executive function is vested in a governor appointed by the President of the United States. The present governor is Mr. Horace M. Towner, of Corning, Iowa, appointed in 1923. In the administration of the island he is aided by the Executive Council, composed of the heads of the Departments of Justice, Finance, Interior, Education, Agriculture and Labor, and Health, whom he appoints. Legislative power is

centered in the Legislature, consisting of two elective houses; a Senate, composed of 19 members, and a House of Representatives, of 39 members. Porto Rico is represented in the Congress of the United States by a Resident Commissioner, elected by the people for a four-year term.

Historical Summary. The island was discovered by Columbus on his second voyage to America, in 1493. He remained several days in its vicinity, and gave it the name of "San Juan Bautista." In 1508 the Spanish governor of Hispaniola (Haiti) permitted Juan Ponce de Leon, a companion of Columbus in 1493, to explore the island (called "Borinquen" by the natives) as a reward for military services: it was supposed to possess gold deposits. Two years later, with permission from King Ferdinand to conquer and govern the new territory, he returned with a military force, and in 1510 founded the city of San Juan Bautista de Puerto Rico, from which comes the modern name of the island. During the three ensuing years Ponce devoted himself to the pacification of his domain and the extermination of hostile Caribs, who invaded it from the south; but in 1513 he was displaced by a new governor, appointed by Diego Columbus, son of the explorer, upon whom the Spanish king had bestowed authority over the islands of Hispaniola and Porto Rico.

Ponce de Leon departed to explore Florida, and the harsh rule of succeeding governors cost Spain the original good-will of the natives, who rebelled frequently but ineffectually. The island was also reinvaded by the Caribs, and throughout the sixteenth century its coast-line was frequently used as headquarters by West-Indian pirates. At one time the conquerors were confined to the northern districts and were in danger of extermination. The system of forced labor, however, introduced by the Spanish governors, soon wore down the resistance of the Borinqueños and other tribes and depleted their numbers. To replace them on the plantations, slaves were introduced, and by 1530 there were 1,500 negroes on the island.

Slaves Introduced

Despite frequent attacks during the seventeenth and eighteenth centuries from the English, the Dutch, and buccaneers of the Spanish Main, Porto Rico remained in the possession of Spain. It became a haven for large numbers of refugees from the fury of revolutionary movements prevalent in South America, and by the end of the eighteenth century its population numbered nearly 100,000.

After the suppression of the revolt of 1820 Porto Rico entered upon a relatively peaceful and prosperous period under the governorship of Miguel de la Torre. In 1869 the island was made a province of Spain, with representation in the Spanish Cortes. Slavery was abolished in 1873.

During the Spanish-American War (1898) the fortifications of San Juan were bombarded by an American fleet under Admiral Sampson; and in July, 1898, American forces under Gen. Nelson A. Miles effected a landing and were received with but slight opposition. By the Treaty of Paris (Dec. 10, 1898), Porto Rico was ceded to the United States. After a brief period of military control, a civil government, modeled upon American lines, was established and has since remained in power. American influence has greatly improved conditions on the island, particularly as regards education, although in 1920 the percentage of illiteracy was still 55. Owing to the density of the population (378.4 per sq. mi.), the health problem is a serious one. About 90 per cent of the inhabitants suffer from uncinariasis (hookworm).

Before the Spanish-American War the natives of Porto Rico drank little save light wines, and although these were in general use they were indulged in but sparingly. Regardless of whatever other bad habits they might have had, "beastly intoxication could not be attributed to them," according to one writer. Rum, from sugar-cane molasses, was the only drink manufactured by natives.

Drinking Habits

With the American occupation there came a decided change in the native attitude toward drinking, as drinking to excess was so common among the Americans on the island that the Porto Ricans must have come to the conclusion that the United States was a totally drunken nation. And soon "American beer" became the cup offered upon every occasion by rich and poor alike.

The importation of malt liquors, which in value amounted to but $2,354 in 1897, rose in 1899 to $924,656; while distilled liquors, of which barely $15 worth was imported in 1897, rose two years later to $19,213. The larger part of this liquor was for the use of the American army, but the natives, as in other colonies under Anglo-Saxon rule, soon were drawn into the bad habits of the dominant race.

Temperance Movement. It was not until 1900 that any effort was made to introduce the temperance movement into the island. In that year the Woman's Christian Temperance Union was introduced into Ponce by a representative of the National W. C. T. U. During the two years which had passed since the occupation of the island by the Americans, conditions had arisen which demanded the intervention of some sort of temperance agent. In describing conditions in Porto Rico in "Intoxicants and Opium in All Lands and Times," the Rev. A. F. Beard, D.D., corresponding secretary of the American Mission Association, wrote as follows (1900):

> In two visits to Porto Rico I have been shamed by the fact that drunkenness in that island has been almost entirely introduced by people from the United States since Porto Rico became a member of our national family. So far as I observed in Ponce, all saloons which dispensed distilled liquors were carried on by people from the United States. The example of those whom the natives called "Americans" was such as to bring grief to those who wished well for Porto Rico. In San Juan the first great sign that met the eye of all passengers landing from the wharf was "American Bar." "American" saloons were very common. At the times of my visits about all of the drunkenness and rioting manifest in San Juan came through the saloons and over the bars of those who were from the States. In twice traveling through the island, from one end to the other, I saw no drunkenness except where the conditions for it had been introduced by my own countrymen. I earnestly hope that influence can be brought to bear to prevent the increase of demoralization among the people of our new possessions. The great majority of the inhabitants of Porto Rico need help upward and not downward.

When the dry movement began to sweep the United States in 1916, Porto Rico could not but feel its influence. In a short time the spread of temperance propaganda commenced to affect conditions in the island; and Prohibition was made an issue in the elections of 1916, with the result that it was carried by a large majority. This vote

had a reaction in the United States Congress in the adoption of the Porto Rican Citizenship and Civil Government Bill (known as the "Jones Act"), on March 2, 1917. This bill contained a clause making Prohibition enforceable one year after approval of the Act, subject to a referendum, and with the proviso that at any general election held in Porto Rico within five years after the approval of the Act the said clause might be submitted to a second vote, upon petition of not less than 10 per cent of the qualified electors of the island, and might be made void by a majority vote of said electors.

The Jones Act

The liquor question being made a moral issue by the Prohibitionists, the liquor interests and their supporters were placed in the position of defending immorality. The strongest support of the temperance forces came from the Protestant clergy, aided by a few social workers who had acquired their Prohibition ideas in the United States. The Catholic clergy remained non-committal, and strictly refrained from either defending or attacking the cause of Prohibition.

A special election was held in the island in July, 1917, at which the Porto Ricans, under the referendum submitted by the Congress of the United States, approved the Prohibition measure by the overwhelming vote of 99,775 to 61,295. Fifty-one municipalities voted in favor of the law as against 21 opposed to it. The vote of San Juan was 17,115 in favor of the law and 2,155 against it. The Prohibitionists adopted as their emblem the coconut; the liquor interests chose a black bottle. The statute went into effect on March 2, 1918.

Prohibition Approved by Porto Ricans

One month after the Jones Act went into effect, the United States entered the World War, and Prohibition was additionally enforced as a war-time measure. There was no doubt as to the beneficial results of this Act, as there were more than 15,000 young Porto Ricans in various U. S. Army camps during the period of the War. When the Eighteenth Amendment was passed by Congress, Porto Rico, unlike the Philippines, was not among those possessions of the United States which were excluded from its provisions. The liquor interests were so demoralized by the vote of the Porto Ricans on the Prohibition question that they did not demand that the dry clause be voted upon a second time, and resigned themselves to the will of the majority as expressed at the polls.

It seems, however, that there was more opposition to the Prohibition law later, when the wet interests had recovered from their defeat. According to J. E. Cuesta, formerly in the United States Customs Service ("Prohibition in Porto Rico," in *Current History*, May, 1927), the demand for liquor remained, and bootleggers and moonshiners began to organize for the purpose of defeating the law. They were especially aided by the fact that the island produced sugar-cane, thereby causing an abundance of low-priced molasses from which cheap-grade rum could be manufactured at little expense. Moreover Porto Rico has many fine isolated harbors and is but a short distance from other foreign-owned islands, where liquor can be purchased cheaply and in almost any quantity desired. These conditions favored the bootleggers, and rendered efficient enforcement of the law extremely difficult.

Post-war Conditions

Cuesta claims, in his article, that before Prohibition liquor consumption was not a major evil in the island. In this view he is diametrically opposed to missionaries and social service workers who have visited Porto Rico both before and after the adoption of the insular Prohibition law. Cuesta goes on to say that as the population was largely of Spanish origin, table wine was widely used, but the employment of stronger liquors was condemned by the majority of the inhabitants. While the cheap rum of native manufacture was sold in public drinking-places, its use was restricted to a small proportion of the population, and cases of public drunkenness were the exception rather than the rule.

Cuesta states that conditions have changed with the adoption of Prohibition. Drinking, which formerly was shunned and limited in the best society, is now freely indulged in by persons of both sexes; and cheap rum is manufactured in large quantities, to supply the poorer classes who can not afford high-priced foreign liquor.

According to Cuesta, prior to the adoption of the Eighteenth Amendment, enforcement was entirely in the hands of the local police, the dry law being then a Territorial one. Since its adoption a Prohibition force has been created and maintained by the Federal Government; but the law for the most part has been enforced chiefly by the local police, despite the fact that their number was not increased for the purpose. The United States Customs Service has recently assisted in the enforcement of the Federal Prohibition law; but it is inadequately equipped and sorely handicapped by lack of personnel, due to the fact that until recently it was only responsible for the detection of smuggling operations.

Enforcement Staff Inadequate

With the consolidation of the Customs, Internal Revenue, and Prohibition Divisions under one head in Washington, D. C., the enforcement of the Eighteenth Amendment has been placed entirely under the direction of the Collector-general of Customs in Porto Rico. The insular police force is supposed to cooperate with the Collector-general.

Cuesta claims that popular sentiment is largely against the law, causing it to be extremely difficult to secure convictions in the Federal courts, despite the overwhelming proof usually furnished by the prosecution.

The island is said to have suffered financially from enforcement of the dry law. Revenue paid into the United States Treasury by the liquor traffic in Porto Rico averaged $1,000,000 annually. The cost of prosecuting law violators is large, while the fines imposed are small, owing to the fact that the offenders are usually people of small means. When convicted, they must go to jail and thus become supported by the Government. Formerly the liquor seized by the enforcement agents was resold by the Customs Service to pharmacists and others entitled to buy it, but, under a recent Government ruling, this liquor must now be destroyed, so that the Treasury ceases to receive any income from that source.

It is also claimed that the Volstead Act has

seriously impaired the foreign trade of Porto Rico, since foreign vessels, which formerly came to the island to trade, no longer do so, on account of the provision in the Volstead Law which prohibits any vessel from entering American waters with alcoholic beverages on board. Exportation has thus been made increasingly difficult. While most of the foreign countries have signed the "Twelve-mile Treaty" with the United States, foreign steamship lines have now new schedules adjusted to the new conditions, and in most cases they are unwilling to change them unless large inducements are offered. Porto Rico is unable to offer these inducements.

The first branch of the Woman's Christian Temperance Union was formed in Porto Rico at Ponce, the second largest city in the island, in 1900. At the end of the first year the Ponce Union had 100 members, and the San Juan Union more than 200, according to a report made by Mrs. Ruth Shaffner Etnier at the World's W. C. T. U. Convention held at Edinburgh, Scotland, in 1900.

The real work of organizing Porto Rico by the Union was started in 1915, when the National W. C. T. U. (of the United States) sent Miss Annie Robbins to Porto Rico. She was there six months, during which period she organized fifteen local Unions. In 1917 Mrs. Edith Hildreth was appointed to represent the National W. C. T. U. in Porto Rico, and was made insular president. She immediately launched a campaign for Prohibition. Mr. Paul Barnhart was employed as director of the campaign, and he and Mrs Hildreth worked untiringly until the island went dry in 1917 by an overwhelming majority of 37,000 votes.

W. C. T. U.

In 1918 Mrs. Emma H. Howland went to Porto Rico to assist Mrs. Hildreth in a new organizing campaign, which gave added impetus to the work of the W. C. T. U. and brought about more interest in the effort for law enforcement. Mrs. Hildreth served as president of the insular W. C. T. U. until 1921, when Mrs. Edith Irvine Rivera was appointed her successor and national representative.

In May, 1925, there were ten local Unions in the island, the San Juan Union, composed of both Americans and Porto Ricans, taking the lead. At the present time the insular Union has a board of directors, consisting of about 25 Porto Rican and American women, 4 organized departments, and 20 affiliated Unions all of which are active and progressive. Headquarters of the insular W. C. T. U. are located at San Juan (Box 505). There are approximately 2,500 members. Mrs. Mercedes D. de Ruiz, of Rio Piedras, is the secretary.

The insular W. C. T. U., which is known to Porto Ricans as the *Liga de Temperancia de Puerto Rico*, is the only temperance organization operating in the island. Its work was seriously hindered by the cyclone which swept the island in the autumn of 1928.

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PORTUGAL. A country of southwestern Europe, situated between Spain and the Atlantic Ocean. Its greatest length, north to south, is 360 miles, and its greatest breadth is 138 miles. It has a total area of 34,254 sq. mi., and its population at the census of 1920 was 5,621,977. The capital is Lisbon (pop. 486,372), and the next largest town is Oporto (pop. 203,091). Its territory is divided into the provinces of Entre-Minho-e-Douro, Traz-os-Montes, Beira, Estremadura, Alemtejo, and Algarve. The Azores (area, 922 sq. mi.; pop. 242,613) and Madeira (area 314 sq. mi.; pop. 169,777) are considered to be an integral part of the Republic. Its colonies include Portuguese India; Macao, in China; part of Timor (Malay Archipelago); Cape Verde Islands; Portuguese Guinea; the islands of São Thomé and Principe (West Africa); Portuguese West Africa (Angola); and Portuguese East Africa (Mozambique).

Wine-making is the principal industry of Portugal, and the exports of sardines are considerable.

Portugal has been an independent State since the twelfth century; and up to October, 1910, the government was a hereditary and constitutional monarchy. On Oct. 5, 1910, the Republic *(Republica Portuguesa)* was proclaimed after a short revolution. The first President was Dr. Manoel de Arriaga (1911-15). The present (acting) President is Gen. Antonio Oscar de Fragosa Carmona (appointed December, 1926, after more than one bloodless revolution). The President is elected for four years and he can not be reelected. He is not allowed to be present in the Chambers at debates. There are two chambers, in the first of which, the National Council, the members are elected for three years by direct suffrage. The second, or Upper Chamber, consisting of 71 members, is elected by all of the municipal councils and is renewed one half at a time every three years.

In 1143 Portugal was made an independent kingdom under the House of Burgundy, which gave to the country some of its best kings. Under Don John, who ascended the throne in 1385, the Portuguese first directed their attention to those maritime adventures which subsequently placed the country at the head of all European nations. Under John I discoveries on the African coast were made; during the reign of John II and Emmanuel (1481-1521) Vasco da Gama explored the Indian Ocean, and the wealth of the Levant found its way into Europe. Later Spain claimed the vacant throne, and Portugal became a vassal of the Spanish crown, suffering gross injustice and tyranny. After sixty years of terrorism a Portuguese nobleman, John, Duke of Braganza, started a revolution and broke the Spanish yoke, the people hailing him as their king. Under the title of "John IV." he founded the dynasty of the House of Braganza, whose members directed the destinies of the country until 1910. The last king was Manoel II of Braganza-Coburg (b. Nov. 15, 1889). He was the younger son of King Carlos I. Manoel ascended the throne after the assassination of his father and elder brother, Luis Philip, Feb. 1, 1908. On Oct. 5, 1910, as stated above, the Republic was proclaimed.

Vineyards are found in every district of Portugal, the finest being in the Paiz do Vinho. Oporto obtained fame for exports of the wine bearing its name. The wine known as "port"—the name was defined by an act of Jan. 29, 1906—is obtained

from grapes grown in the Douro District. The vineyards of Paiz do Vinho are situated in a hilly territory, about sixty miles up the River Tagus, and they comprise an area of 27 miles by 5 to 6 miles, separated from the sea and enclosed from the northeast by mountains. The wine-trade was established in 1678, but the shipments during the early years did not exceed 600 pipes (115 gallons each) annually. They increased, however, rapidly, when, in 1703, the British Government concluded a treaty under which Portuguese wines were admitted into England on more favorable terms than French and German wines.

Portugal takes fourth place among the wine-producing countries of Europe, but the output of wine varies considerably. According to the "Statesman's Year-book" for 1927, the wine produced in 1925 amounted to 12,157,325 gallons (in 1917 it had been 109,808,265 gals.), and the exports of wines to the United Kingdom alone totaled 8,500,811 gals., valued at £2,691,706 ($13,458,530).

See, also, WINE.

The main work in the cause of temperance is carried on by the Portuguese Antialcoholic League *(Liga Anti-alcoolica Portugueza)*, the secretary of which is Mr. Luciano Silva, with headquarters at 143 Rua Antonio Pedro, Lisbon. The League issues a monthly paper, *O Abstinente* ("Abstinence").

According to a dispatch to the *New York Times*, dated Lisbon, Jan. 24, 1929,

> The Portuguese Government has closed all shops selling wine or alcoholic beverages within a certain distance of government buildings. It is now compulsory also for charcoal vendors selling wine, to install tables and chairs and separate their places of business with a proper partition. For centuries the shops of charcoal vendors or "carvoarias," have been favorite places for the lower classes to congregate and drink their wine direct from the barrel...Proper lighting in these shops is now required by the new decree, and boys under 15 years of age are forbidden to enter the part designated for the sale of wine or liquor.

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PORTUGUESE EAST AFRICA. See MOZAMBIQUE.

PORTUGUESE WEST AFRICA. See ANGOLA.

POSSET. A drink composed of hot milk curdled with liquor, sweetened and spiced. At times, small pieces of bread or oaten cake were added. It was popular in England before the introduction of tea and coffee, and was often used as a medicine, on account of its supposedly nourishing qualities. It was also commonly used as a "nightcap" just before bedtime. Jewitt ("Ceramic Art of Great Britain." 1st ed., i. 108) says:

> Posset is an excellent mixture of hot ale, milk, sugar, spices and sippets or dice of bread or oat cake, almost if not quite universal for supper or Christmas eve.

In "Hamlet" (Act I, sc. v) Shakespeare uses the term "posset" as a verb:

> And with a sudden vigour it doth posset
> And curd, like eager droppings into milk,
> The thin and wholesome blood. . .

POST-EXCHANGE. See ARMY CANTEEN (2).

POST OFFICE TOTAL ABSTINENCE SOCIETY. An English association, founded in London in 1877 to promote temperance by the organization of branches throughout the Post Office service of the country. The founder and first president of the Society was Sir Arthur Blackwood, at that time secretary to the Post Office. A conference and annual meeting are held in the spring of each year, to which each branch is permitted to send one delegate for every 50 members enrolled. A council, meeting four times a year, encourages the formation of new branches, distributes total-abstinence literature, and circulates the official organ of the Society, the *Post Office Temperance Pioneer*.

The Rt. Hon. Sir William Joynson-Hicks, Bart., M.P., when he was postmaster-general, also held the presidency of the Society. The headquarters of the Society are maintained at the General Post Office, London. The present president is Miss M. L. C. Madgshon, M.D. (London), Principal Woman Medical Officer of the Post Office; and Mr. H. B. Winder, of the Central Telegraph Office, London, is honorary secretary and editor of the *Post Office Temperance Pioneer*.

During his term as president of the Society, Sir Arthur Blackwood contributed to the *Blackfriars Magazine* an article entitled "For the Good of the Service," which was a stirring appeal to all earnest-minded men in the postal service to abstain from the use of alcoholic liquors. The title of this article was later adopted as the watchword of the Society. One thousand copies of the article were printed and sent by the Society to a large number of London and provincial post-offices, accompanied by a special letter signed by President Blackwood, urging the formation at each office of a branch of the Society. The result was the establishment of a number of new branches.

The present aggregate number of members is not known, but at one time the enrolment reached 5,000.

POT. (1) A drinking-cup, usually of metal; a mug.

John Stow, in his "Survey of London" (1598) suggests that Mountgodard Street, in the metropolis, probably owed its name to a pot known as a "godard" or "goddard." He says:

> This is called Mountgodard streete, by all likelihood of the tippling houses there, and the Goddards, or pots, mounting from the tap to the table, from the table to the mouth, and sometimes over the head.

(2) The contents of a pot (compare ALE-POT),

POTBOY. In an English public house, a boy or young man who cleans the pots, assists the barmaid in serving malt liquor, carries liquor from the bar to the customers, and does miscellaneous jobs.

POTEEN, POTHEEN, or **POTTEEN.** Irish term for whisky, especially illicitly made whisky.

POT-HOUSE. An ale-house, or tippling-house. The term is often used disparagingly, as, for example, in the phrase "a pot-house politician."

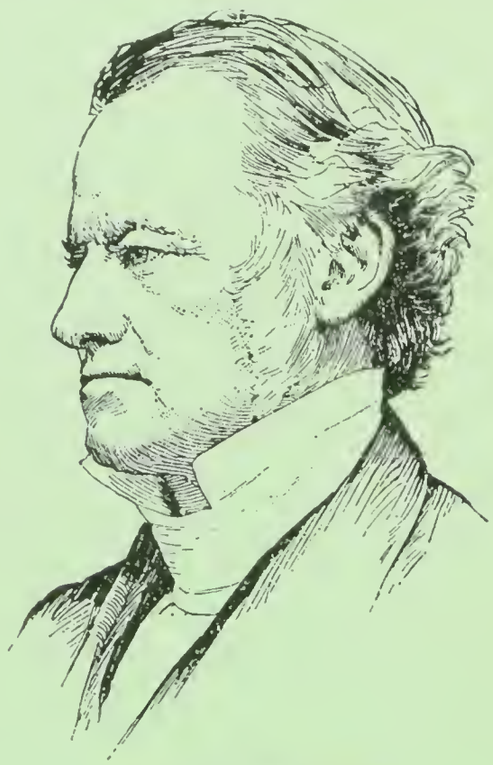
POTMAN. Same as POTBOY.

POTTEEN. See POTEEN.

POTTER, ALONZO. American Protestant Episcopal prelate; born at Beekman (now La Grange), Dutchess County, N. Y., July 6, 1800; died at San Francisco, Calif., July 4, 1865. He was educated at a local district school, at Riverview Academy, Poughkeepsie, N. Y., and at Union College, Schenectady, N. Y. He received the following honorary degrees: D.D. from Kenyon College, Gambier,

O., 1834; D.D. from Harvard in 1846; and LL.D. from Union in 1846. For five years (1821-26) he was professor of mathematics and natural philosophy at Union College, during which period he was studying theology. He was ordered deacon in 1822 and ordained a priest in the Protestant Episcopal Church in 1824. He was twice married: (1) to Sarah Maria Nott (d. 1839), only daughter of President Eliphalet Nott, of Union College, in 1824; and (2) to a cousin of his former wife in 1841.

From 1826 to 1831 he was rector of St. Paul's Church, Boston, and the following year he returned to Union College as professor of philoso-



BISHOP ALONZO POTTER

phy. In 1838 he was appointed vice-president of the College, and for the ensuing seven years he took a leading part in the administration of its affairs.

In 1845, Potter was chosen to succeed Bishop Onderdonk as bishop of Pennsylvania. His career as a prelate demonstrated his great administrative ability. Some of his projects were the building of the Episcopal Hospital, Philadelphia, the foundation and endowment of an Episcopal academy, the establishment of the Philadelphia Divinity School, and the erection of 35 new churches in Philadelphia. He won, also, a great reputation as lecturer. He was an opponent of slavery, and published a reply to the pro-slavery arguments of Bishop John Henry Hopkins, of Vermont. He was the author of a number of scientific works and text-books.

His strenuous labors proved too exacting, and, to recuperate, in April, 1864, he undertook a sea voyage from New York to California, but died on board ship in San Francisco harbor on the third day after his arrival there.

Bishop Potter was a strong advocate of temperance reform and frequently delivered lectures on the subject. One of these, "The Drinking Usages of Society," was published in booklet form (Boston, 1854). The following passages are taken therefrom:

> It will be admitted, I presume, by all who hear me, that if there were no temperate drinking, there would be none that is intemperate. Men do not begin by what is usually called immoderate indulgence, but by that which they regard as moderate. Gradually and insensibly their draughts are increased, until the functions of life are permanently disturbed, the system becomes inflamed, and there is that morbid appetite which will hardly brook restraint, and the indulgence of which is sottish intemperance. Let it be remembered, then, that what is usually styled *temperate* drinking stands as the condition precedent of that which is *intemperate*. Discontinue one, and the other becomes impossible. . .
>
> Drinking usages are the chief cause of intemperance; and these usages derive their force and authority, in the first instance, wholly from those who give law to fashion. . .
>
> But, waiving the *absurdity* and *costliness* of these usages, let me ask if they are *safe*. No one who drinks can be perfectly certain that he may not die a drunkard. Numbers which defy all computation have gone this road, who were once as self-confident as any of us can be. No one, again, who drinks, can be certain that he may not, in some unguarded hour, fall into a debauch, in which he shall commit some error, or perpetrate some crime, that will follow him, with shame and sorrow, all his days. How many a young man, by one such indiscretion, has cast a cloud over all his prospects for life!

The Bishop was the father of Bishop HENRY CODMAN POTTER.

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POTTER, EDWARD WRIGHT. An American clergyman and temperance worker; born at East Hartford, Conn., Sept. 17, 1858; educated in the district school of Essex, Conn., in Wells Academy, the Connecticut Literary Institution, Suffield, Conn., Yale University (B.A. 1884), and the Theological Seminary, Rochester, N. Y. He married Clara M. Fuller, of Suffield, Conn., Oct. 20, 1887. The same year he was ordained to the ministry of the Baptist denomination, and entered upon his first charge at Rockville, Conn. where he remained until 1894. Subsequent pastorates were: Windsor, Vt., 1895-97; Bradford, N. H., 1897-1905; and Jewett City, Conn., 1905-13.

Potter has been a strong advocate of temperance and active, in all places where he was pastor, in efforts to close up the saloons and enforce the law. While at Rockville he assisted in the work of the Connecticut Temperance Union, and nineteen years later (1913) he became one of its field speakers. From 1914-17 he was assistant secretary, and field secretary from 1918 to 1922. In 1922 he retired from active secretarial work, but continued to serve as a special speaker for the temperance cause.

POTTER, HENRY CODMAN. American Protestant Episcopal bishop and social reformer; born at Schenectady, N. Y., May 25, 1835; died at Cooperstown, N. Y., July 21, 1908. He was educated at the Philadelphia Academy of the Protestant Episcopal Church and at the Theological Seminary of Virginia (M.A. 1863). He held honorary degrees from Union Theological Seminary, Yale, Harvard, Trinity, Oxford, and Cambridge. In 1857 he was ordered deacon, and in the following year was ordained priest. He was appointed rector of Christ Church, Greensburg, Pa. (1857-58), and subsequently held charges at St. John's Church, Troy, N. Y. (1859-66); Trinity Church, Boston, Mass. (1867); and Grace Church, New York city (1868-82). In 1883 he was consecrated

assistant bishop of New York, and upon the death of his uncle, Horatio Potter, in 1887, was made bishop.

Bishop Potter took a deep interest in the political, social, economic, and educational life of New York and of the United States. He wrote and spoke freely on a variety of subjects and published a number of books during the latter part of his life. One of his works, "The Drink Problem" (1905), proved of great value to the temperance movement in America. In the opening years of the twentieth century he participated in the social-reform movement in New York city, and tried to improve the saloon, which he called the "poor man's club." In August, 1904, he took part in the opening of the "Subway Tavern," sometimes jocularly termed "the Bishop's Saloon." The project proved unsuccessful.

He was a son of Bishop ALONZO POTTER.

POTTLE. A liquid measure of four pints; a pot or tankard. The term is used frequently in the drinking-scenes of Shakespeare's "Henry IV."

POTTS, JOHN. Canadian Methodist clergyman and Prohibition leader; born at Maguiresbridge, County Fermanagh, Ireland, May 3, 1838; died in Canada Oct. 16, 1907. While still a youth he emigrated to America, spending some years in Richmond, Virginia, and then removing to Ontario, Canada, where he engaged in business. Coming under the influence of the eminent Dr. Douglas, he decided to study for the Methodist ministry. After taking a course at Victoria University, Cobourg, he was licensed to preach, and in 1861 he was ordained. Early in his pulpit career he developed the qualities of a popular and powerful preacher, and filled leading pulpits in Hamilton, Toronto, and Montreal. He was much in demand on the platform, also, and frequently addressed great church gatherings in different sections of the United States.

Potts' activity in the temperance cause began in Ireland, where as a boy of fifteen he addressed local gatherings on total abstinence. In Toronto and other Canadian cities he was a tower of strength to the cause, taking a champion's part in the fierce local contests and filling campaign assignments in various centers throughout the Dominion.

Potts received the degree of LL. D. from the University of Toronto in 1907, having previously received that of D.D. from Wesleyan Theological College, Montreal. For many years he served as secretary of the Board of Education of the Methodist Church of Canada.

POULSON, MARNA SIMMONS. American Congregational clergyman and temperance worker; born at Northeast, Maryland, Sept. 7, 1869; educated in the public schools of Maryland and New York, at Centenary Institute, Adelphi College, and Lincoln-Jefferson University (LL.B.). He has been thrice married: (1) to Jennie Walley, of Jamaica, N. Y., in 1892 (d. 1901); (2) to Mary Logan, of Wilmington, Del., in 1904 (d. 1908); and (3) to Nellie Atkinson, of Glyndon, Md., in 1910. In 1895 Poulson was licensed to preach by the Methodist Episcopal Church, and in 1918 he was ordained to the ministry of the Congregational denomination.

Poulson has been actively engaged in the temperance movement in the United States for many years. In 1906 he became field secretary of the National Temperance Society. Two years later he was appointed assistant superintendent of the Anti-Saloon League of Maryland. He served as temporary superintendent of the Anti-Saloon League of the District of Columbia in 1909, and later in that year became State superintendent of the Nebraska League. In 1914 he was temporary field secretary of the New Jersey League. He also served in that same year as associate superintendent of the Metropolitan District of the Anti-Saloon League of New York. In 1915 he headed the Rochester District of the New York League; and then he became financial secretary of the organization in New Jersey. He took the wet side in the famous Carlisle-Pierpont dialogue-debate "Wet vs. Dry," that broke the back of the political machine in Essex County, New Jersey.

Poulson was pastor (1918-1921) of the First Congregational Church at Portsmouth, Va., where he became chairman of the Citizens' Committee that brought to trial and conviction ten notorious bootleggers. In 1921 he became pastor of the Community Church at Atlantic City, New Jersey. He was soon made chairman of the Civic Affairs Committee of the Ministerial Union of that city, and was elected president of the Atlantic County Clean Government League that conducted, in 1924, the most spectacular clean-government campaign ever waged in that place. That year nearly 30,000 votes were cast: not more than 12,000 had ever been cast previously.

Since 1924 Poulson has been superintendent of the Anti-Saloon League of New Jersey. In November, 1927, he was indicted for transmitting allegedly libelous statements to newspapers concerning three judges of Essex County. His trial took place in February, 1928. He was not allowed to offer testimony regarding his statement, the court insisting the "legal innuendos" must be proved. He was adjudged guilty of libel and fined $500. The people of the State paid over $12,000 toward his defense fund. His trial made him exceedingly well and favorably known among a still wider circle, and added materially to his effectiveness. Plans for appealing the case were dropped because it was felt the matter would only be sent back to the same court for retrial, and at an additional expenditure of money that could be used to better advantage for other purposes. In addition, it was felt that it would be far better for the superintendent to devote his entire time to the strenuous campaign then being waged in the State against the Presidential candidacy of Governor Alfred E. Smith of New York.

POURBOIRE. The French term for a gratuity or tip. Its literal meaning is "for drinking."

POUSA. See PUSA.

POUSSE CAFÉ. A beverage composed of equal quantities of raspberry sirup, maraschino, curaçao, yellow and green Chartreuse, and brandy.

POUSSE L'AMOUR. A mixture of maraschino, yolk of egg, vanilla, and cognac.

POUZA. See PUSA.

POWDERLY, TERENCE VINCENT. American lawyer and labor leader; born at Carbondale, Pa., Jan. 22, 1849; died June 24, 1924. He attended the public schools until he was thirteen years old, when he went to work as a switch-tender, later

becoming a car-repairer and machinist. He became prominent in Labor Union circles, and in 1878 was elected mayor of Scranton, Pa., on a Labor ticket, being reelected in 1880 and 1882.

He was associated for several years with the Knights of Labor, an influential labor union, and from 1879 to 1893 he served as chief officer of that organization. He resigned in 1893 and studied law, being admitted to the bar in Lackawanna County, Pa., Sept. 24, 1894. He took an active part in the Presidential campaigns of 1896 and 1900, speaking for McKinley in the middle-western States. In 1901 he was admitted to the bar of the Supreme Court of the United States. He was appointed by President McKinley special representative of the Department of Commerce and Labor, to study the causes of emigration from Europe (1906), and chief of the Division of Information in the Bureau of Immigration, to distribute immigrants throughout the United States (1907). He served in the latter position for about ten years. He was the author of a number of books and articles on economics and labor.

Powderly was a strong temperance advocate for many years, and while chief of the Knights of Labor he, together with the other officials of the organization, took a public pledge to abstain from intoxicants during their terms of office. He strongly approved the attitude of the Knights, whose Constitution forbade the admission to membership of saloon-keepers, bartenders, and persons connected in any other way with the liquor business. In 1887, in answer to a friend who had remonstrated with him because of his opposition to drinking customs, he wrote as follows:

> My friend makes the candid admission, in starting out, that in the main I am right, that even the rum-seller will not deny the justice of my position. Having said as much he should have stopped—even then he told me nothing new. I know that I am right; I know that in refusing to even touch a drop of strong drink I was, and am, right. In refusing to treat another to that which I do not believe to be good for myself to drink, I know I am right. In refusing to associate with men who get drunk, I know I am right. In not allowing a rum-seller to gain admittance into the Order of the Knights of Labor, I know that I am right. In advising our Assemblies not to rent halls or meeting-rooms over drinking-places, I know that I am right. I have done this from the day my voice was first heard in the council halls of our Order. My position on the question of temperance is right—I am determined to maintain it, and will not alter it one jot or tittle.

After Powderly's resignation (1893) the Order eliminated the restriction on liquor-sellers from its Constitution, and from that time it deteriorated both in numbers and in influence.

POWELL, AARON MACY. American temperance advocate; born at Clinton, N. Y., March 26, 1832; died in Philadelphia, Pa., May 13, 1899. He attended the local public schools, and spent one year in the State Normal School, at Albany, N. Y. At an early age, he became a lecturing agent in the interests of the Antislavery movement then being fostered by William Lloyd Garrison and Wendell Phillips. He continued this work for many years, and became editor of the *National Anti-Slavery Standard*. He advocated, also, the enfranchisement of women.

After the abolition of slavery Powell devoted himself especially to the temperance cause. Starting in December, 1873, he was engaged for 21 years in editorial work upon the *National Temperance Advocate*, and was secretary of the National Temperance Society. He appeared at Washington, D. C., before a Congressional committee of inquiry into the liquor traffic. The last year of his life he was president of the National Purity Alliance.

Powell was of Quaker origin, and died at a meeting of the Society of Friends.

POWELL, GEORGE MAY. American publicist and Prohibition advocate; born at Fowlerville, N. Y., Aug. 16, 1835; died at Newfield, N. J., Nov. 9, 1905. Constitutionally delicate, his early education was hindered by frequent attacks of illness; but by private study and with the assistance of short periods in Kenyon College, Gambier, Ohio, and in the normal department of Beloit College, Wisconsin, he was able to lay solid foundations for a life of extraordinary and varied activity. During 1855-61 he found health in pioneering the upper Mississippi region, opening mail and railway lines and establishing agricultural, religious, and educational interests. He became statistician for the U. S. Treasury Department at Washington during the Civil War. Later he served as secretary of the Y. M. C. A. in that city. He inaugurated the movement for the ownership by such associations of their buildings. In 1868 he founded the Evangelical Press Association. He was the originator of the numbered envelope weekly-payment plan for the support of churches. In 1873 he had charge of the geographical and archeological expedition to Egypt and Syria. For more than 30 years he was in business in New York and Philadelphia as a geographical publisher. He was active in measures for the promotion of peace among nations, and suggested the "Supreme Court Plan," which became the basis of the Permanent International Peace Court adopted at The Hague. His papers in the *Century Magazine*, and at the Social Science Congress at Saratoga, together with his addresses before the Chicago Board of Trade, the Cincinnati Chamber of Commerce, and elsewhere, were recognized as potent in suggesting methods for the relief of friction between labor and capital.

Always opposed to the sale of alcoholic beverages, Powell's great effort for more than half a century was directed largely to the task of buttressing physiological and moral considerations with the incontestable economic argument, and he showed himself an expert, if not a wizard, in marshaling facts and figures on that much-mooted question. He delivered an address before the joint committee of the Senate and House of Representatives at Washington in the closing years of the last century, in which he showed that intoxicating liquors had more to do with bringing about hard times than all other causes combined.

POWER, FREDERICK DUNGLISON. American Disciples of Christ minister and temperance advocate; born at Yorktown, Virginia, Jan. 23, 1851; died in Washington, D. C., in 1911. He was educated at Bethany College, West Virginia (A. B. 1871; A.M. 1874; LL.D. 1890). On March 17, 1874, he married Emily B. Alsop, of Fredericksburg, Va. Ordained to the ministry of the Disciples of Christ, he was pastor to President Garfield, pastor of Garfield Memorial Church after 1875, and chaplain of the 47th Congress (1881-83). He was also president of the General Christian Missionary Society and a trustee of the United States Christian Endeavor. In addition,

he was associate editor of the *Christian Evangelist*, published in St. Louis, Mo. Power was the author of: "Bible Doctrine for Young Disciples" (1899); "Sketches of Our Pioneers" (1898); "Life of W. K. Pendleton, LL. D. (1902).

While discharging the numerous duties of a busy life Power found time to serve the cause of temperance. He was the last secretary of the CONGRESSIONAL TEMPERANCE SOCIETY. His association with the Anti-Saloon League is thus recorded by the *American Issue* (Maryland ed.) of July 8, 1911:

Doctor Power was one of the honored vice-presidents of the Anti-Saloon League of America, having been repeatedly reelected to that position by the national conventions of the League, on account of his long and aggressive activity in behalf of the Anti-Saloon League work in the District of Columbia. . .



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Dr. Power was one of those who signed the call for the first convention of the Anti-Saloon League of America. He was at that time a member of the executive committee of the District of Columbia League, and was chairman of the committee on transportation at the convention when the national organizaion was created. He had been pastor of the Vermont Avenue Christian Church in Washington, D. C., for thirty-six years, during which time he was constantly in the front ranks of those fighting for civic righteousness in the nation's capital.

POWSOWDIE, POWSOWDY, POWSODDY, or POWSODY. A provincial English or Scotch word signifying any mixture of incongruous sorts of food. Among various meanings it signifies a mixture of spiced ale and spirits. It is mentioned by De Quincey in his "Autobiographical Sketches" (ii. 109).

PRAMNIAN WINE. An ancient Greek red wine, supposed to have obtained its name from a hill on the island Icarus. Others describe it as produced at Ephesus, or Lesbos, while still others consider that its name was intended to express its durable quality, or that it denoted a particular grape from which it was made. Henderson ("History of Ancient and Modern Wines," pp. 75-76) says:

Be this as it may, we have sufficient authority for pronouncing it to have been a strong, hard, astringent liquor; and perhaps we shall not err much, if we compare it to our common Port wine. It was neither sweet nor thick, but austere, and remarkably potent and durable.

Aristophanes records

that they [the Athenians] disliked those poets who dealt in the rough and horrible, as much as they abominated the harsh Pramnian wine, which shriveled the features and obstructed the digestive organs.

In Pliny's time Pramnian wine was still a noted growth of the vicinity of Smyrna.

PRAYING BANDS. See WOMAN'S TEMPERANCE CRUSADE.

PRAZÁK, Baron VLADIMIR. Austrian lawyer and temperance leader; born at Brno (Brünn), Bohemia, Aug. 13, 1852; died in Vienna, Austria, April 4, 1927. He was educated in the People's School, Gymnasium of Brünn. Altstädter Gymnasium, and the University of Prague. He married Ida Sehlumberger, of Goldeck, Nov. 21, 1893. He then engaged in the practise of law, serving successively as law assistant in Bozen, associate in the court of justice of Meran and Bruneck, in the Tirol, captain of a district in Landskron, Bohemia, and finally as head clerk of a ministerial department in the Department of Agriculture from 1898 to 1909, when he retired from the service.

Pražák became a total abstainer in early life through the example and teachings of his father, who constantly exhorted him about temperance. He became a member of the Austrian Society against Drunkenness *(Oesterreichischer Vercin gegen Trunksucht)*, serving as vice-president from 1900 to 1919, and a member of the Austrian Catholic League of the Cross against Alcoholism *(Katholisches Kreuzbündnis gegen den Alkoholismus für Oesterreich)*, serving first as vice-president, from 1909 to 1924 as president, and from 1924 till his death as councilor of that organization. His son, who was killed in the World War at the age of 24, was also an abstainer.

The Baron attended the Tenth, Eleventh, Thirteenth, and Fourteenth International Congresses Against Alcoholism, held respectively at Budapest (1905), Stockholm (1907), The Hague (1911), and Milan (1913).

PRENDERGAST, DAVIS McGEE. American attorney and Prohibition advocate; born at Shelbyville, Tennessee, Dec. 26, 1816; died at Mexia, Texas, March 2, 1910. He was educated in various schools in Tennessee and at East Tennessee University. On May 16, 1848, he married Mary Elizabeth Collins, of Wheelock, Texas. Prendergast removed from Tennessee to Texas in 1841. For a time he taught school in Robertson County, following which he studied law and was admitted to the bar at Old Franklin, in that county, in 1845. In the following year he began to practise law at Springfield, Limestone County, and in 1848 was elected chief justice of the County.

Prendergast was active in the Prohibition movement from its inauguration, and was the nominee of the Prohibition party for the governorship of Texas in 1892.

PRESBYTERIAN CHURCH. A Protestant religious denomination tracing its origin to those phases of the Reformation emphasized by Zwingli and Calvin. Its doctrinal and ecclesiastical system first found logical presentation in the Westminster Assembly, London, 1643-49. The term

"Presbyterian" is derived from "presbytery," a subdivision of church authority governing a number of congregations within a limited geographical district.

In 1683, in response to an earnest request from the colony of Maryland, there was sent to America by the Irish presbytery of Laggan the Rev. Francis Makemie, who began the work of uniting the scattered churches among the colonies and became known as the "apostle of American Presbyterianism."

In 1706 the first presbytery was formed at Philadelphia with 7 ministers representing 22 congregations. Ten years later this was transformed into a synod of 4 presbyteries. From this modest beginning Presbyterianism grew until in 1927, it numbered over 15,000 churches and 2,590,000 communicants. These, comprising 9 distinct bodies, were divided, according to the Religious Census compiled by the Rev. H. K. Carroll, LL.D. (1928), as follows:

Presbyterian, U. S. A. (Northern)	1,885,727
Cumberland Presbyterian	56,161
Cumberland Pres. (Colored), U. S. Census 1916	13,077
United Presbyterian	171,678
Presbyterian, U. S. (Southern)	439,621
Associate Presbyterian	350
Associate Pres. Synod (South)	20,379
Reformed Pres. Synod	7,202
Reformed Pres. Gen. Synod	2,941
Total	2,597,136

Despite its rapid expansion, Presbyterianism experienced the inevitable secessions due to sectional differences in church life and conduct. In 1861, over questions incident to slavery, 47 southern presbyteries withdrew from the parent body and formed the General Assembly of the Presbyterian Church in the Confederate States of America, afterward changed to the Presbyterian Church of the United States (South). In 1806, as the result of a disagreement with its synod over the fitness of candidates for ordination, the presbytery of Cumberland, Ky., withdrew from the Church, and four years later established an independent presbytery, later expanding into the Cumberland Presbyterian Church. The Presbyterian Church was also at one time divided into "Old" and "New" schools over matters of doctrine, missions, and union with the Congregationalists.

In doctrine the general standards of the Presbyterian Church are the Westminster Confession of Faith and the Larger and Shorter Catechisms.

In Church government authority is vested not in individuals, but in representative courts: session, presbytery, synod, and General Assembly. The Assembly is the highest judicial power in the Church, and has authority to decide all controversies respecting doctrine and discipline.

With the words of its first minister in America began the stand of the Presbyterian Church against intemperance. As early as 1704 the Rev. Francis Makemie commented on the evil, remarking that if more people would congregate in towns it would help the cause of sobriety. He said:

> The giving away of liquor maketh drunkards, and if there were ordinaries [inns] liquor could only be obtained by purchase,—if there were towns there would be stocks and sots would be placed in them.

Although in the light of the subsequent trend of the liquor traffic this did not prove to be sound advice, it was at the time fearlessly and sincerely given.

Among the earliest Presbyterian temperance champions was Dr. BENJAMIN RUSH, professor of medicine in the University of Pennsylvania and a distinguished Revolutionary surgeon, who is frequently credited with being the father of the modern temperance movement. His inquiry into the "Effects of Ardent Spirits on the Human Body and Mind" was widely distributed as a tract, and had incalculable influence toward the abandonment of liquor. After 25 years of personal effort for the cause, Dr. Rush was in 1811 rewarded by the action of the General Assembly of his church, which appointed a committee to

> devise measures which, when sanctioned by the General Assembly, may have an influence in preventing some of the numerous and threatening mischiefs which are experieneed throughout our country by the excessive and intemperate use of spirituous liquors; and that this committee be authorized to correspond and act in concert with any persons who may be appointed or associated for a similar purpose, and report to the next Assembly.

This action is cited in the Memorial Volume of the Centennial Temperance Conference as probably the "first strictly ecclesiastical movement against the evil to assume national importance and to penetrate the whole country."

As early as 1840 the General Assembly of the New School Presbyterians went on record for "total abstinence from everything that will intoxicate" as "the only true principle of temperance." Presbyterianism was in the van of the movement toward prohibitory legislation which swept the country from 1845 to 1855. In the seventies, both the United and the Cumberland Presbyterians passed resolutions supporting Prohibition, and during the ensuing decade the General Assembly of the Church proclaimed:

> The entire extinction of the manufacture and sale of intoxieating liquors as a beverage is the goal to which the Assembly looks forward. . .

After this unequivocal utterance it is not surprizing that the Church appointed a Permanent Committee on Temperance (1881)—believed to be the first permanent committee of its kind appointed by any eccleciastical body—and maintained an attitude of stanch support until the success of the cause culminated in the passage of the Eighteenth Amendment.

In May, 1927, the Social Service Committee of the United Presbyterian Church reported to the General Assembly that "total abstinence must be taught in the homes, churches, and public schools to make Prohibition a success." The Committee stated further that public attention should be called to the flood of

> unreliable paid propaganda which is being given out to the country through the press to break down Prohibition with the view of counteracting, as far as possible, the effect of this false propaganda in moulding public sentiment against Prohibition.

The deliverances of the General Assembly on temperance and Prohibition from 1812 to 1928, taken from its minutes, are thus set forth by Moderator Hugh Kelso Walker in *Moral Welfare* for October, 1928:

> 1812. Church sessions are enjoined to purge the Church of a sin so enormous and disgraceful as intemperance.
>
> 1827. The Presbyterian Church is pledged to co-operate in one great national effort to accomplish a universal change in the habits and customs of our country relative to the use of intoxicating liquors.
>
> 1828. A day of fasting, humiliation and prayer, with special reference to the sin of intemperance, was appointed for the fourth Thursday of January.
>
> 1840. (N. S.) Asserted that the only true principle

of temperance is total abstinence from everything that will intoxicate.

1848. (O. S.) The Church cannot ally itself with voluntary societies, or require adherence to them on the part of its members.

1855. (N. S.) Prohibitory laws are approved.

1860. (N. S.) The Assembly is willing to assign the cause of temperance a relation to the Church not dissimilar to that which has been given to the benevolent objects with which it has been compared—tract, Bible and missionary causes.

1864. (N. S.) Members are called upon to abstain from cider, beer, ale, and from the manufacture and use of domestic wines as beverages.

1865. (O. S.) The manufacture and sale of intoxicating drinks as a beverage is an offense in the sense of the Book of Discipline, inasmuch as it comes under the definition of an offense, Chap. 1, Sec. 3.

1881. "The entire extinction of the manufacture and sale of intoxicating liquors as a beverage is the goal to which the Assembly looks forward." That ministers declare the whole truth of God on this subject lest the blood of souls be found on their skirts.

1888. The Assembly entered a most solemn protest against the habit of so-called Christian nations furnishing deadly intoxicants to heathen lands.

1892. While it is not the province of the Church to dictate to any man how he shall vote, no political party has the right to expect the support of Christian men so long as the party stands committed to the license policy, or refuses to put itself on record against the saloon."

1895. Legislation is favored which shall forbid the appointment to office of intemperate men. In view of the danger from the use of fermented wine at the communion table, the Assembly declares that the unfermented fruit of the vine fulfills every condition in the celebration of the sacrament.

1902. The use of the temperance pledge is urged by the General Assembly.

1903. The Assembly protests against the issuance of tax receipts by the Federal Government in States and communities where prohibitory legislation has been enacted.

1906. The Assembly declares the license system is wrong in principle, contrary to the Gospel of our Lord Jesus Christ, and has proven futile in practice as a temperance measure. Our members are hereby warned most solemnly against signing or presenting, for signature or in court, license petitions which tolerate the continuance of this unholy traffic, or in any other manner abetting this terrible business. . .

1910. The Presbyterian Church must ever be the open, active and persistent enemy of the liquor traffic in all its forms. We declare any form of license, under any name or guise, as permissive, and not destructive, and, therefore, un-Christian. We solemnly admonish our people to keep them socially, financially and politically "separate and apart" from the liquor traffic, and to "touch not the unclean things," to the end that this traffic may, by organic law, be expelled from our land and our people be saved from its despoiling influence.

1913. This Assembly reaffirms former deliverance forbidding all members in her communion to rent property for the manufacture or sale of alcoholic beverages, to sign petitions, or go on bonds to secure license, to present applications in court which legalize the traffic, to purchase or hold an interest in either a brewery or distillery, or in any way whatsoever to aid or abet the evil of intemperance. This Assembly declares the licensure of the liquor traffic to be unscriptural, unethical, unpatriotic, illogical, immoral, and, therefore, wholly inconsistent with the claims of Christian discipleship. We favor an amendment to the Constitution of the United States prohibiting the manufacture, importation, sale, and transportation of alcoholic beverages.

1914. That any minister or member of the Presbyterian Church U. S. A., who is a member of any club or association licensed to sell and does sell intoxicating liquors to its own members or to others should resign from such club or association in order to be free from the traffic in which the club or association is directly engaged.

1915. Legislation was asked making vendors of alcoholic beverages, their bondsmen and the owners of property rented for such purposes, jointly and severally responsible for damages resulting from the intoxication of those to whom such beverages are sold.

1916. Invitations for the meetings of the General Assembly should be accompanied by a guarantee of sufficient accommodations for the commissioners in temperance hotels.

1917. That the traffic in intoxicating liquors is more than an economic question to be dealt with adversely as a matter of expediency; that it is more emphatically a relentless foe to morality and Christianity, and as such must be relentlessly fought by the Church until righteousness, or economy, hath exalted the nation; that the great Presbyterian Church extends its most hearty greetings to all those organizations and movements which have similar hopes and prayers for the suppression of the liquor traffic.

1918. That this Assembly deplores the growing evil of strong drink in many of our foreign mission fields and approves of the Board of Temperance extending to all such help equal to that given at home.

That this Assembly hereby affirms its historic, open and irrevocable opposition to the beverage liquor traffic in every form and in every place, as unscriptural, unethical, unsocial, uneconomical, unpatriotic and hails with joy and gratitude the prospect of its entire and speedy extermination in our beloved country.—Page 162, Minutes of Assembly.

1919. That we recommend to the Presbyteries and Synods and the membership of the Church the need for having a clear conception of the present status of prohibition movements; that warning be given against prevalent idea that because of the success of prohibition it is no longer necessary to prosecute aggressive work; that emphasis be laid upon the educational feature of the work, and steps taken to carry out rigid enforcement of the prohibition laws everywhere, lest the great advantage already gained be rendered null and void.—Page 173, Minutes of Assembly.

1920. That this Assembly, composed of 900 ministers and elders, in equal numbers, authoritatively representing the Presbyterian Church in the U. S. A., with a membership and a constituency of millions of people solemnly protest against any modification of the Volstead enforcement code of the prohibition amendment to the Federal Constitution which would permit the manufacture or sale of wine and beer or any other change capable of weakening the purpose of effectiveness of said amendment. Assembly Minutes—Page 81.

1921. (A) That this, the highest court of the Presbyterian Church in the U. S. A., hereby affirms its approval of the Volstead Act for the enforcement of the 18th Amendment to the Federal Constitution, and commends the principle involved in the Supplemental Bill to this Act, now before Congress, an Act designed to carry out more effectively the purpose of said Amendment.

(B) That we regret the dismissal at this particular time of such a large number of prohibition agents, since that is likely to encourage law breaking on this subject.

(C) That we ask that only such men as are known to be in sympathy with the law and have other necessary qualifications shall be appointed to enforce prohibition, local, state, or national, and that special care be exercised in the selection of a Federal Prohibition Commissioner if a change is made.

. . . . . .

(D) That we rejoice in the way in which so many of the states in our nation have come to the support of the Federal Government, by the enactment of state laws for the enforcement of prohibition and trust remaining states will do likewise.

(E) That we would continue to urge the teaching of Bible temperance in our Sunday Schools.

1923. 1. That we re-emphasize our opposition to that spirit of lawlessness manifested particularly by a defiance of the Eighteenth Amendment to the Constitution and by a disobedience to Federal and State laws enacted to enforce the Amendment.

. . . . . .

5. That we give our heartiest approval to those national and state organizations which are both increasing public sentiment for and obedience to the law against intoxicating beverages; and also safeguarding and strengthening that law in the legislative, executive and judicial departments of Government.

. . . . . .

8. That it is the sense of this General Assembly that every Presbyterian minister and church official and every president, professor, principal and teacher in Presbyterian schools, colleges, universities, and theological seminaries should abstain from the use of intoxicating liquors as beverages and urge upon these and all church members and students the signing of total abstinence pledges and that we request of all State institutions a like course.

1924. Resolved, That this Assembly renews with emphasis its approval and support of the 18th Amendment to our Federal Constitution as the greatest moral reform of this generation. We pledge our unwavering support to the observance and enforcement of the Volstead Law and declare against any raising of the percentage of alcoholic content, permitted by that act. We appeal

to all political parties to speak so unequivocally in their platforms and by their candidates as to end permanently all thought of any return to the legalized liquor traffic in any form or under any guise or circumstances.

1925. That the General Assembly commend the attitude of President Coolidge on prohibition, the work of the Coast Guard, the fidelity of Commissioner Haynes, and the prosecution of offenders by the Department of Justice. We urge the continued campaign of education in behalf of law observance and law enforcement, and the fixing of a minimum penalty for the violation of the National Prohibition Act which will prevent judges from imposing petty fines as some have done.—Assembly Minutes, page 50.

1926. That the General Assembly of the Presbyterian Church in the U. S. A., reaffirm:

Its belief in National Prohibition as socially wise, economically profitable and Scripturally sound.

We are opposed to any modification of the Volstead Law that would permit the sale of wine or beer for beverage purposes under any guise or method.

. . . . .

We urge all Presbyterians to renewed interest, increased activity and larger support, morally and financially, of the 18th Amendment and Federal, State and local laws making this amendment operative.—Assembly Minutes, page 57.

1927. Be it resolved, That this General Assembly again asserts its positive conviction of the abiding value of the 18th Amendment to the Constitution of the United States and its unalterable opposition to its repeal or nullification;

That this Assembly deplores the lack of conscience on the part of many people generally regarded as upright and worthy citizens who, in their intimate and social relations, use liquor as they please;

That this Assembly calls upon every citizen to obey the law and to render all possible assistance in securing its enforcement.

1928. In view of the fact that the present General Assembly is meeting in what was known as the Indian Territory, in which there was never located any phase of the legalized liquor traffic, and since the entire program of Prohibition enforcement is facing a crisis, the 18th Amendment in particular, the General Assembly of the Presbyterian Church U. S. A., calls upon all political parties to include in their party platforms declarations in support of the 18th Amendment, and all supporting Federal and State legislation, and to nominate candidates who are positively and openly committed to effective prohibition enforcement by their utterances, acts, and records.

During the Presidential campaign in 1928 certain newspapers of Oct. 14 carried articles which conveyed the impression that the active participation of Presbyterians in the moral issues involved in the contest for the Presidency were forbidden by the Church authorities.

Mr. Boyd P. Doty, of Westerville, O., replying to these statements, fully demonstrated their inaccuracy, and pointed to the declaration of the General Assembly made in May, 1928 (see extract from *Moral Welfare*, above). He, also, cited the resolution recently adopted by the Presbyterian Board of Christian Education, which read as follows:

The Board of Christian Education of the Presbyterian Church in the U. S. A. reaffirms its conviction that it is the duty of the Christian Church to support to the utmost that candidate for the Presidency of the United States and those candidates for all other offices, whose utterances, acts, and records are in support of the continuance of the 18th Amendment and all federal and state legislation looking to its enforcement.

PRESIDENTS' DECLARATION. A document signed by the President and eleven former Presidents of the United States, urging total abstinence from ardent spirits. It was drafted by Dr. Justin Edwards at the suggestion of E. C. Delavan, and read as follows:

DECLARATION

Being satisfied from observation and experience, as well as from medical testimony, that ardent spirit, as a drink, is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction, that should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their personal benefit, but the good of our country, and of the world.

JAMES MADISON
JOHN QUINCY ADAMS
JOHN TYLER
MILLARD FILLMORE
FRANKLIN PIERCE
ANDREW JACKSON
M. VAN BUREN
Z. TAYLOR
JAMES K. POLK
JAMES BUCHANAN
ABRAHAM LINCOLN
ANDREW JOHNSON.

In 1833 EDWARD C. DELAVAN of New York called on ex-President Madison in Virginia and secured his signature to the above document. Almost immediately thereafter the signatures of former Presidents John Quincy Adams and Andrew Jackson were obtained. Delavan followed the matter up and secured the signature of each of the subsequent Presidents down to and including President Johnson, with the exception of William Henry Harrison, who died a month after taking the office and before an opportunity for his signature was presented. For several decades the "Presidents' Declaration" was circulated extensively throughout the world.

PRESTON, DAVID. American banker, philanthropist, and Prohibitionist; born at Harmony,



DAVID PRESTON

New York, Sept. 20, 1826; died at Detroit, Mich., April 24, 1887. He received his education in the public schools of New York State and at Westfield (N. Y.) Academy, following which he taught in the New York public schools for a time. In 1848 he went to Detroit, where he became a bank clerk and four years later established himself in the banking business, eventually building large banking establishments in Detroit and Chicago, Ill. In 1852 he married Miss Jane B. Hawk, of Conneaut, O.

Preston was an outstanding figure in Methodism in Detroit and in the State of Michigan. He

was noted for his many magnificent donations to the causes of religion, charity, education (Albion College, Michigan), and temperance, giving more than $200,000 during his lifetime for these purposes. From 1862 until his death he was a trustee of Albion College.

Upon the founding of the Prohibition party, Preston left the Republican fold and joined the new movement. He was the gubernatorial candidate of the Michigan Prohibitionists in 1884, and succeeded in securing over 4,000 votes more than J. P. St. John, the Prohibition candidate for the Presidency. In the campaign for Constitutional Prohibition in Michigan he took a prominent part, especially in the Detroit Prohibition Amendment canvass. In the spring of 1887 he was a candidate of the Prohibition party for Regent of the University of Michigan.

PRESTON, SEVEN MEN OF. See SEVEN MEN OF PRESTON.

PRESTON TEMPERANCE SOCIETY. An English temperance organization, the precursor of the total-abstinence movement in England, founded at Preston, Lancashire, March 22, 1832. Its origin was due to the temperance activities of such men as HENRY BRADLEY, JOSEPH LIVESEY, THOMAS SWINDLEHURST, Rev. John Brodbelt, John Smith, of Preston, and Rev. John Jackson, agent of the Bradford Temperance Society. The original society was founded on the basis of abstinence from ardent spirits and "great moderation" in the use of any other liquors.

The Rev. John Brodbelt proposed the adoption of a total-abstinence pledge, but he was out-voted. On May 13, 1832, the first of a series of meetings which was to extend over many years was held in the "Cock Pit," a building the original use of which is indicated by its name. Intemperance in Preston was as much due to the use of fermented liquors as it was to distilled beverages, and members of the Preston Temperance Society, notably JAMES TEARE and Joseph Livesey, did not hesitate to advocate both publicly and privately the principle of total abstinence. Livesey and JOHN KING, of Preston, signed a private dual pledge of abstinence on Aug. 22, 1832, and on Sept. 1 following the SEVEN MEN OF PRESTON signed a total-abstinence pledge at the Cock Pit, which marked the inauguration of the campaign for teetotalism in England. It is an interesting historical fact that the word "teetotal" originated at a meeting of the Preston Temperance Society held in the Cock Pit. (See TURNER, RICHARD.)

The treasurer of the Society during 1832 was Isaac Grundy; and James Harrison and Robert Spencer were the secretaries. Other prominent temperance workers in the organization at this time were Edward Grubb, Henry Anderton, William Howarth, and Richard Broughton.

At a meeting of the executive committee of the Society, held Jan. 22, 1833, the question of introducing into the constitution the pledge that had been signed by the seven men was discussed, and after several adjournments it was resolved (March 16) to adopt the new pledge in connection with the old one. Livesey was appointed to revise the new pledge, and on March 23 submitted it in the following form:

> We do further voluntarily agree to abstain, for one year, from ale, porter, wine, ardent spirits, and all intoxicating liquors, except used as medicine, or in a religious ordinance.

At the next annual meeting (March 26) the new pledge was introduced and recommended. Thirty-four persons signed it immediately, and during that year 598 signatures were secured. For the purpose of introducing the total-abstinence principle, it was decided to arrange a lecture-tour throughout Lancashire and the surrounding counties. A band of six men left Preston in a hired conveyance on July 8, 1833, and the towns of Blackburn, Haslingden, Bury, Heywood, Rochdale, Oldham, Stockport, Manchester, Bolton, and Chorley were visited. More than 9,000 tracts on total abstinence were either sold or given away by these six men on their tour.

Early in 1834 the Society first issued its official organ, the *Preston Temperance Advocate*, a monthly periodical edited by Joseph Livesey. At a meeting held March 26, 1835, to celebrate the third anniversary of the founding of the Society, it was agreed to abandon the moderation pledge, and a resolution was passed to the effect that only those persons would be considered members who should sign the teetotal pledge within three months from that date. Continued progress was made in 1836, and James Teare was secured to devote his whole time and energies to the work of the organization. In a tour, begun on March 1 of that year, Teare visited twenty counties, traveled 8,000 miles, and held 400 meetings. Among his converts was the Rev. Benjamin Parsons, author of "Anti-Bacchus."

Teetotal societies were formed under the direction of the Society at Manchester, Birmingham, Lancaster, Colne, and in the Isle of Man. It was estimated that by the close of 1834 approximately 48,000 persons had been induced to sign the teetotal pledge, and that at least 2,000 drunkards had been reclaimed by the Society. On November 24 of that year, Preston agents opened "The Temperance Lighthouse" at Garstang, Lancashire, the first building to be erected for the advocacy of teetotalism.

Henry Bradley served for six years as secretary of the Society, and as a member of its Executive Committee until his death, in January, 1882.

Some idea of the appreciation which the temperance advocates of the time felt for the work of the Preston Temperance Society may be obtained by reading the following statement, made in 1834 by the Rev. John Clay, B.D., chaplain of the Preston House of Correction:

> I write with circumspection and advisedly when I state my belief that no society, instituted for the good of the operative classes, has, within the same period, produced such cheering and undoubted evidence of its value. I know of no institution which has worked so great an amount of unalloyed good; none which, with such apparently humble means, has brought about such wonderful changes for the better, carrying peace into households from which habitual intoxication had long banished it; competence and comfort where poverty and wretchedness seemed irrevocably fixed; and converting the ignorant and drunken infidel into a serious and sober Christian.

The Society is still active.

PRESTON YOUTHS' TEMPERANCE SOCIETY. An English organization, founded April 18, 1834, at Preston, Lancashire, for the purpose of promoting total abstinence among the young men and women of Preston and vicinity. The Society was formed as the result of a gathering of members of a Sunday-school class, conducted in Cannon Street, Preston, by HENRY BRADLEY, JOSEPH LIVESEY, and others, who had met and deliberated

on the propriety of founding an organization strictly and exclusively teetotal in character. The pledge was a copy of the amended pledge of the parent body, the PRESTON TEMPERANCE SOCIETY, and read as follows:

> I do voluntarily promise that I will abstain for one year from ale, porter, wine, ardent spirits, and all intoxicating liquors, and will not give nor offer them to others, except as medicines, or in a religious ordinance; and I will endeavor to discountenance all the causes and practices of intemperance.

On the evening of the inauguration of the Youths' Temperance Society, more than 100 young persons, between the ages of 16 and 25, signed this pledge. This was the first temperance society in England to be established on purely teetotal principles.

PRETTYMAN, EDGAR CANNON. American Methodist Episcopal clergyman and Prohibition advocate; born at Laurel, Del., Sept. 2, 1884; educated at Wesley Collegiate Institute, Dover, Del., and Drew Theological Seminary, Madison, N. J. In 1909 he married Anna Rebecca Mabrey, of Clayton, Del.

Ordained to the ministry of the Methodist Episcopal Church in 1911, he held pastorates at Royal Oak, Md. (1909-11); Red Lion, Del. (1911-13); and Ebenezer, Del. (1913-15). In April, 1915, Prettyman became superintendent of the Peninsular District of the Maryland-Delaware Anti-Saloon League, and he continues in that position at the present time (1928). This district includes the State of Delaware and the nine Eastern Shore counties of Maryland. Besides the ratification of the Prohibition Amendment to the national Constitution—Delaware being the ninth State to ratify—other important events attest the fidelity and ability of the Prohibition leaders in that State. In 1917 a measure was passed by the Legislature authorizing a vote on the license question in New Castle County and the city of Wilmington. This vote resulted in closing all the saloons in New Castle County and making all the State dry except Wilmington. This victory was preceded by the passage of the Loose Anti-Liquor Shipment Bill, which prohibited the shipment of liquors into the dry portions of the State except in small quantities and for special uses.

PRICE, EBENEZER. British evangelist and temperance pioneer; born at Bristol, England, in 1832; died in Sydney, New South Wales, Jan. 14, 1915. He was devoted to the cause of temperance from an early age, becoming an abstainer at eight and a temperance speaker at sixteen; and throughout his life he remained an active worker in the cause. He entered the ministry of the Baptist Church, and for eighteen years he resided at Coventry and was well known as an evangelist, a temperance advocate, and a social and political reformer. For three years he was employed as an agent for the Western Temperance League. In May, 1880, he received many valuable testimonials of his work.

In 1881 Price emigrated to Australia, where from 1882 to 1893 he was pastor of the Baptist Church, Bathurst, N.S.W. In 1893 he moved to Sydney, where until his death he was employed in supplying vacant pastorates, editing the *Baptist*, lecturing and writing on temperance and kindred topics, and working for local option and Prohibition. For many years he was an active member and vice-president of the New South Wales Temperance Alliance, and was a stalwart champion of Prohibition throughout his life. He was, also, president of the State Baptist Union.

Mrs. Price (d. Nov. 26, 1896) was, also, an active temperance worker for nearly half a century.

PRICE, EMMA STOCKWELL. American missionary and temperance worker; born on a farm near Rowan, in Wright County, Iowa, Jan. 29, 1874; educated in the high school of Murray, Iowa, and in the Northern Illinois Normal School at Dixon. Miss Stockwell taught in the schools of Iowa from 1891 to 1901, after which she went to Burma as a missionary of the Methodist Episcopal Church. She taught in the English and Burmese Girls' School in Rangoon until her marriage, in 1904, at Thandamag, Burma, to a fellow missionary, the Rev. Frederick Beaman Price, Ph. D., of Homer, N. Y.

Mrs. Price became interested in temperance in early youth as a member of the Good Templars, and later on she joined the Woman's Christian Temperance Union. She continued her temperance activities after going to India and became president of local Unions of the W. C. T .U. in various places in the United Provinces in which she was stationed from 1914 to 1918. She was editor of the *India Temperance Record and White Ribbon* in 1916-17, secretary of the Lucknow Temperance Federation in 1917-18, and in 1920 was elected president of the W. C. T. U. of India. From 1916 to 1926 she lived in Lucknow, where she contributed temperance articles to the *Indian Witness*, of which her husband was editor. In the latter year she went to England, being succeeded in the presidency of the W. C. T. U. by Miss Mary J. Campbell. Prior to leaving India Mrs. Price was presented with a testimonial, consisting of a brass table and vase, at the National W. C. T. U. Convention in Bombay.

PRICE, HIRAM. American banker, Congressman, Indian Commissioner, and Prohibitionist; born in Washington County, Pa., Jan. 10, 1814; died in Washington, D. C., May 30, 1901. He received a common-school education, after which he became successively a merchant's clerk, farmer, and small merchant. In 1844 he removed to Davenport, Ia., where he served for eight years as School Fund Commissioner for Scott County, in which capacity he had the school lands allotted and appraised. During seven years of that time he was also collector, treasurer, and recorder of Scott County. In 1859 he was elected president of the State Bank of Iowa, and retained that position till 1866, when the thirteen branches of that bank were changed to National Banks without the loss of a dollar.

At the outbreak of hostilities between the North and the South in 1861, the State of Iowa found itself without available funds to support its troops. Price quartered and subsisted about 5,000 infantry and cavalry for several months from his individual means, and was appointed paymaster-general. Later he was elected to Congress as a Republican and served for two terms (1863-69 and 1877-81). In 1881-85 he was United States Commissioner for Indian Affairs.

Price was a zealous worker for the temperance cause throughout his life. Even before he left Pennsylvania he had joined a division of the Sons

of Temperance, and in Iowa he was for many years head of the Order. After he had entered Congress he joined the Congressional Temperance Society, and he became one of its most active members.

On the organization of the Anti-Saloon League of America at Washington, D. C. (Dec. 18, 1895), Price was chosen its first president, and served until his death.

PRICE, WILLIAM THOMPSON. American Congressman and Prohibitionist; born in Huntingdon County, Pa., June 17, 1824; died at Black River Falls, Wis., Dec. 6, 1886. He was educated in the common schools, and later became engaged in lumbering and agricultural pursuits. He commenced his career in public life by entering the Wisconsin Assembly in 1851; and he later served in the State Senate (in 1857, 1870-71, and 1878-81), acting as president of the latter body in 1879. In 1854 and again in 1859 he was county judge of Jackson County, Wis.; and in 1868 he was presidential elector on the Republican ticket of Grant and Colfax. Elected as a Republican to the Forty-eighth and Forty-ninth Congresses, he served in those bodies from March 4, 1883, until his death.

Price had the reputation of placing his temperance and Prohibition principles ahead of his Republicanism. Both as a member of the Wisconsin State Legislature and as a member of the United States Congress, he devoted as much of his time, attention, and energy to the cause of Prohibition as if he had been elected on that platform.

PRICKLY-PEAR BEER. A South-African beer made from the fruit of the prickly pear *(Opuntia tuna)*, which is first peeled, then boiled in water, and strained. To this is added ground roots, etc., and the mixture is allowed to ferment.

PRIESTER-ABSTINENTENBUND. German title of the Society of Abstaining Priests. In French-speaking countries it is known as the *Société des Prêtres Abstinents.* The original society was founded in Austria in 1902 (see Oesterreichischer Priesterabstintenbund). Branches were formed in Germany and Switzerland, accounts of which will be found in the articles on those countries.

In 1913, at Milan, Italy, an international organization of abstaining priests was formed with the German title Internationales Komitee Abstinenter Priester. Its French title is *Fédération Internationale des Prêtres Abstinents.*

PRIESTMAN, WALTER. English insurance company director and temperance reformer; born at Bradford, Yorkshire, Nov. 18, 1855; died in Birmingham March 31, 1920. He was educated at Olivers Mount School, Scarborough, and matriculated in London in 1873. In September, 1880,, he married Miss Marian Priestman, a cousin, of Bradford. He commenced his business carcer with John Priestman & Co., manufacturers of that city. Later he became a city councilor of Bradford and chairman of the Abstainers and General Insurance Company, Ltd., of Birmingham, where he resided after 1890.

A member of the Society of Friends and a justice of the peace, Priestman took a deep interest in adult school work in the Midland district, and served upon the National Council of that denomination. Although a keen student of political affairs, he was more of a temperance reformer than a politician. He devoted most of his life to the cause of temperance reform in its various phases, and became early convinced that the policy of the United Kingdom Alliance, in promoting local veto, was the only practical way of dealing with the liquor traffic in Great Britain. Priestman was a vice-president and a generous supporter of the Alliance, and served as a member of its National Executive Committee. He was, further, president, chairman of the executive, and treasurer of the Birmingham Auxiliary.

PRIESTS' TOTAL ABSTINENCE LEAGUE OF AMERICA. A temperance organization, founded at Pittsburgh, Pa., Aug. 7, 1903, at a convention of the Catholic Total Abstinence Union of America. A constitution and by-laws were prepared and adopted, similar, to a great extent, to those of the Sacred Heart Priests' League for the Promotion of Total Abstinence, which organization had been active in the archdiocese of Cincinnati (Ohio). The new League chose as its first president the Rev. Anthony S. Siebenfoercher, of Kenton, Ohio, whose pioneer work in forming total-abstinence societies had met with much favor from the hierarchy. The Rev. John T. Mullen, of Boston Cathedral, was made secretary and treasurer. Within a short time many archbishops, bishops, and priests of the United States and Canada had affiliated with the League.

The formation of the League was the result of a desire on the part of zealous temperance Catholics to employ more effectively the power of the Church against intemperance. These people felt that there was no surer way of reaching the members of their Church, and of saving them from the drink evil, than through the ministry, and by the example of the priests in the practise of total abstinence.

Membership in the League implied a strict practise of total abstinence from all intoxicating liquors for beverage purposes. Priests were supposed to address their congregations at least twice a year on the subject of temperance, and were urged to organize temperance societies.

PRIL-WRIL. An early English expression corresponding to *drink-hail* and *wassail.* (See Drinking of Healths.) Dr. Beattie, in his "History of Netley Abbey," describes a visit of Henry II to the Abbot of Netley who pledged his royal guest with the word "pril," the response to which was "wril." The shouts "pril" and "wril" were heard during a large portion of the night.

The use of the words seems to date back to the Danish period (see French, "Nineteen Centuries of Drink," p. 48, London, n.d., and Fosbrooke, "British Monachism," p. 331).

PRIME, NATHANIEL SCUDDER. American Presbyterian clergyman, and temperance advocate; born at Huntington, N. Y., April 21, 1785; died at Mamaroneck, N. Y., March 27, 1856. He was educated at Princeton University, from which he graduated in 1804. He entered the Presbyterian ministry and was licensed to preach by the Long Island, N. Y., presbytery Oct. 10, 1805. He was ordained in 1809, subsequently holding pastorates on Long Island at Sag Harbor, Fresh Pond, and Smithtown, and at Cambridge, N. Y., where he remained from 1813 to 1830. In addition to his ministerial duties, in 1821 he became principal of the County Academy, which position he held for several years. In 1831 he established a seminary for young women in Sing Sing, N. Y.,

under the direction of his daughter. This was destroyed by fire in 1835, after which he removed the school to Newburg, N. Y., where he remained for eight years. At the end of that period he retired from active work. He received the honorary degree of D.D. from Princeton University in 1848. He was the author of "A Collection of Hymns" (1809), "A Familiar Illustration of Christian Baptism" (1818), and "A History of Long Island" (1845), besides several volumes of sermons. One of his published discourses was on "The Pernicious Effects of Intemperance" (Brooklyn, 1812).

Prime was an earnest advocate of all moral reforms and one of the early advocates of temperance, having in 1811 preached one of the earliest temperance sermons delivered in America. At that time he was preaching in Saratoga County, N. Y., and had probably come in contact there with the work of Dr. Billy J. Clark. In the following year, while pastor at Cambridge, he organized the farmers of his congregation into a temperance society.

PRIMITIVE METHODIST CHURCH, TEMPERANCE AND SOCIAL WELFARE DEPARTMENT. A British reform organization, founded at Mow Cop, Harriseahead, Stoke-on-Trent, Staffordshire, in 1820, for the purpose of promoting total abstinence, observance of the Sabbath, social purity, abolition of gambling, etc. The territory covered by the society includes England, Wales, Scotland, and certain areas in Africa which are influenced by foreign missionaries sent out by the Primitive Methodist Church. There are 97,768 Band of Hope members and 25,577 Abstaining League members working under the direction of the Department. Its headquarters are located at Central Hall, Manchester Road, Bradford, Yorks.

One of the strongest claims to distinction in the temperance world is made by the Department on the ground that several of the famous Seven Men of Preston were members of this the Primitive Methodist Church, which has always been in the van of the total-abstinence movement.

Temperance literature, in the form of bulletins, leaflets, and tracts, is issued periodically by the Department. The present officers are: The Rev. A. L. Humphries, M. A., president; and the Rev. Sam Rowley. The *Primitive Methodist Leader*, a denominational weekly, is its official organ.

Before adopting its present name the organization at various times operated as "Primitive Methodist Temperance League and Band of Hope Union" and "Primitive Methodist Temperance League and Social Welfare Department."

PRINCE EDWARD ISLAND. The smallest province of the Dominion of Canada. It lies in the southern part of the Gulf of St. Lawrence, and is separated from the mainland of New Brunswick and Nova Scotia by Northumberland Strait. The Island is about 130 miles in length and from 4 to 34 miles in breadth; area 2,184 sq. mi.; population (1921 census) 88,615. Charlottetown (pop. 12,347), on Hillsborough Bay, is the capital.

Prince Edward Island was discovered by Sebastian Cabot in 1497. Champlain gave it the name of "St. John," and it was first settled by the French, who held it for many years as a fishing-station. The British took it in 1745, but later restored it; they seized it again during the Seven Years' War; and from that time it has remained British.

The Island was annexed to Nova Scotia in 1763, but, on the petition of the inhabitants, it was constituted a separate colony in 1769. Responsible government was established in the province in 1851, and it was admitted into the Canadian Confederation on July 1, 1873. The Government is vested in the hands of a lieutenant-governor, appointed by the governor-general, an Executive Council (the Cabinet) of 9 members, and a Legislative Assembly of 30 elected members, fifteen as councilors and fifteen as assemblymen male and female. The Island is divided into three counties, each of which elects 10 representatives to the Provincial Assembly; and it is represented in the Dominion Parliament by 4 members in the Senate and 4 in the House of Commons.

The principal products are wheat, barley, oats, beans, peas, potatoes, turnips, and apples. There are numerous grain-mills and establishments for canning and preserving lobsters, fish, and oysters.

The temperance movement originated in Prince Edward Island about 1837. A great change in the drinking habits of the people was noted at that time, as evinced by the fact that at most of the large gatherings during the year, no cases of intoxication occurred.

Charlottetown was the centre of temperance activities. In the early part of the nineteenth century a "moderation" temperance society was inaugurated there. The Diocesan Temperance Society, a Roman Catholic association, was also founded in that town in 1839. The first total-abstinence society was the Independent Temperance Society. In 1840 a Temperance Convention was held, which resulted in the embracing of the principles of total abstinence by many of the inhabitants—both Protestants and Roman Catholics. An attempt was made in 1855 to pass a temperance bill, but the measure was defeated in the Upper House. A Permissive Bill was enacted, however, on April 3, 1865, which provided that no license for selling liquor in quantities under two gallons could be obtained without the consent of a majority of the local inhabitants, while all sale could be suppressed in any district by a vote of two thirds of the electors. This Act did not apply to the capital, Charlottetown. Upon the passage of the Canada Temperance Act, called, also, the "Scott Act" (May 10, 1878), a poll was taken to ascertain whether the Act should be applied to Prince Edward Island, and those favoring the Act won an overwhelming victory. In 1880 the constitutionality of the Act was upheld by the Supreme Court of Canada; and it was at once pronounced to be in effect throughout the Island.

For the next twenty years Prohibition sentiment steadily increased. In 1900 the Provincial Liquor Law, a prohibitory measure, was passed by the Legislature, and went into effect on June 5, 1901. The question of its validity was submitted to the Supreme Court of the province, which declared it constitutional (Jan. 14, 1902). Temperance instruction in the public schools of the province had been required by law at an earlier date. The *Island Guardian* for June 1, 1901, printed the following relative to the Island prohibitory law:

> On 5th of June, the prohibitory law will go into effect in the city of Charlottetown, and thereafter the traffic in intoxicating liquors will be unlawful. At present, as has been the case for years, the Canada Temperance Act is in force in the three counties of the Island, so that the provincial act forbidding the sale in this City completes the extension of prohibition through-

out the entire Province. This condition is not new, except in the sense that the provincial law is new, for the entire Island was, years ago, under the operation of the C. T. A.

Prince County adopted the Canada Temperance Act in 1878, King's and Charlottetown in 1879, and Queen's County in 1880. In Charlottetown unsuccessful attempts were made to repeal the Act in 1884, when it was re-affirmed by a majority of 40, and in 1887, when the majority for the Act was 20. In 1891 a majority of 14 was obtained against the Act and it was repealed, but was brought in again in 1894 when the majority for the Act was 22. In 1897 another successful attempt was made to repeal the Canada Temperance Act, the majority being 113. Since that date down to the present the liquor traffic has been legalized in Charlottetown.

It will be seen from the above brief record that while the counties have long stood by the principle of prohibition, so far as it is expressed by the C. T. Act, the City of Charlottetown has been divided, but in four times out of six, when the Act was submitted to popular vote, a majority was found in its favour. We doubt not that at the present time a majority of the citizens of Charlottetown, and a much larger proportion of the people of the Province, desire the entire suppression of the liquor trade here and throughout the Island.

The new Prohibitory Law, being a provincial Act, has necessarily some limitations, inasmuch as it is not in the power of our Legislature to control the import trade. But it is to be observed that the Canada Temperance Act does not prohibit importation of intoxicants, and the prohibitory law of the State of Maine, one of the most effective that we know of, is subject to the same limitation in that regard as the law now to come into force here. The main object of the law will be attained if the retail traffic is suppressed, and for this object we believe the law will afford an efficient instrument if vigilantly and energetically enforced, as we trust and believe it will be.

The penalties for violation of the new law will be found much more severe than those of the Scott Act. . .

After an experience of Prohibition extending over a period of 26 years the electors of the Island voted, on June 25, 1927, for its retention. At the general election for the Provincial Legislature Premier J. S. Stewart, Conservative, proposed to substitute a system of government control of the liquor traffic for the present law. A. C. Saunders, Liberal leader, advocated retention of the Prohibition law, with amendments to make enforcement more effective. Of 30 constituencies Saunders carried 23.

Commenting on this result the *United Churchman* (Sackville, N. B., quoted by the *Christian Science Monitor* of June 29, 1927), said:

Prince Edward Island can make a great contribution to the temperance cause in the rest of Canada. It can say that we who were the first to adopt prohibition now bear our testimony, after long years of trial, that we believe in it. Prince Edward Island can place its back against the wall and defy the brewers and all the liquor interest. It can hold the line! It can turn the tide! It can teach the whole country that the forces of lawlessness are not in the ascendancy.

The *Monitor* observes:

And it has done all these things! For by voting, as it has, so sweepingly for prohibition, it has shown unquestionably that it has no qualms concerning its former decisions and actions. . . And it augurs well for still larger gains in the field of legalized prohibition of alcohol.

PRINCETON COCKTAIL. A mixture of bitters, gin, and port wine.

PRINGLE, COLEMAN ROBERSON. American State legislator, forestry expert, and Prohibitionist; born in Monroe County, Ga., in the thirties; died in 1905. He worked on his father's farm until twelve years of age, and at eighteen, following the death of his parent, had to operate it himself to support his mother and the family. In 1861 he married Leonora G. Brantley, and in the following year removed to Sandersville, Ga., where he established himself in business. He was the first mayor of Sandersville, and was for some time president of the Washington County Board of Commissioners. For eighteen years he was president of the Sandersville Railroad.

In 1882-85 he represented Washington County, Ga., in the State House of Representatives, and he served in the Georgia Senate in 1886-87. He was president of the Southern Forestry Congress (1886-87) and the United States Forestry Congress (1888), at Springfield, Ill.

In 1883 Senator Pringle became president of the Georgia Prohibition Association, in which capacity he served until his death. In the course of his duties in this connection, he made many temperance addresses and lectures. In the Georgia Legislature his chief work was in behalf of Prohibition. He was chairman of the temperance committees in the House (four years) and in the Senate (two years). During these six years more than 300 Prohibition bills were passed upon by the committees, many of which were drafted by Chairman Pringle and defended by him in the State Legislature, often against strong and experienced opposition by the liquor elements. In addition to this prominent part in the enactment of prohibitory legislation in the Georgia Legislature, Senator Pringle twice canvassed the State in the interests of legislators favorable to the cause of Prohibition. In 1885 he engineered the local-option bill through the House of Representatives. In defending this measure before the Legislature, he said, in part:

The first local-option bill was drafted by me, as a substitute for one then before the Committee on Temperance, of which I was chairman, in 1882. There were several bills then before the Committee on Temperance, and none of them met the views of all the members of the Committee; and the Committee asked me to draw a bill, and this bill was introduced as a substitute for one of the bills which was then before the Committee, and was introduced by Hon. R. C. Humber, then a member from Putnam County. This substitute had a hard road to travel, but it finally passed the House by a constitutional majority, receiving just eighty-eight votes, but it failed in the Senate.

PRINGLE, HENRY NELSON. American Congregational clergyman and Prohibition advocate; born at Ryegate, Vt., Oct. 21, 1864; educated at Dartmouth College (B. A. 1890) and Andover Theological Seminary (B. D. 1893). In 1894 he married Emma J. Prescott at St. Johnsburg, Vt.

Ordained to the ministry of the Congregational Church, Pringle filled pastorates at Anska, Minn., and Eastport, Me. After taking an active part in various Prohibition campaigns, he was elected secretary of the Christian Civic League of Maine in 1900; and he retained that position for twelve years, during which period he served successively as pastor, editor, magistrate, and lecturer.

In 1912 Pringle was made assistant superintendent of the International Reform Bureau, with headquarters in Washington, D. C. His field covered the eastern part of the United States. He prosecuted several thousand cases of law violation, chiefly liquor-sellers, gamblers, brothel-keepers, and vendors of immoral prints. Besides his work in this particular territory he has assisted in moral surveys and delivered lectures in various other regions, including Porto Rico. He has published a number of illustrated booklets, and has compiled the temperance and moral reform laws for nearly thirty States. His stereopticon slides and educational posters have been popular and effective accompaniments of his public addresses. In 1923 he became superintendent of the Society

for the Prevention of Crime in the city of New York, and the same year was made national director of law enforcement for the International Reform Federation, Washington. He directed investigation in more than 150 cities and towns and secured convictions of more than 2,600 for law violations.

PRIOR, ELNA DAGMAR. Danish temperance advocate; born in Copenhagen Dec. 12, 1869; educated privately and in the High School of Commerce, Paris, France. She passed the examination for an authorized interpreter and translator, and acted in this capacity in the Court of Justice.



MISS ELNA DAGMAR PRIOR

Miss Prior has been prominently associated with the temperance work in her native country for many years. She became a total abstainer in 1898, made many translations of temperance literature into the Danish language, and was editor of the temperance paper *Fremtidshaabet* ("The Hope of the Future") and of *Hjemdal* ("Home"), a paper for teachers giving lessons in alcohol. She has written several pamphlets upon temperance subjects. She became a member of the Woman's Christian Temperance Union in 1912, and seven years later (1919) she was made president of that organization for Denmark. She was a delegate from Denmark to the World's W. C. T. U. Convention held at Washington, D. C., in 1922, and was elected vice-president of that body. She attended the Eighteenth International Congress, held at Tartu, Esthonia, July 21-29, 1926.

Miss Prior is also an artist, possessing great talent in modeling. She presented some of her best work to be sold for the benefit of the World's W. C. T. U.

PROBATION TEMPERANCE SOCIETY. An association formed May 1, 1928, at Cincinnati, Ohio, U. S. A., and originating with Judge Stanley Struble of the Criminal Division of the Common Pleas Court in that city. The territory covered is Hamilton County in the State of Ohio.

Judge Struble believes the Society has great possibilities of the furthering of temperance amongst the criminal classes and their families, as, in his opinion, eight out of every ten cases that come before him result directly from the drinking of intoxicating liquor.

As a condition to being placed on probation the person under sentence is required to sign in open court a pledge not to use or have any contact with illicit liquors during the period of probation.

The *Columbus Dispatch* of Aug. 6, 1928, says:

> The only dues are the member's promise—which must be kept—to obtain steady employment and to pay strict attention to the orders of August Reinhardt, chief officer of the society.
>
> The insignia is a small piece of blue ribbon which the member must carry with him at all times to remind him constantly of his pledge.
>
> The penalty for violation of the pledge and his probation is expulsion from the society and a trip to the jail to serve out the deferred sentence.

At the time of writing there are 35 members of the Probation Temperance Society.

PROFESSIONAL AND BUSINESS MEN'S AUXILIARY (N. S. W. PROHIBITION ALLIANCE). See NEW SOUTH WALES PROHIBITION ALLIANCE FOR THE SUPPRESSION OF THE BEVERAGE USE OF ALCOHOL.

PROFESSIONS, THE, AND ALCOHOL. The present article is an attempt to present the respective attitudes of the several professions toward the alcohol problem.

1. *Medical.* The views of members of the medical profession with regard to alcohol have been treated in the article MEDICAL DECLARATIONS AGAINST ALCOHOL and in the section MEDICAL USE OF ALCOHOL under ALCOHOL (vol. i, p. 126).

2. *Clerical.* The attitude of the American clergy has been for the most part consistently against alcohol. In colonial times the use of liquor was not infrequently countenanced by ministers of religion, and alcoholic beverages were often used on the occasions of christenings and ordinations; but since the integration of the colonies as a nation churchmen have been in the vanguard of those who have condemned the use of alcohol as a beverage, the liquor traffic, and the saloon, and have furnished valiant and effective support to the Prohibition movement.

Exceptions may be found chiefly among the Lutheran, Protestant Episcopal, and Roman Catholic clergy, where the temperate use of alcoholic beverages is upheld by many, and Prohibition is in some instances opposed as a violation of individual liberty. In all these bodies, however, there are some temperance organizatons sponsored by antiliquor forces, and since the passage of the Eighteenth Amendment the strict enforcement of Prohibition laws has been advocated by clergymen in these groups who had previously opposed the Amendment and its enabling legislation.

With regard to the Protestant Episcopal Church, it should be stated that the Church Temperance Society, which in recent years has opposed Prohibition, was distinctly disowned by the House of Bishops, at the Convention of that church held at Washington, D. C., in October, 1928, in the following resolution:

> *Resolved*, That this House of Bishops definitely declares that said society [The Church Temperance Society] has no official standing in this church.

It may fairly be said that without the stanch support of the churches, as represented by both clergy and laity, Prohibition organizations would have been unable to win their battle against the liquor traffic. Nor should the subject be dismissed without mention of the professional evangelists, whose denunciations of intoxicating drink and whose impassioned assaults upon the saloon undoubtedly brought thousands of decency-loving Americans into the Prohibition movement.

See, also, CLERGY AND INTOXICANTS, THE (vol. ii, p. 632).

3. *Legal.* The legal profession has been largely concerned with the formulation and enforcement, besides the enactment, of Prohibition legislation. While legal talent has always been available for circumventing the spirit of liquor laws and pleading the cases of brewers and bootleggers, judges and jurists have with a remarkable unanimity supported professionally Prohibition statutes for which they have sometimes felt no personal enthusiasm.

Judge Arthur P. Stone, of the Massachusetts District Courts, says:

> I did not believe in the Prohibition Amendment, and did not believe that it could be worked out practically if adopted. Neither was I an abstainer from the use of alcoholic liquors. I have always viewed the problem, however, as a social and economic one, and my experience as judge of the Cambridge District Court has convinced me that the adoption of the Eighteenth Amendment furnishes the basis of the solution as to the control of the liquor traffic.
>
> I am sorry for anyone who feels that a horrible injustice has been done, but I am not worried about the theoretical injustice to a few men when I find a practical benefit to many. I know that nearly two hundred thousand people of the district where I preside are far better off to-day than they have ever been with regard to this question. I know that our social agencies have fewer cases where the efficient cause is intemperance than ever before. . . Among the rank and file of the citizens with whom I come in contact, the sober-minded men and women who work for a living and who generally receive wages as distinct from a salary, there is a far better state of affairs. Drunkenness is not as much a factor in the evils with which I have to deal as it was before the passage of the Eighteenth Amendment.

In short, the record of the legal profession as supporting Prohibition has been almost general: lawyers have drafted legislative measures, judges have decried the evils of intemperance as exemplified in cases under their jurisdictions, jurists have handed down decisions which supported the spirit, as well as the letter, of prohibitory legislation, and prosecuting attorneys have been zealous in pressing cases involving liquor-law violations.

The profession has, however, furnished one notable opponent of Prohibition, Mr. Clarence Darrow, of Chicago, the well-known criminal lawyer, and author of "The Prohibition Mania."

4. *Journalistic.* Next to the clergy, journalists have helped the temperance and Prohibition movements more than any other professional group in the nation. Without the advantages of both educational and propagandist press publicity, no cause in so vast a country as the United States could be successful. The newspapers helped materially in securing local option, as well as in advocating the Eighteenth Amendment. As to the Amendment itself, while the policy of a few popular-type periodicals has been to deride its enforcement, the attitude of a large majority of magazines has undoubtedly been both loyal and constructive.

It is somewhat difficult to interpret the attitude of the daily press both toward the principle of Prohibition and toward the enforcement of the Eighteenth Amendment. Some American newspapers, while editorially dry, carry wet headlines above news stories. Many, while against the principle of Prohibition, support the enforcement of the Amendment. Others purposely confuse the issues. A few openly advocate nullification of the Amendment. Editorial policies are also subject to changes of ownership. City papers frequently represent a syndicated point of view; country papers, a more personal view-point. Broadly speaking, it may be said that the metropolitan press is wet, the rural press dry.

5. *Educational.* Hosts of professors and schoolteachers are to be counted among the forces that made possible the passage of the Eighteenth Amendment. Incalculable has been the effect of their instillation of knowledge concerning the evil effects of alcohol into the minds of the growing youth of the land. It must also be noted that in the present Prohibition era the schoolmasters of the nation are among the foremost advocates of the continued outlawry of the liquor traffic. At scores of educational meetings principals and teachers have testified that pupils are better clothed and fed, and that higher education is now open to children in hundreds of families whose financial resources were formerly absorbed by the saloon.

To-day educators point to the continued need of temperance instruction in the public schools in order the better to conserve the beneficial results of Prohibition for the oncoming generation. At the annual convention of the Department of Superintendence of the National Educational Association, held at Dallas, Texas, in 1927, regular instruction in the public schools regarding the harmful effects of narcotics and alcoholic beverages was recommended and urged. Training for respect of law was also endorsed by the Department.

Notable among a small group of educators who oppose the principle of Prohibition is Dr. Nicholas Murray Butler, president of Columbia University, New York city.

6. *Histrionic.* As a class, actors are not noted for their encouragement of temperance. Strongly individualistic, they have as a profession rather resented the principle of Prohibition. Nevertheless, the legitimate stage has presented to American audiences not a few successful plays whose theme has been the ruin wrought by liquor. "Drink" repeatedly toured the country during a critical period in the nation's progress toward Prohibition, while in the moderately priced theaters "Ten Nights in a Bar-Room" exposed the horrors of rum. The last-named piece is now running as a successful moving picture. On the vaudeville stage inebriety has always been a topic for witticisms which latterly seem to be meeting a less appreciative reception. Indeed, in some theaters anti-Prohibition references are forbidden. In the motion-picture field Mr. Will Hays, executive for the motion-picture producers, favors a policy of eliminating from the screen hostile thrusts at Prohibition.

The influence of actor abstainers upon the minds of thousands of adolescents who idolize film heroes and heroines is far-reaching. Tom Mix, who refused port wine at the Mansion House, London, in 1925, remarked:

> Since then [Prohibition in the United States] I have given it [liquor] up. I felt I was acting in the films for the children, and if they saw me smoking and drink-

ing, they would want to do it too. So I never smoke or drink in the films. I have given it up in private life as well.

A teetotaler's principles did not rob Sir Harry Lauder, world-famous comedian, of his jollity. Commenting on the benefits of abstinence, he says:

No man can be successful and drink. It does not matter who he is—soldier or civilian. When I started on the stage, somebody said, "Well, it is a great life for dissipation and drinking!" "Well," I said, "if there is any success to be had through being sober and steady, I will get it," and I took a vow that I would not touch, taste, nor handle, strong drink of any description until I had made a name for myself. Now that I have made my name known all over the world, I see more necessity for doing the thing that is right than ever before, in order to hold that reputation. There is more need now for me to be sober and steady, for I am looked upon as an example.

7. *Literary.* While members of the literary profession have frequently extolled poetically the pleasures of the flowing bowl, few of them have found it a practical source of inspiration. Poe is reputed to have indulged in intoxicants, and Walt Whitman commended drinking as being one of the primal passions of man; but for the most part authors have not only advocated but have practised abstemiousness.

George Bernard Shaw, as quoted in the *Primitive Methodist Leader*, observed:

I have a professional reason for not drinking alcohol. The work I do depends for its quality on a very keen self-criticism. Anything that makes me easily pleased with myself instantly reduces the quality of my work.

Sir James Augustus Henry Murray, British lexicographer, testified:

I am perfectly convinced that I have been able to do my work mainly on the strength of being a total abstainer and that, if I were to take stimulants, I should be less able to do that work, and certainly my brain would be less clear and less fitted to deal with the complicated and somewhat difficult questions which often puzzle one a good deal.

Upton Sinclair, in his latest book, says:

All my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest trap that life has set for the feet of genius; and I record my opinion that the Prohibition Amendment is the greatest step in progress taken by America since the freedom of the slaves.—The *Clarion Call* (Melbourne, Victoria), Jan. 1, 1929.

The answers to a questionary published in the *Literarische Echo* (Berlin) in 1906, reveal similar convictions among Teutonic writers, as evidenced by the following selections from replies received:

I have sometimes tried to write poetry under wine inspiration, but on reviewing it the next morning I find it to be either a mere jingle of words, or a grotesque fancy, or a purely bizarre product of ill-considered reminiscence.—R. D.

I am not an abstainer, but the excitation caused by alcohol has nothing in common with poetry; instead it disturbs and cuts across the course of poetic production. The glass in one hand and the pen in the other do not work well together.—R. von G.

On principle I do not use alcohol before work. When it has happened, however, that I have done so, I have become painfully conscious that the finest conceptions elude my grasp. It is like the feeling of being unable to recall a well-known name or expression.—M. H.

Alcohol used occasionally always impairs working ability. Wine taken before poetical work can promote the play of fancy and put one in the mood to work; but the aid is very brief, because concentration of thought, the chief factor in artistic work, is quickly checked or weakened.—H. H.

I am in full accord with the opinion of Helmholtz, that alcohol puts to flight the finest and most subtle conceptions. I do not take it regularly before work, and when I have done so occasionally, I have observed an impairment of working ability.—D. von L.

The effect of taking brandy before working at a novel was less a stimulation than a sedative. . . I do not attach the slightest importance to "inspiration" from alcohol.—T. M.

PROFESSIONS

Many of our drinking songs I consider not even theoretically true poetry. They are popular, they are heard and sung with pleasure, because, unfortunately, Germany has more friends of alcohol than of poetry.—H. S.

8. *Musical.* A German musician, answering the above questionary, stated that a glass of beer or wine in the evening impaired his ability to play well. Successful singers have been swift to recognize the deleterious effects of alcohol upon the mucous membrane of the throat.

Amelita Galli-Curci, the noted opera singer, while giving a series of concerts in New Zealand in 1925, thus expressed, in an interview reported in the *Vanguard* (Wellington), her belief that the happiness of a people comes through sobriety: "I drink nothing but milk and water. My trills, which you encore, come from sound and constructive effort—above all a clear brain." Before leaving Wellington, she gave to the No-License movement a slogan for victory at the polls: "Licence is not liberty; it is slavery." When the diva was in England, she thought it "terrible that women are allowed to frequent the public house," and she looked forward to the day when Prohibition principles would be adopted beyond the borders of the United States.

In an interview reported in the New York *Sun*, cited by the *New South Wales Recbabite*, Mary Garden, prima donna of the Chicago Opera Company, exclaimed:

I've always loved this country [Ameriea], and I love it better now. Why better now? How has it changed? Surely not Prohibition? Yes, Prohibition. How splendid! Think of a whole great nation wiping out the horrible business. If dear Scotland and England had only done it, how much better they would be! My father feels the same way too, and he was born in Scotland. I hate the stuff!

9. *Artistic.* The effect of alcohol upon the brain and hand of the artist is witnessed by respondents to the German questionary already quoted, one of whom states:

As a sculptor, in my opinion, finds after taking alcohol that the handling of his chisel is more diffieult, so is the painter, after taking it, scarcely able to use his brush correctly.

Another testifies:

I never take alcohol, either before or after artistic work. It does not inspire faney and it does impair self-criticism. According to my experience, it is the greatest stupefier we know.

10. *Military.* In the wars of history alcohol has been an important agent in stimulating men to fight. George Washington's diaries reveal that liquor was furnished by the State to keep up the wavering spirits of his men. The cruelties of the Indians in war are partly explained by the "fire water" which they drank before going to battle. Under the influence of vodka the Russians fought more savagely. Among the first acts of a conquering army was the rifling of the enemy's wine-cellars. Alcohol in some form has frequently been an approved military ration.

The modern army officer, however, recognizes that liquor impairs the concentration required in working out military problems, and places his influence on the side of temperance. He also recognizes the close association between alcohol and vice. When the United States entered the World War (1914-18), this evil was mitigated by the prohibition of saloons within training-camp zones. Similar steps were taken in Great Britain.

When Marshal Foch was importuned, at a diplomatic banquet held during his visit to the United

States in 1922, to explain how he had gained the victory in the World War, he answered: "By drinking this, dear sir," as he pointed to his glass filled with water.

See, further, the articles on ULYSSES SIMPSON GRANT, ROBERT EDWARD LEE, L. MERVIN MAUS, and NELSON APPLETON MILES.

11. *Athletics.* Statements of professional athletes concerning the effects of alcohol on athletic prowess will be found in the article on SPORTS AND ALCOHOL.

12. *Aviation.* At the time of going to press no reply has been received to an inquiry addressed to Col. Charles A. Lindbergh, seeking his views concerning aviation and the use of alcoholic beverages.

With the view of ascertaining their present attitude toward alcohol, the following questionary was addressed to the more prominent members of the leading professions, including social workers.

1. Do you favor the use of alcoholic beverages?
2. If you have used alcoholic beverages, have you found that your professional work was impaired thereby?
3. Do you consider any modification of the Prohibition Law in the United States desirable?

Miss Jane Addams, of Hull House, Chicago, and Miss Evangeline Booth, of the Salvation Army, answered all the questions in the negative. The latter, in her reply to No. 3, said: "No modification, but a stronger enforcement."

Mr. Clarence Darrow, the well-known criminal lawyer, replied affirmatively to questions 1 and 3, and, as regards No. 2, said: "Not affected."

The Rev. Dr. S. Parkes Cadman declared:

I do not favor the use of alcoholic beverages, except under medical prescription, and I find from consulting members of the medical profession, many of them are averse to the use of alcohol as a medicine.

I do not consider that it is wise to modify the Prohibition law in the United States. On the contrary, I believe it should be enforced. But the enforcement [should be] accompanied by a very strong educational programme, especially among our younger people and children. Education is really ninety per cent of all lasting reform.

Mme. Galli-Curci added to her replies:

Alcohol in any quantity whatever(speaking as a singer) is detrimental. It "roughens" the voice and if used over a certain period of time will make it "husky" permanently.

PROHIBITION. A term, signifying the act of forbidding, especially by legal enactment or authority, which has acquired, particularly in the United States, the specific meaning of the interdiction of the manufacture and sale of intoxicating liquors for beverage purposes.

In any discussion of the history of Prohibition it must be remembered that in the matter of alcoholic beverages the liberty of the original colonists in America soon became the license of the new republic. It was against this license that were directed those early spasmodic admonitions toward temperance in the use of liquor which crystallized into an agitation for its complete abolition.

It must be remembered, also, that early efforts at reform were directed against distilled liquors only; that "temperance" refers most logically to the moral phases of the question, "Prohibition" to its legal phases; and that few external dates can be definitely set for the inception of a movement which was a gradual internal evolution.

During the colonial era in the United States efforts at temperance reform were directed almost entirely against downright drunkenness and the sale of liquor to the Indians. Spirits, used in moderation, were considered to have both stimulating and remedial properties. However, in most of the colonies, many laws were passed against excesses that interfered with the peace and orderliness of daily life; drunkenness was made punishable among apprentices and office-holders; rum was forbidden at funerals and public functions; and taverns were regulated with respect to closing hours and Sabbath desecration. Only one colony, Georgia, prohibited from its founding the importation of ardent spirits.

Colonial Era in the U. S. A.

Despite the regulatory measures, the drink evil grew apace and began to threaten both the civic and the social welfare of the new nation. By the final quarter of the eighteenth century individual and governmental agencies were awakened, if not fully aroused, to the necessity for its suppression; but the Church, which later furnished such valiant leadership, remained apathetic.

In 1777 the Continental Congress resolved:

That it be recommended to the several Legislatures of the United States immediately to pass laws the most effectual for putting an immediate stop to the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived, if not quickly prevented.

Among the first acts upon the statute-books of the United States under the Constitution was a measure providing for duties upon imported liquors and malt. Another act of Congress, placing an excise tax of 11 cents a gallon on spirits distilled from foreign materials, caused the Pennsylvania Whisky Rebellion of 1794, so summarily put down by President Washington.

Most conspicuous among early advocates of temperance was DR. BENJAMIN RUSH (1745-1813) of Philadelphia, the publication of whose essay "An Enquiry into the Effects of Ardent Spirits upon the Human Mind and Body" (1785) is generally regarded as the inception of the movement which culminated more than a century and a quarter later in Constitutional Prohibition. JOHN ADAMS, also, was among the first of the country's patriots to realize the political menace of the licensed tavern, which later became the saloon.

In 1805 the PAPERMAKERS' ASSOCIATION OF PHILADELPHIA declared for Prohibition.

Legislative bodies, churches, and communities gradually awakened to the necessity of organized effort against alcohol. One of the first temperance societies, the Union Temperate Society of Moreau and Northumberland, was organized at Saratoga, N. Y., in 1808, with a membership of 23, under the initiative of Dr. BILLY J. CLARK. This famous society, often known as the "Billy Clark Society," became widely renowned for its aggressiveness; it served as the model upon which many similar societies were formed, and caused Saratoga to become the seat of many important temperance conventions and the early capital of the movement.

The first State association against alcohol was the Massachusetts Society for the Suppression of Intemperance, organized at Boston, in February, 1813. Auxiliary societies soon spread over the State. Also in Boston, in 1826, was formed the AMERICAN TEMPERANCE SOCIETY, largely a crystallization of the growing conscience of the Church against the liquor evil. Massachusetts, likewise, passed the first State law of a genuinely prohibitory character, the Fifteen Gallon Law, which forbade the sale of ardent spirits in quantities less

than fifteen gallons, the liquor not to be drunk on the premises of sale. This law had scarcely been put into operation, however, when it was repealed under a governor who was a supposed friend of temperance, who had, in fact, been the first president of the American Temperance Society: an example of the politician who talked *dry* and voted *wet*.

The fever of organization spread, until by 1835 there were some 8,000 local temperance societies throughout the United States, and State organizations in all but a half-dozen States. The first national temperance convention was held in Philadelphia in 1833: 440 delegates were present, representing 19 States and Territories. As a result of this convention, a national temperance society, under the name "United States Temperance Union" (afterward changed to the "American Temperance Union"), was organized.

The decade following 1840 saw the inception of many national societies whose local organizations soon ramified throughout the Republic. Prominent among these were the Rechabites, the Sons of Temperance, the Father Mathew movement, the Good Templars, the Congressional Temperance Society, and the Washingtonian movement. Some of these associations were secret; many operated in the form of lodges; and most of them required the signing of a temperance pledge. Indeed, the Washingtonian movement, organized in Baltimore in 1840 among a group of reformed drunkards, offered such a special appeal to drinking men themselves that it swept the country with a wave of pledge-signing and petitioning, and for a time directed the trend of the temperance movement into channels of moral suasion rather than legal compulsion. The whole quarter-century period preceding 1850 may be described as an era of great activity in temperance work, led by such organizations as the American Temperance Union, and sponsored by such men as John B. Gough, William Lloyd Garrison, Lewis Cass, and William Ellery Channing.

The Washingtonian Movement

Up to this time temperance reform efforts were largely confined to the regulation of the liquor traffic, the common point of attack being the then prevalent license system. No-license victories, however, often proved to be spasmodic and temporary, or incapable of enforcement. The States of Ohio and Michigan made it unconstitutional to grant licenses; but liquor-dealers continued to sell without licenses. Wisconsin tried the expedient of the civil-damage suit against the dram-seller for the effects of his traffic. Similar laws were enacted in other States, but convictions were difficult. For a time New York granted licenses without charge, so that the temptation to voters to support license, in the hope that their taxes would be lowered, would be removed. Meanwhile a reaction from the Washingtonian movement had set in, and thousands of pledgers had lapsed into their former intemperate habits, which now included the consumption of vast quantities of fermented, as well as distilled, liquors.

Moral suasion and legal regulation thus failing in effect, a growing sentiment swept the country for the complete prohibition of liquor. State Prohibition was the instrumentality through which the first steps in this program were accomplished. Oregon was the pioneer Territory, Maine the pioneer State, in this reform. In 1844 the Territorial Legislature of Oregon passed a prohibitory law; but, owing to the remoteness of the Territory and the scantiness of its population, this enactment had but little national significance. The first prohibitory law in Maine was passed in 1846, but was so emasculated by amendment as to be ineffective. Largely through the untiring efforts of General Neal Dow, in 1851 a more stringent measure was then passed, which became known as the "Maine Law," or the "Dow Law," and was the first mile-post in Prohibition legislation. This statute prohibited the manufacture, sale, or keeping for sale, of intoxicating liquors. It provided for search and seizure, confiscation, and imprisonment for repeated offense. General Dow had meanwhile become mayor of Portland, and his success in enforcing the law in that city directed nation-wide attention to Maine and hastened the enactment of similar measures in other States.

Pioneer Prohibition Territory and State

For a quarter of a century the chief executives of Maine (Governors J. L. Chamberlain, Seldon Connor, Sidney Perham, Nelson Dingley, Jr., Frederick Robie, Joseph R. Bodwell, Sebastian S. Marble) all bore testimony to the beneficial results of the operation of the Maine Law. Congressman Eugene Hale also testified similarly.

In rapid succession, between 1851 and 1855, State-wide Prohibition laws were passed in 13 States, including Minnesota, Michigan, Indiana, Delaware, Iowa, Nebraska, New York, and the whole of New England. Temperance campaigns of agitation, education, and dissemination of literature seemed upon the verge of complete triumph, with the nation about to abolish alcohol through State-wide enactment, when, in 1855, there came a baffling impasse. For the 25 years ensuing not a State enacted a prohibitory law, and many of the States that had enacted such laws repudiated them. Some found them unconstitutional; others weakened their effect with provisos permitting the sale of beer and wine; still others returned to license. By 1863 only five States remained in the Prohibition column.

This sudden retrogression has been variously explained, but its chief causes are undoubtedly to be found among the following: Mistaken complacency on the part of the Prohibition forces, which strove valiantly for the enactment of Prohibition laws and failed lamentably to insist upon their enforcement; lack of initiative of the American Temperance Union, due to the apathy of its supporters; diversion of the country's interest to the slavery problem, which supplanted Prohibition as the great moral question of the day; alinement of temperance forces along political lines, which divided the cause against itself; and passage of the Internal Revenue Act, a war measure that solidified the liquor interests and indirectly gave them control of the Government's policy. In these last two causes may be seen the forerunners of those formidable obstacles which delayed for more than a half-century the solution of the liquor problem, namely, politics, which divided the friends of temperance; and organization, which strengthened its foes.

Twenty-five Years of Retrogression

Mention should be made here of the first broaching of the Constitutional Prohibition idea. In

1856 William H. Armstrong, Grand Worthy Patriarch of the Grand Division of the Sons of Temperance of Eastern New York, proposed a plan for the prohibition of the sale of intoxicating liquors in the State of New York, except for chemical, medicinal, and manufacturing purposes, which led to the passage in 1860-61 by the New York Legislature of a prohibitory amendment to the State constitution. The endorsement of the next Legislature was necessary before the proposed amendment could be submitted to the people, and on the outbreak of the Civil War (1861) the plan was abandoned. A similar plan was proposed by BENJAMIN FRANKLIN PARKER in Wisconsin in 1876.

The Internal Revenue Act of 1862, signed reluctantly by President Lincoln as a war measure, gave a great impetus to the liquor traffic and a great set-back to Prohibition. It provided for a license fee of $20 for the retailing of liquor; and for its manufacture a tax of $1 a barrel on malt liquor, and 20 cents a gallon on distilled liquor. (This tax, variously altered, was finally fixed at 90 cents a gallon.)

The effect of the Act was particularly disastrous to the Prohibition cause in that it raised the liquor traffic to the status of a respectable industry and immediately impelled the liquor interests to organize in order to influence the administration of the Act and the collection of revenue. Within four months of its passage the United States Brewers' Association had been formed (Nov. 12, 1862), with the avowed purpose of "prosecuting its interests vigorously and energetically before the legislative and executive departments" of the Government. A committee was appointed to keep in touch with the Internal Revenue Bureau, to influence legislation toward the repeal of specific taxes; or, if this were impossible, to ameliorate the severity of the law's operation. Thus, before 1870, an effective "liquor lobby" was established.

Added to the activity of the liquor interests and the relative failure of State Prohibition was the moral laxity incident to the Civil War, which greatly increased inebriety in the country. Temperance societies and supporters, casting about for some means of rehabilitating the cause, hit upon the expedient of a national political party which should embody temperance principles. In several States preliminary steps were taken toward this end. In 1867 Illinois and Michigan organized parties that were Prohibition in name; but Ohio, in 1869, was the first State to nominate a Prohibition party ticket.

Meanwhile, in Indiana the National Grand Lodge of the I. O. G. T., which met at Richmond in 1868, adopted the following resolution:

> *Whereas,* We are convinced of the absolute necessity of political action in order to the uniform and ultimate success of the temperance reform, and whereas it is evident that neither of the now existing parties will formally adopt our principles, therefore *resolved,* that we recommend to the temperance people of the country the organization of a new political party whose platform and principles shall contain prohibition of the manufacture, importation and sale of intoxicating liquors to be used as a beverage.

Actual initiative toward the organization of the party mentioned in this resolution was undertaken the following year at the session of the Grand Lodge of Good Templars, at Oswego, N. Y. A committee was appointed to issue a call for a National Prohibition Convention which should organize a National Prohibition party. As a result of this call, 500 delegates met in Chicago, Sept. 1, 1869, and organized the National Prohibition party. The object of the new party was unequivocally stated in its platform, section 3 of which read:

> 3. That . . . inasmuch as the existing political parties oppose or ignore this great and paramount question, and absolutely refuse to do anything toward the suppression of the rum traffic, which is robbing the nation of its brightest intellects, destroying internal prosperity, and rapidly undermining its very foundations, we are driven by an imperative sense of duty to sever our connection with these political parties, and organize ourselves into a National Prohibition Party, having for its primary object the entire suppression of the traffic in intoxicating drinks.

The first ticket of the Prohibition party in the national field was that put forth in the Presidential campaign of 1872. Its candidate for President was James Black, a prominent Pennsylvania Good Templar; for Vice-president, John Russell, of Detroit, whose fervor and convincing logic against alcohol gained him the title of the "Father" of the new party. Although Black received only 5,607 votes for President, Prohibitionists were confident that the party would grow rapidly. Anticipating events, it may be stated here that these hopes were never fully realized. The party remained loyally in the field through the election of 1916, but the greatest support ever accorded one of its Presidential candidates was the total of 270,710 votes received by John Bidwell in 1892. Its latest candidate (1928), William Varney, polled only 20,101 votes. In the middle eighties Miss Frances Willard alined the Woman's Christian Temperance Union with the Prohibition party; but the added influence of this organization was counteracted in the nineties by the newly arisen Anti-Saloon League, whose active omnipartizan policy found favor with many temperance voters (see below).

The comparative failure of the Prohibition party has always remained more or less of an anomaly. It consistently advocated a worthy cause with a sound platform, but its disappointing showing in successive elections revealed the fact that the majority of Prohibition's adherents would not desert their own political parties, even for the sake of a great moral issue. Many of them indeed were never converted in theory to the idea of a third national party. Added to this was the handicap that the party's leaders were primarily reformers, not politicians, and were not adept in such methods of publicity as might have "sold" Prohibition to the country. Despite the party's lack of conspicuous success, it was a dominant factor in the Prohibition movement in the latter half of the nineteenth century, and pioneered the way for future political activity.

Prohibition Party Pioneers the Way

Sharing in the temperance agitation of this period were the churches, which had gradually advanced from the stage of individual support among clergy and laity to the passing of resolutions in conferences and synods against the liquor traffic; also the Woman's Crusade and its outgrowth, the Woman's Christian Temperance Union (1873-74).

Early in the nineteenth century most of the religious denominations in the United States numbered among their communicants many who indulged in the moderate (and occasionally immoder-

ate) use of spirituous liquors. This increased tendency among Christians was regarded with alarm by the governing bodies of the various churches. As early as 1835 the principle of individual abstinence was enunciated by the Presbyterian Church, whose General Assembly in that year declared:

> Total abstinence from inebriating drinks should be the principle followed by all the followers of Jesus.

Other churches passed similar resolutions, and by the close of the Civil War individual abstinence was regarded by Christians generally as the only means of the country's salvation from the drink evil. In 1885 the Catholic Third Plenary Council of Baltimore called upon

> . . . all pastors to induce any of their flocks who may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic and to embrace a more becoming way of making a living.

By the last quarter of the century the churches realized that the liquor question could not be kept out of politics. Typical of their temperance attitude at this time was the following declaration of the Methodist Episcopal Church in 1892:

> . . . We recommend all members of the Methodist Episcopal Church, who enjoy the elective franchise to so use that solemn trust as to promote the rescue of our country from the guilt and dishonor which have been brought upon it by a criminal complicity with the liquor traffic.
>
> We do not presume to dictate the political conduct of our people, but we do record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy, or refuses to put itself on record in an attitude of open hostility to the saloon.

(For a more detailed discussion of the attitude of the churches toward the liquor question, see the separate articles on the several denominations.)

While the churches were placing themselves on record for individual total abstinence, refusal of fellowship to those engaged in the liquor traffic, and the use of the ballot as a means of its abolition, a more aggressive method of reform sprang up within their own feminine membership, namely the Woman's Crusade, mentioned above, as the result of which some hundreds of dram-shops were closed. Although this movement was temporarily successful, the law still allowed the sale of liquor, and within a year men returned to sell it in many of the towns which had exterminated it; but the women of the country had been aroused to their first concerted action, and the Crusade resulted in the organization (1874) of the WOMAN'S CHRISTIAN TEMPERANCE UNION.

W. C. T. U.

The efforts of this association were at first directed toward non-partizan measures of temperance reform; but under the leadership of Miss Frances Willard, who assumed the presidency in 1879, its policy included a definite program of political support, first for the Republican party, during the Garfield campaign, later for the Prohibition party, and, during a short interregnum, for the Home Protection party, an organization which the Union itself sponsored. Under Miss Willard's guidance the W. C. T. U. grew rapidly, and actively supported the platforms of the Prohibition party. Despite minority opposition to a partizan policy within the Union, led by Mrs. JUDITH ELLEN FOSTER, of Iowa, Miss Willard, in 1888, said:

> Lugubrious prophecies have been put forth concerning the results of our righteous partisanship, but none of them have come to anything more substantial than their own melancholy echoes. We are the only temperance society which has specifically declared its loyalty to the Prohibition party and we are to-day the strongest and most successful society in Christendom.

With Miss Willard's death, in 1898, the W. C. T. U. gradually returned to a less aggressive, non-political policy, performing valuable service in awakening the women of the country to the dangers of political corruption, in helping women to secure the ballot, and in sponsoring scientific temperance instruction in the public schools.

Woman Suffrage and Prohibition

The enormous influence of the enfranchisement of women on the cause of temperance reform has been referred to in the article EQUAL SUFFRAGE (vol. iii, p. 946). Since woman suffrage was written into the Constitution of the United States as the Nineteenth Amendment the vote of American women on all matters connected with the alcohol problem has become a powerful factor, to be reckoned with by the leaders of all the political parties. Fostered by the W. C. T. U., Prohibition sentiment among the women of America continues to increase, and in several instances well-known women Prohibition advocates have been appointed to public office. A notable case is that of Mrs. Mabel Walker Willebrandt, who served as assistant attorney-general of the United States 1921-29.

Although by this time the temperance movement had secured State Prohibition in several States, was supported by many active societies, and had a Prohibition party in the political field, results during the eighties and nineties were not entirely satisfactory. Absolute Prohibition being difficult to secure and more difficult to enforce, many temperance supporters lent themselves to temporizing expedients, which, in the end, advanced the cause but little, and in not a few instances actually played into the hands of the highly organized liquor interests. High license, the Dispensary system, and local option were severally tried and found wanting.

First High-License Law

The first high-license law in the country was enacted in Nebraska in 1881 as a compromise measure, after the failure of a State Prohibition amendment. It was typical of similar laws later passed by other States, and provided for a license fee of $500 for all cities and towns of less than 10,000 population, and one of $1,000 for all cities of more than 10,000. High-license laws usually contained provisions, varying in different States, relating to the sale of liquor to minors and drunkards, Sunday and night closing, and the regulation of equipment in saloons, such as the prohibition of chairs and swinging-doors.

The advantages claimed for high license were that the original expense of the license would place the liquor traffic in the hands of responsible and respectable dealers, lessen the consumption of drinks by increasing their price, reduce the number of saloons, make enforcement of the law easier (because the dealers would have more capital at stake), and produce increased revenue for the State.

The only one of these claims ever justified was that of increased revenue to the State. High license did put the liquor traffic into the hands of more respectable persons, but that simply meant that the individual saloon-keeper was supplanted by the brewer and distiller, who furnished his

stock and whose agent he became. The high fee was passed on to the consumer in the increased price of drinks, and more money came out of the drinker's pay envelope before it was turned over to the support of his family. The decrease in the number of saloons was only temporary and consisted largely in the cessation of those already unprofitable. The per capita consumption of liquor in the country showed, instead of a decrease, an increase from 10.08 gallons in 1880 to 22.81 gallons in 1911. Law enforcement did not become more effective, because to the local dealer's own influence was added that of the brewer behind him. In the effort to keep his business under the new conditions, he branched out into such sidelines as gambling-rooms and prostitution, and resorted to the adulteration of liquor. These ramifications increased the difficulties of detection and prosecution. But the worst and most far-reaching feature of high license was the moral effect of the granting by the Government of permission to do something which, otherwise, would be illegal.

Dispensary System

The Dispensary system proved equally unsatisfactory. Although it was tried out locally in various portions of the South, South Carolina and South Dakota were the only States to adopt it as a State measure. In South Carolina it was sponsored by Gov. Benjamin Tillman as a political measure and became operative in 1893. In South Dakota it was adopted in 1898 as a remedy for the evils of the license system.

The Dispensary system was that of a State monopoly, which, it was thought, would eliminate the element of private gain from the liquor business. It forbade private persons to sell liquor either at wholesale or retail, and provided for a central State dispensary to distribute liquor to local dispensaries. The machinery for carrying out the law consisted of a State board of control, commissioners, county boards, and local clerks. Purchasers were required to make written application, and no liquor was allowed to be drunk on the premises.

It was claimed for the system that, by removing the possibility of personal profit, it would destroy any incentive for increase in sales; that it would decrease drunkenness by guaranteeing a pure article sold only in the daytime and not to be consumed upon the premises; and that it would abolish the saloons as local political centers.

Operation of the system scarcely justified these claims. Not only did local dispensers find that by increasing their sales they could increase their salaries, but whole communities shared in the increased revenue which was divided between municipality and county. Drunkenness might have been decreased but for the dalliance of the dispensers with the so-called "blind pigs" or "blind tigers," a low type of saloon, which up to that time had obtained its liquor from illegitimate, or "moonshine," stills. These places were allowed to operate practically without molestation on condition that they bought their supplies from the dispensaries. As for the contention that the saloons would be removed as local political centers, they were supplanted by a worse evil in the corruption that soon focused around the several agencies of dispensary administration. Graft and bribery were rampant, and a dispensary "machine" was formed to control the Legislature. All in all, the system not only proved a failure as a means of regulating the liquor traffic but a positive boon to the traffickers. (See DISPENSARY.)

Local Option

Local option attacked the liquor problem through the smaller units of population by seeking to abolish the township speak-easy and the village saloon. In States where it was adopted it gave the right to vote on the liquor problem to political divisions varying in size from entire counties down to city wards. In a few States the county was the voting unit; in a certain number, the city or town; in some, the county, exclusive of a certain city; in others, the township; in still others, a political ward, precinct, or even a residential section of a city. In States where local option was adopted the interval before resubmission of the question was allowed varied from one to four years: in most States it was two. In many States, however, a petition signed by a certain number of voters necessitated a resubmission. Local option usually applied to the sale, not to the manufacture, transportation, or possession, of liquor.

In many States where State-wide Prohibition was not immediately obtainable, local option was regarded by temperance supporters as a working compromise. Its advocates claimed that it attacked the liquor problem at its point of least organization and resistance; that it directly interested every citizen of the community through political but non-partizan appeal; that it separated the liquor problem from other befogging issues; that it afforded an outlet for the efforts of individuals, churches, and temperance organizations, which would have been lost in a larger field; and that it appealed to the American spirit for popular decision on vital issues.

There was considerable debate, even among temperance supporters, as to the theory of local option, and varying degrees in the success of its operation. Many regarded Prohibition as a national issue, and thought it wrong for the State to surrender its sovereignty on so vital a question. The liquor interests were nationally organized and were abundantly able to fight local Prohibition. Many communities bought immunity from alcohol at a dear price, as the surrounding territory was honeycombed with liquor. Where the law provided for a vote biennially, saloon-keepers frequently held on to their property, hoping for a change of public sentiment, or they continued to do an illicit business with former customers. The tendency of local option was to concentrate the liquor traffic in the larger cities, where it could still reach the great majority of the population, and to produce apathy toward the national phases of the alcohol problem even among temperance adherents, once they had voted liquor out of their own communities.

Anti-Saloon League.

Despite these defects in the operation of local-option laws, the system furnished a direct point of attack which was eagerly seized upon by a new agency, the ANTI-SALOON LEAGUE, whose first weapon it became in an aggressive campaign that was eventually to result in the passage of the Eighteenth Amendment. The League had its beginnings at Oberlin, Ohio, (May 24, 1893), among a group of persons who had become mutually interested in the passage of a township local-option law. Its chief proponent was the Rev. How-

ard H. Russell, a Congregational minister and graduate (1888) of Oberlin Theological Seminary. National organization was effected at Washington, D. C., in 1895, and the *American Issue* became the League's official organ. In the years immediately following, State departments were established and legislative offices were opened in Washington. Direction of the movement was assumed by such nationally known leaders as Purley A. Baker, Ernest H. Cherrington, Edwin C. Dinwiddie, John Collins Jackson, and Wayne B. Wheeler.

From the first the League, supported by voluntary contributions, was "intensely political but insistently non-partizan." It endeavored to work through established political agencies, laying emphasis on the man rather than on the party to which he belonged. It believed local Prohibition to be the most effective weapon immediately at hand, and campaigned aggressively for the remodeling and strengthening of old, and the enactment of new, local-option laws. The League was careful, however, not to advocate reforms too far in advance of legislative and public sentiment; and in its first decade it even placed secondary stress upon State-wide Prohibition.

So successful was the League in this policy that by 1906 it was able to record:

> Three states, with an aggregate population of almost 3,000,000, were under state-wide Prohibition, while three other states were almost entirely under Prohibition by special legislative enactments. Thirty states had adopted local option laws applying either to townships, municipalities or counties, and in some cases applying to all three units. More than half of all the counties, more than 60 per cent of all the incorporated towns and villages, and almost 70 per cent of all the townships in the United States had gone under Prohibition by the local option route. By 1906, approximately 35,000,000 people in the United States were living in Prohibition territory and the saloon had been banished by law from territory in the United States aggregating more than 2,000,000 square miles.—Ernest H. Cherrington, "The Evolution of Prohibition in the United States of America," p. 255.

Bone-dry Laws in Three States

These victories for temperance reform, under the guidance of the League, were not without their qualifying factors. As in earlier phases of the movement, it was much easier to secure prohibitory legislation than to compel its enforcement. The passage of dry statutes at the polls frequently found wet incumbents in the Court House, who were lukewarm in their execution of the laws. As the League worked through the regularly organized political parties, it had frequently to support candidates who carried water on both shoulders, and, while voting for dry measures, were careful after election not to offend wet constituents. The power of the Prohibition forces was also somewhat diminished by the divergence in aims between the Anti-Saloon League, which was immediately concerned with the abolition of the local saloon, and the Prohibition party, which continued to stress the national phases of the issue. Despite these adverse factors, this period was characterized by a great advance in prohibitory legislation and a large increase in dry territory.

Divergent Aims of Prohibition Forces

Although the temperance cause was now pretty thoroughly organized along national lines and had adopted a definite political policy, there was still room for the individual crusader. At the very beginning of the twentieth century an eccentric but courageous and earnest worker against alcohol,

Carry A. Nation, infuriated by the lax enforcement of Prohibition statutes in certain sections of Kansas, took the law into her own hands and began the demolition of saloons. Her "hatchet campaign" consisted in destroying plate glass, bottles, fixtures, and all the liquor she could lay her hands on. She was repeatedly arrested, but never remained long imprisoned, because the saloons she destroyed were not entitled to legal protection. Her individual crusade was widely reported in the press and did much toward arousing the public conscience.

Some forty years earlier Mrs. Nation's tactics had been adopted by the women of Baraboo, Wis. Irritated by the death of a Baraboo drinker in a local saloon, the women decided to raid the liquor-selling places. Taking axes, hammers, and hatchets, they swept in and out of the "groceries" and saloons, smashing liquor kegs and barrels. From Baraboo they went on to the neighboring town of Sauk, where they were arrested and jailed. At the trial they were acquitted. Among the raiders was a young girl, Mary Ann Andrews (1843-1928), who became Mrs. Herman G. Hartwell, of Wonewoc, Wis. Later she held several offices in the first Milwaukee W. C. T. U.

Mrs. Hartwell and Carry A. Nation

In 1903 the Rev. Purley A. Baker was elected general superintendent of the Anti-Saloon League of America, and in 1906 the League began its offensive for State-wide Prohibition. At the beginning of this period three States were under State-wide Prohibition, and by its termination (in 1913) this number had increased to 9. Campaigns had been launched in half the remaining States, and 15 State capitals were under no-license. More than half the population of the United States was living under prohibitory legislation of one sort or another, and more than 70 per cent of the area of the country was under prohibitory laws.

During this period considerable prohibitory legislation was also secured from the United States Congress: the C. O. D. Liquor Shipment Bill (1909) partially protected dry territory from the importation of alcohol; the Jones-Works Law (1912) restricted the sale of intoxicating liquors in the District of Columbia; and the Webb-Kenyon Law (1913) drastically prohibited the shipment from one State to another of intoxicating liquors which were to be used in violation of the law.

The Prohibition forces now believed that the end of the long road was in sight and that the time was ripe for the submission to Congress of a prohibitory amendment to the Federal Constitution. The national convention of the Anti-Saloon League, held at Columbus, Ohio, in November, 1913, authorized a committee of 1,000 men to meet in Washington and present to both Houses of Congress a resolution providing for the submission to the electorate of national Constitutional Prohibition. This committee was supplemented by a similar one, organized by the Woman's Christian Temperance Union. Joining forces, more than 2,000 men and women, representing temperance sentiment in all sections of the country, then marched upon the Capitol and presented the resolution. For introduction into the Senate it was delivered to Senator

Prohibitionists March on Capitol at Washingon, D. C.

Sheppard; for introduction into the House, to Congressman Hobson. Known as the "Hobson Joint Resolution," it was finally voted upon in the House on Dec. 22, 1914, receiving 197 votes. As there were 189 votes against it, it failed of the required two-thirds majority.

This was not, however, the first Congressional resolution proposing Federal Prohibition. As far back as 1876 Congressman (afterward Senator) Henry W. Blair, of New Hampshire, had introduced an amendment, which read in part:

> From and after the Year of Our Lord 1900 the manufacture and sale of distilled alcoholic intoxicating liquors . . . and the importation of such liquors from foreign states and countries . . . and the exportation of such liquors from, and the transportation thereof, within and through any part of this country . . . shall be and hereby is forever thereafter prohibited.

Blair, in his book "The Temperance Movement" (Boston and Philadelphia, 1888) says (p. 374) that the resolution proposing the amendment was first introduced by him in the House of Representatives on Dec. 27, 1876. This date is incorrect: the Senator was probably writing from memory. The *Congressional Record*, under date of Dec. 12, 1876, shows that Mr. Blair introduced his resolution (House Bill No. 170) on that date, and that sixteen days later (Dec. 28) he obtained leave to print in the *Record* his remarks upon the resolution.

On Feb. 15, 1881, a bill was introduced in the Senate by Senator Blair (S. No. 2189) and a joint resolution by Senator Plumb of Kansas (S. R. No. 160), proposing national Prohibition. Mr. Blair said he introduced the bill at the request of the National Temperance Society. Both the bill and Senator Plumb's joint resolution were referred to the Committee on the Judiciary.

The *Congressional Record* shows that a similar joint resolution was also introduced in the Senate by Senators Blair and Plumb, respectively, on the following dates:

Jan. 24, 1882,	by Senator	Plumb	(S. R. 29)
Feb. 8, 1882,	" "	Blair	(S. R. 32)
Dec. 5, 1883,	" "	Blair	(S. R. 16)
Jan. 16, 1884,	" "	Plumb	(S. R. 41)
Dec. 8, 1885,	" "	Plumb	(S. J. R. 4)
Dec. 9, 1885,	" "	Blair	(S. J. R. 6)

It will be noticed that the proposed amendment referred to "distilled alcoholic intoxicating liquors" only.

On Feb. 24, 1908, Congressman Ernest F. Acheson, of Washington, Pa., introduced in the House of Representatives a joint resolution (H. J. R. 143) proposing a prohibitory amendment to the U. S. Constitution.

Prohibition advocates refused to be discouraged by the defeat of the Hobson Resolution, and sponsored resolutions calling for the submission of a constitutional amendment to both Houses of the Sixty-Fourth Congress, convening in December, 1915. Although placed on the calendars of both the Senate and the House, neither resolution came to a vote. The third attempt was successful. National Prohibition resolutions were introduced into both houses of the Sixty-Fifth Congress and were passed: by the Senate on Aug. 1, 1917, by a vote of 65 to 20; and by the House on Dec. 17, 1917, by a vote of 282 to 128. Amended in the House, the resolution repassed the Senate and was finally adopted on Dec. 18, 1917. It had been introduced into the Senate by Senator Sheppard and into the House by Representative Webb. Submitted immediately to the States, it was ratified on Jan. 16, 1919, when it had been reported to the Secretary of State that 36 States had accepted the amendment. One year later, Jan. 16, 1920, it became effective as the Eighteenth Amendment to the Federal Constitution, reading as follows:

Constitutional Amendments

> Section 1. After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.
>
> Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.
>
> Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the Legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

Mississippi was the first State to ratify the new amendment, and it was finally ratified by all the States except Connecticut and Rhode Island, in the order shown in the accompanying list.

Meanwhile Congress had adopted Prohibition measures for the District of Columbia and Alaska, and had passed a War-time Prohibition Act, making the sale of liquor illegal after June 30, 1919. On Oct. 28, 1919, over President Wilson's veto, Congress also passed the Prohibition enforcement act (popularly known as the "Volstead Act"), providing for the enforcement of the Eighteenth Amendment. A supplemental Prohibition act, defining further enforcement powers, was passed by Congress in 1921.

War-time Prohibition and the Volstead Act

The Volstead Act, named from its proponent, Representative Andrew J. Volstead of Minnesota, and under which national Prohibition has since been enforced, construed "intoxicating liquor" to include all liquor fit for beverage purposes which contains ½ of 1 per cent or more of alcohol by volume; it instituted a system of permits to control the manufacture, use, and sale of alcohol for non-beverage purposes; and it provided for the search and seizure of suspected premises, prosecution of offenders on criminal charges, padlocking of places where violations of the law had occurred, abatement of nuisances by courts of equity through issuance of injunctions, and imposition of penalties by assessment.

The national Prohibition Law, enacted by Congress Oct. 28, 1919, provided for its enforcement by the Commissioner of Internal Revenue, under the supervision of the Secretary of the Treasury. To Carter Glass, Secretary of the Treasury, and Daniel C. Roper, Commissioner of Internal Revenue under the Democratic administration of President Wilson, was committed the duty of organizing the Government agencies for Prohibition enforcement. By departmental regulation the office of Prohibition Commissioner was created and on Nov. 17, 1919, John F. Kramer, a Prohibitionist and attorney at law, of Mansfield, O., was named as the first Prohibition Commissioner.

The new Commissioner was, under the law, required not only to enforce the prohibition against the manufacture and sale of liquor and alcohol for beverage purposes, but also to supervise the man-

PROHIBITION

ufacture, sale, and distribution of all liquors and alcohol needed for non-beverage uses to prevent diversion. The selection of the personnel of the enforcement corps, instructing them in their duties, the drafting of necessary regulations and the institution of the system of permit control for the distribution of non-beverage alcohol and liquors on a national scale was a tremendous undertaking. It was pioneer work, as there was no precedent to guide those charged with the new responsibility. Formerly the activities of the Federal Government in relation to the liquor traffic had been confined almost entirely to regulation for the purpose of tax collection. The internal revenue system had been developed after many years of experience to accomplish this. National Prohibition completely changed the Federal policy. It had now the duty not only to collect the tax on liquors, but to suppress the beverage traffic. The harmonizing of the Prohibition statute with the existing internal revenue statutes furnished many perplexing problems to the new administration. These could not be solved except by experience and court decisions.

New Office of Prohibition Commissioner

Broadly speaking, the organization established by Commissioner Kramer provided for a Federal Prohibition Director in each State, with an assistant and a legal adviser. The director was in charge of Federal enforcement within the State. It was his duty to direct the force of Federal agents assigned to him; to have complaints of violations investigated and to submit the evidence to the United States District Attorneys for prosecution; to make recommendations to the Commissioner at Washington regarding applications for permits made by those desiring to use alcohol or liquor for non-beverage purposes and to inspect the records of those to whom permits were granted.

John F. Kramer remained in office as Commissioner approximately nineteen months, barely a sufficient length of time to do more than get the new policy inaugurated. The election of 1920 was carried by the Republicans, and Warren G. Harding took the oath of office as President March 4, 1921. The same day the Senate confirmed his nomination of Andrew W. Mellon, a banker of Pittsburgh, Pa., as Secretary of the Treasury. On May 26, 1921, David H. Blair of North Carolina was confirmed as Commissioner of Internal Revenue.

On June 10th, 1921, Commissioner Kramer tendered his resignation, and the next day Roy A. Haynes, editor, of Hillsboro, O., an avowed Prohibitionist, was appointed Prohibition Commissioner. Thus the recently organized Prohibition enforcement service passed into entirely new hands.

After a survey Commissioner Haynes made some changes in the plan of organization originally instituted. Principal among them was the creation

RATIFICATION OF THE EIGHTEENTH AMENDMENT BY THE SEVERAL STATES

STATE	SENATE		HOUSE	
(1) Mississippi	Jan. 8, 1918	29 to 5	Jan. 8, 1918	93 to 3
(2) Virginia	Jan. 10, 1918	30 to 8	Jan. 11, 1918	84 to 13
(3) Kentucky	Jan. 14, 1918	27 to 5	Jan 14, 1918	67 to 11
(4) South Carolina	Jan. 25, 1918	34 to 6	Jan. 23, 1918	66 to 28
(5) North Dakota	Jan. 25, 1918	43 to 2	Jan. 24, 1918	96 to 10
(6) Maryland	Feb. 13, 1918	18 to 7	Feb. 8, 1918	58 to 36
(7) Montana	Feb. 19, 1918	33 to 2	Feb. 18, 1918	79 to 7
(8) Texas	March 1, 1918	18 to 10	Feb. 28, 1918	74 to 37
(9) Delaware	March 18, 1918	13 to 3	March 14, 1918	27 to 6
(10) South Dakota①	March 19, 1918	43 to 0	March 20, 1918	86 to 0
(11) Massachusetts	April 2, 1918	27 to 12	March 26, 1918	145 to 91
(12) Arizona	May 23, 1918	17 to 0	May 24, 1918	29 to 3
(13) Georgia	June 26, 1918	34 to 2	June 26, 1918	129 to 24
(14) Louisiana	Aug. 6, 1918	21 to 20	Aug. 8, 1918	69 to 41
(15) Florida	Nov. 27, 1918	25 to 2	Nov. 27, 1918	61 to 3
(16) Michigan②	Jan. 2, 1919	30 to 0	Jan. 2, 1919	88 to 3
(17) Ohio	Jan. 7, 1919	20 to 12	Jan. 7, 1919	85 to 30
(18) Oklahoma	Jan. 7, 1919	43 to 0	Jan. 7, 1919	90 to 8
(19) Maine	Jan. 8, 1919	29 to 0	Jan. 8, 1919	120 to 22
(20) Idaho①	Jan. 8, 1919	38 to 0	Jan. 7, 1919	62 to 0
(21) West Virginia	Jan. 8, 1919	26 to 0	Jan. 9, 1919	82 to 3
(22) Washington①	Jan. 13, 1919	42 to 0	Jan. 13, 1919	93 to 0
(23) Tennessee	Jan. 8, 1919	28 to 2	Jan. 13, 1919	82 to 2
(24) California	Jan. 10, 1919	25 to 14	Jan. 13, 1919	48 to 28
(25) Indiana	Jan. 13, 1919	41 to 6	Jan. 14, 1919	87 to 11
(26) Illinois	Jan. 8, 1919	30 to 15	Jan. 14, 1919	84 to 66
(27) Arkansas	Jan. 14, 1919	31 to 0	Jan. 13, 1919	93 to 2
(28) North Carolina	Jan. 10, 1919	49 to 0	Jan. 14, 1919	94 to 10
(29) Alabama	Jan. 14, 1919	23 to 11	Jan. 14, 1919	64 to 34
(30) Kansas①	Jan. 14, 1919	39 to 0	Jan. 14, 1919	121 to 0
(31) Oregon	Jan. 15, 1919	30 to 0	Jan. 14, 1919	53 to 3
(32) Iowa	Jan. 15, 1919	42 to 7	Jan. 15, 1919	86 to 13
(33) Utah①	Jan. 15, 1919	16 to 0	Jan. 14, 1919	43 to 0
(34) Colorado	Jan. 15, 1919	34 to 1	Jan. 15, 1919	63 to 2
(35) New Hampshire	Jan. 15, 1919	19 to 4	Jan. 15, 1919	222 to 131
(36) Nebraska	Jan. 13, 1919	31 to 1	Jan. 16, 1919	98 to 0
(37) Missouri	Jan. 16, 1919	22 to 10	Jan. 16, 1919	104 to 36
(38) Wyoming①	Jan. 16, 1919	25 to 0	Jan. 16, 1919	52 to 0
(39) Wisconsin	Jan. 16, 1919	19 to 11	Jan. 17, 1919	58 to 39
(40) Minnesota	Jan. 16, 1919	48 to 11	Jan. 17, 1919	92 to 36
(41) New Mexico	Jan. 20, 1919	12 to 4	Jan. 16, 1919	45 to 1
(42) Nevada	Jan. 21, 1919	14 to 1	Jan. 20, 1919	33 to 3
(43) Vermont	Jan. 16, 1919	26 to 3	Jan. 29, 1919	155 to 58
(44) New York	Jan. 29, 1919	27 to 24	Jan. 23, 1919	81 to 66
(45) Pennsylvania	Feb. 25, 1919	29 to 16	Feb. 4, 1919	110 to 93
(46) New Jersey	March 7, 1922	12 to 4	March 9, 1922	33 to 24

①Unanimous in both Houses. ②Repassed in House, to correct error, January 23. Total Senate vote—1,312 for, 242 against—84.6 per cent dry. Total House vote—3,783 for, 1,034 against—78.5 per cent dry.

of a mobile force of general Prohibition agents at Washington. This force was assigned to the development of the more important conspiracy cases throughout the country; also, to check up on the work being done by the Prohibition directors' forces in the States. Divisional chiefs operated under the direction of the chief of general Prohibition agents at Washington over 19 districts. This plan may be said to have been characterized by strong centralized control by the office at Washington over the work of both investigation and administration, since the recommendations of the directors with reference to permits were required to be approved by the Washington office.

Bureau of Prohibition

Experience has shown the necessity for a closer coordination of the several agencies of the Government which had to deal with some phase of the Prohibition enforcement problem. Under the law the statutory authority for enforcement was vested in the Commissioner of Internal Revenue, while in practise the actual work of administration was done by the Prohibition Commissioner. In the eyes of the public the Commissioner of Prohibition was responsible for the results obtained, yet under the law the legal authority rested with the Commissioner of Internal Revenue, since to that officer alone was committed the final authority to commission and discharge agents and employees.

In the 68th Congress a bill known as the "Cramton Bill" was introduced to provide for the creation of a Bureau of Prohibition within the Treasury Department, to be administered by a Commissioner of Prohibition to be appointed by the President. The purpose of the bill was to simplify machinery and better to fix responsibility for enforcement. It passed the House on June 7, 1924, by a vote of 275 to 86. The measure failed of passage in the Senate owing to a filibuster directed against it in the closing days of the session. Shortly thereafter, the Treasury Department endeavored to accomplish some of the objects of the Cramton Bill through departmental regulation. On April 1, 1925, General Lincoln C. Andrews, a retired army officer, was appointed as Assistant Secretary of the Treasury to have immediate charge of the customs service, coast-guard, and Prohibition. This brought about a closer relationship than had theretofore existed between the activities of the customs service and coast-guard engaged in the suppression of smuggling and of the Prohibition enforcement agencies on land. Andrews, after a very exhaustive survey of the organization, determined upon a program of decentralization. The country was divided into 24 administration areas, corresponding in the main to the Federal judicial districts. A Prohibition administrator was named for each of the areas. The plan of having mobile general Prohibition agents, as it had operated under Commissioner Haynes, was changed. The authority of the administrators was greatly increased, inasmuch as they were made responsible for the issuance of permits and for investigations of violations of the law in their respective areas. On Nov. 1, 1925, Commissioner Haynes was transferred to the field service, and on the same date James E. Jones was appointed Director of Prohibition. Andrews, himself a former army officer, announced his intention of introducing military efficiency in the enforcement personnel, and the administrators were largely named from the ranks of retired military or naval officers.

On March 3, 1927, the measure passed by the 69th Congress, known as the "Reorganization Act," was approved. It provided for the creation within the Treasury Department of a Bureau of Customs and a Bureau of Prohibition, each to be presided over by a Commissioner to be named by the Secretary of the Treasury. This changed the provision for enforcement as it originally existed in the national Prohibition Act by relieving the Commissioner of Internal Revenue of any responsibility for Prohibition enforcement. The Act transferred the authority formerly conferred upon the Commissioner of Internal Revenue to the Secretary of the Treasury and provided for the delegation to the Prohibition Commissioner of the rights, privileges, powers, and duties relating to Prohibition enforcement. The Act also required that employees in the field service of the Bureau of Prohibition should be appointed under the provisions of the Civil Service Act. The national Prohibition Act as originally enacted had provided Civil Service for Prohibition employees, with the exception of the field force. As this is written the United States Civil Service Commission has announced the competitive examinations for the positions in the field service of the Prohibition Bureau. This will mean a considerable change in the personnel of the field service, since only those can be retained in the service who make the highest grades in the competitive examinations.

On April 1, 1927, Roy A. Haynes was appointed Acting Prohibition Commissioner by Secretary of the Treasury Mellon, and James E. Jones was designated Deputy Prohibition Commissioner.

Soon afterward a complete shake-up occurred of the Prohibition enforcement officials at Washington, D. C. Acting Prohibition Commissioner Haynes was supplanted by Dr. James M. Doran, head of the technical division of the Bureau, who was appointed Prohibition Commissioner.

Assistant Secretary of the Treasury Lincoln C. Andrews resigned (as from Aug. 1, 1927) and was succeeded by Seymour Lowman, formerly Lieutenant-Governor of New York. He is a well-known supporter of Prohibition and temperance. These appointments were supposed to be highly satisfactory to the leaders of the dry forces.

The enforcement of the Volstead Act presented many difficulties, and in its earlier phases was attended with only moderate success. In many cases dry laws were administered by wet officials; salaries of Prohibition agents were insufficient to attract a superior type of men; revenue cutters were inadequate in number to protect the coast-line from rum-running; unwarranted entrance of private dwellings was not infrequent; scandals arose over the manipulation of withdrawal permits; home-brew and smuggled bootleg liquor threatened to supplant the former product of the distilleries; and in many localities prominent citizens took open delight in violating the law, which they regarded as an infringement of their personal liberty.

Difficulties of Enforcement

Serious interference with the enforcement of the Volstead Act was encountered from the attempts of foreign countries to smuggle alcoholic liquors into the United States. Great Britain was a particular offender in this respect.

It is only fair to say that such smuggling was not approved by the English people in general. The Bishop of London, presiding at a meeting of the diocesan branch of the Church of England Temperance Society May 19, 1927, stated that "every one is agreed that I am right to take the chair at a protest meeting against this country's [England's] being engaged in bootlegging to the United States." He added that when in America he was asked what he thought of Prohibition. His reply was that it was the affair of a great and friendly nation, and it was not for him to criticize, but, so far as he could help it, no one in England should spoil their splendid experiment.

It was claimed by the Amendment's opponents that Prohibition was illegal; that it could not be enforced; that "blind pigs" and "blind tigers" would increase; that it would cause business depression, encourage crime, and increase drug addiction; that it would augment the consumption of "moonshine," as whisky illicitly distilled, usually by the mountaineers in isolated sections of the southeastern States, was commonly called. Hostility to enforcement was also engendered by propaganda to the effect that the law was passed over the heads of the young men of the country, who were abroad during the World War; and from time to time there was spasmodic agitation for a return to light wines and beer and even for the repeal of the Amendment.

These arguments, in large measure, proved specious. In all important decisions the United States Supreme Court sustained the legal principle of Prohibition, and gradual improvement of the Government's machinery raised the Law's enforcement to a more efficient level. By 1925 the supply of spirituous liquor had been reduced to one fifth of its pre-War amount. Actual whisky prohibition reached 80 per cent; wine, 75 per cent; beer, almost 100 per cent. Statistics for the first half-dozen years under the national Prohibition Act indicated a perceptible decrease in arrests and incarcerations for drunkenness. Drug addiction had not increased in undue proportion to the country's increase in population. Moonshine had retrograded, both in quantity and quality, from a more or less carefully distilled corn product to an inferior concoction, hastily thrown together, of wheat and sugar. The physical standard of the nation's inhabitants had been raised, particularly that of the working men. Economically the money and man-power released by the stoppage of the liquor traffic resulted in great increase in wages and productivity in labor. Under the first half-dozen years of War-time restriction and Constitutional Prohibition the number of savings accounts in the nation's banks increased 400 per cent. Socially the country was freed from the vices and political corruption which invariably attended the saloon.

This immunity from alcohol, however, was not achieved without considerable cost to the Government. Between the time when the Volstead Act became a law and July 1, 1926, the Federal Government had spent $89,476,984 in enforcing Prohibition. For the fiscal year which expired July 1, 1927, an additional $27,892,455 was appropriated. These figures do not include the sums spent by the Department of Justice in prosecuting violations of the Act through the various Federal district attorneys. Against the Government's outlay, however, were fines and forfeitures, which in one year (1924) amounted to over $7,500,000.

Despite continued activity among the wets, and insidious misrepresentation, both at home and abroad, as to the ineffectiveness of the administration of the Volstead Act, leaders in every branch of American activity bear overwhelming testimony as to Prohibition's benefits.

In February, 1929, Congress passed the Jones-Stalker Bill, which increased the maximum penalties for violations of the Eighteenth Amendment to a fine not exceeding $10,000 or imprisonment for five years, or both. The vote in the Senate was 65 to 18 while that in the House was 284 to 190.

Effects of Prohibition. With regard to the physical benefits of Prohibition, Dr. George O'Hanlon, superintendent of the Bellevue and allied hospitals in New York city, says:

> Prohibition not only has reduced the number of patients sent to Bellevue Hospital for treatment for insanity caused by alcoholism, notwithstanding an upward turn in 1922, but also it has brought a marked change in the seriousness of most of the cases. We find that a large number of cases now are minor ones, involving treatment for a period of from a few days to a few weeks. They are mostly persons who have developed mental trouble as a result of drinking suddenly a great quantity of the stuff that at present passes for liquor. They are taken to the hospital for a few days or weeks, and then many of them, it has been reported to me, are all right again. That is bad enough, but it is vastly different from having these people go the way they formerly did—to an asylum for a few years or permanently.

Roger W. Babson, the financial expert, in the *Cleveland Plain Dealer* of Feb. 12, 1926, declared:

> . . . at least a billion dollars formerly spent in saloons each year, and from which only the brewers benefited, have gone into new buildings, automobiles, and hundreds of other lines which have expanded so rapidly since Prohibition went into effect.
>
> If whiskey and beer did no harm they might be classed by economists with other luxuries, such as fur coats and radio sets. An impartial examination of the situation, however, shows there is a great difference—economically as well as morally—between a luxury, like a radio set, that does no real harm, and a luxury, like beer, which has ruined so many.
>
> Intemperance has not only raised havoc with millions of individuals, but every manufacturer knows what it has cost general industry. Although drinking may have increased among students and the would-be smart set, it has ceased to be a harmful factor in the manufacturing and business world.
>
> The saloon has given way to the chain grocery store. Prohibition has not only increased purchasing power, but it has reduced manufacturing and distributing costs, from which every one is greatly benefiting to-day.

As regards the social effect of Prohibition, President Warren G. Harding summed up the preponderant sentiment of the country when he said:

> In every community men and women have had an opportunity now to know what Prohibition means. They know that debts are more promptly paid, that men take home wages that once were wasted in saloons; that families are better clothed and fed, and more money finds its way into the savings banks. The liquor traffic was destructive of much that was most precious in American life. In the face of so much evidence on that point what conscientious man would want to let his own selfish desires influence him to vote to bring it back? In another generation I believe that liquor will have disappeared not merely from our politics, but from our memories.

As to the moral value of Prohibition, the sentiments of the famous automobile manufacturer, Henry Ford, are thus recorded in "Mr. Ford's Page" of the *Dearborn Independent* (April 14, 1925):

> After its five years of trial, prohibition is not a failure. It is the people who have neglected to correspond with it who are failures. If it took Christianity hundreds of years to obtain a footing, why should anyone consider five years sufficient for a try-out of the greatest reform since Christianity itself? The good that has

already come from it infinitely outweighs the evil, and the evils that are do not arise from prohibition but the failure to practice it.

The Babson Statistical Institute, of Wellesley, Mass., founded by Roger Babson, recently sent to a number of large employers, engaged in various forms of production in different sections of the United States, a questionary asking their opinions regarding the effect of Prohibition from the employers' standpoint. The replies showed that 10 per cent of the employers condemned Prohibition, 15 per cent could not detect any difference one way or the other, while 75 per cent, representing thousands of workers, testified to the beneficial effects of Prohibition.

President Herbert Hoover, when U. S. Secretary of Commerce, said Prohibition had helped to raise wages and reduce prices, and that the lot of the workers in the United States of America was five or six times as good as it was before the War.

A poll of social workers, from every State in the Union, attending the National Conference of Social Work at Des Moines, Ia., in June, 1927, showed that 389 workers held that Prohibition has had a beneficial effect on the nation, while only 42 were of the opposite opinion.

Only 21 workers were in favor of repeal of the Eighteenth Amendment, while 355 opposed it.

A Mission of Inquiry into Industrial Conditions in the United States and Canada, under Sir William MacKenzie, sent out by the British Government, reported in April, 1927, that it found that national Prohibition had affected prosperity by diverting large sums into the purchase of commodities, had increased savings, and regularity in attendance at work.

With regard to the assertion, so often made, that Prohibition has led to an increase in drinking among high school pupils and college students, a nation-wide survey made by the Anti-Saloon League of America in June, 1927, may appropriately be cited here. Letters of inquiry sent to 100 city school superintendents and 100 college presidents revealed the fact that less than ½ of 1 per cent of that year's graduates were drinkers, and that drinking presented no problem at all in many schools.

Drinking Among Students

Princeton University and the University of Wisconsin were the only two of the larger universities and colleges that reported any appreciable amount of drinking among their students (Princeton, "much more than one half are drinkers"; Wisconsin, "1 per cent hard drinkers; 74 per cent occasional tipplers; 25 per cent teetotalers").

For the effect of Prohibition on the negroes, see Negro, The, and Alcohol.

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PROHIBITION ALLIANCE. An American political temperance organization, founded in 1901 by the National Committee of the Prohibition party for the purpose of educating and uniting politically those opposed to the license or legalization of the liquor traffic. The Alliance was subordinate to the Prohibition party committees and organization, and was intended to strengthen and help them. In accordance with rules adopted by the National Prohibition Committee, the Alliance might call and hold public and private meetings, circulate literature, receive and enroll members, and do such other work as usually devolves upon political clubs. Membership consisted of three classes, viz., active, junior, and associate. Active members were all persons over fourteen years of age who had signed the active membership pledge; junior members consisted of boys and girls under fourteen who had signed the junior membership pledge; and associate members were those of any age who had signed the associate membership pledge. The active membership pledge read:

> I hereby affirm my belief in Prohibition as the only righteous policy for the government to adopt with reference to the saloon and liquor traffic. I believe it is wrong to support political parties that are silent about the saloon iniquity or responsible for the license or legalization which prevails in this country. I hereby declare it my intention, so long as I am a member of the Prohibition Alliance, whenever and wherever I have a vote, to give it to the Prohibition party, thus putting myself on record as opposed to the saloon and the license policy. I will do what is in my power to help educate the people as to the principles of the Prohibition party. I will pay my dues promptly to this Alliance and in every possible way assist in the agitation of the saloon question.

All moneys received on membership fees belonged to the local organization. Twenty per cent of all dues went to the National Prohibition Committee and 40 per cent went to the Prohibition State Committee. The remaining 40 per cent was at the disposal of the local Alliance.

On July 4, 1905, the National Prohibition Alliance issued from its headquarters (530 The Temple, Chicago, Ill.) the "Twentieth Century Declaration of Independence from the Impending Tyranny of the Liquor Traffic." It was published "on Behalf of Liberty by the Patriots of America, Whose Names are Subscribed." The rather long and involved "Declaration" enumerated the evils of the liquor traffic, and urged that the American home, schools, and churches unite in destroying the "moral and political anarchist and unmitigated curse." The history of the liquor traffic in America and its increasing power throughout the country were stressed in the "Declaration," which closed with an appeal to the patriots of the United States to pledge their lives, fortunes, and sacred honor to the total destruction of the drink evil.

When Oliver W. Stewart retired from the chairmanship of the Prohibition party in 1905, he was succeeded by Charles R. Jones. The latter allowed the Alliance organizations to lapse, and thenceforward they dwindled rapidly.

PROHIBITION FEDERATION OF CANADA. A Canadian organization formed for the purpose of unifying the temperance forces in the provinces. The Federation had its genesis at a conference of the representatives of the churches and temperance organizations of Canada, held in Ottawa Feb. 13-14, 1923; and it was completed at a second conference, held in Toronto Oct. 2 of that year. The object of the Federation is stated to

be the elimination of the traffic in intoxicating liquors for beverage purposes. At the annual meeting held at Toronto in June, 1928, the name of the organization was changed to "The Canadian Temperance Federation."

The Federation carries on its work by means of education, the crystallization of public opinion in adequate legislation, and development of the spirit of law observance. Its activities cover the entire Dominion, and its membership includes representatives of the Dominion-wide churches and church organizations, other national organizations, and any organization which unifies the temperance forces of the provinces. National organizations and all churches are represented by one delegate and one additional delegate for each 50,000 of membership. Provincial organizations are represented as follows: Ontario 8; Quebec 5; Manitoba, Saskatchwan, Alberta and British Columbia 3 each; New Brunswick and Nova Scotia 2 each; Prince Edward Island 1. The officers are: President, Mr. Oliver Hezzlewood; recording secretary, Rev. E. I. Hart, D.D.; educational secretary, Rev. W. W. Peck, M. A. The headquarters are at Bloor and Bay Streets, Toronto, Ont.

The official organ of the Federation is the *Temperance Advocate*, issued under the joint control of the Federation and of the Ontario Prohibition Union.

PROHIBITION AND HOME PROTECTION PARTY. The name adopted by the political organization formed in Chicago Aug. 23, 1882, by the union of the Home Protection party and the National Prohibition Reform party. See HOME PROTECTION.

PROHIBITION LEAGUE (of Iceland) (Icelandic, *Bann Bandalag*). An organization, founded Aug. 22, 1926, at Reykjavik, Iceland, for the purpose of promoting temperance and the prohibition of intoxicants. The operations of the League cover the whole of Iceland, and its headquarters are at Reykjavik. At the present time (1928) there are approximately 7,000 members, which represent about 7 per cent of the entire population of Iceland. Gudmundur Einarsson, of Thingveliir, is president of the League; and Miss Hólmfrídur Áruadóttir, of Reykjavik, is secretary. The League does not publish an official organ, but utilizes the columns of the *Templar* (the only temperance paper in Iceland), issued by the International Order of Good Templars.

The League is a federation of numerous Icelandic societies, not merely those working for temperance, but, also, many organizations with other, varying aims. It is hoped that in the latter there will always be some members working to promote public sentiment for temperance and Prohibition in their respective groups.

Iceland was the first nation to adopt Prohibition throughout its entire territory, and now the League is working to restore it to the Prohibition ranks. The Secretary writes: "We are looking for help from America to get rid of the Spanish Treaty" (which forced Iceland to repeal her Prohibition Law). See, also, ICELAND.

PROHIBITION LEAGUE OF CHINESE STUDENTS IN AMERICA, THE. An organization founded at Lake Geneva, Wisconsin, in June, 1919. Its objects were announced to be: "To abstain ourselves and to encourage our countrymen to abstain from drinking alcoholic liquors of all forms; to investigate and expose the activities of foreign brewers and distillers in China, and to counteract their malign invasion of our country; to cooperate with other organizations seeking the same end, and to effect Prohibition laws in China; and to encourage thorough study of the liquor question and to secure facts and information for discussion." Any Chinese student was eligible for active membership, and any one who was in sympathy with this movement might become an associate member. The territory covered by the League included the whole of the United States.

The activities of the League, which lasted for a few years only, were interrupted by the Civil War in China.

PROHIBITION LEAGUE OF INDIA. A federation of Indian temperance societies, formed at Delhi on Jan. 30, 1926, for the purpose of educating public opinion and the Government of the Indian Empire on the subject of Prohibition. Its objects, as stated in its Constitution, are:

(a) To co-ordinate the activities of all temperance organizations and movements in India and the Indian States, and to assist them to co-operate with each other in a common effort to free the country from the use of, and the traffic in, intoxicating drinks and drugs.

(b) To create, educate, and organize public opinion, and through constitutional means to seek the advancement of total abstinence and the prohibition movement throughout India.

(c) To stimulate investigation, and to aid in the organization of temperance societies in provincial areas, and in the preparation and distribution of English and vernacular prohibition literature.

(d) To counteract the misrepresentation of the Prohibition cause in the public press.

(e) To be in communication with the Anglo-Indian Temperance Association, the World League Against Alcoholism, and similar organizations, in regard to such matters as call for consideration or action from the point of view of India.

(f) To make provision whenever desirable for the convening of prohibition conferences.

The League was founded at a great Prohibition Convention, held on Jan. 29-31, 1926, which will be historic, as the first meeting of representatives of temperance throughout India. Soon afterward the following organizations became affiliated with the League: Bangalore Temperance Federation; Calcutta Temperance Federation; Oudh Temperance Federation; Punjab Temperance Federation; Amritsar Temperance Society; Indian Woman's Christian Temperance Union; Ahmedabad Total Abstinence Association; Magitha Temperance Society (Amritsar District); Madras Temperance League; Delhi Central Social Service League, Temperance Section; Gujerat Temperance Association; All India Bhatnagar Sadar-Sabha, Hind; Friends' Foreign Mission Temperance Society; Telugu Church Temperance Association, Masulipatam; Temperance Board of the M. E. Church; North Calcutta Temperance Union; Bombay Temperance Council; and the Benares Temperance Council. Delhi was chosen for the holding of the first Prohibition Convention because it is the center of political influence in the country.

The first president of the League was Dewan Bahadur Ramachandra Rao; the first honorary secretary, the Rev. Herbert Anderson (1926-29).

The immediate program called for the organization of public opinion through the creation of additional centers of Prohibition propaganda throughout India. A publicity campaign was inaugurated in which literature, giving the latest facts and figures on the world temperance movement, was distributed.

The League joins with the Indian W. C. T. U. in indorsing a petition asking the Viceroy to recognize the principle of local option as a part of the Government's excise policy. Thirty-one thousand signatures in many languages have already been obtained to this petition.

At the first business meeting of the Indian League, the following resolutions, among others, were enthusiastically approved:

1. This Convention is of the opinion that prohibition of alcoholic liquor is not only in consonance with the traditions and sentiments of the people of India, but is also imperative for their social well-being and for the promotion of their economic efficiency. The Convention therefore urges on the Government of India and the Local Governments the acceptance of total prohibition of alcoholic liquor as the goal of their Excise policy.

2. This Convention, while being fully alive to the difficulties of the introduction of a national policy of Prohibition throughout the country, is of the opinion (a) that the Government of India, the Local Governments, and the Governors of Provinces should afford adequate facilities for ascertaining the will of the people with regard to this question . . . and (b) that the Government of India and the Local Governments should recast as early as possible the present scheme of provincial finance so as to eliminate revenue from excise as an integral part of the present system.

In a debate on the subject of Prohibition in the Legislative Assembly in September, 1925, the Government was defeated by a vote of 67 to 37. The formation of the Prohibition League of India is an indication of the changing trend of temperance sentiment.

The officers of the League for 1928-29 are:

President, Sir Purshotamdas Thakurdas, Kt., C.I.E., M.B.E., M.L.A.; vice-presidents, Dewan Bahadur Ramachandra Rao, Pundit Madan Mohan Malaviya, M.L.A., Haji Wajihuddin, Miss Mary J. Campbell; honorary treasurer, B. M. Birla; general secretary and editor of *Prohibition* (the League organ), C. Rajagopalachar, Gandhi Ashram, Tiruchengodu, Salem, Madras.

Lala Nand Lal, honorary secretary of the Amritsar Temperance Society, is an influential member of the League.

PROHIBITION PARTY. An American political party, the chief plank of whose platform was the abolition of the liquor traffic. It was organized in 1869 as the result of a growing feeling among temperance advocates that political action was of more value than moral suasion in the struggle to do away with the saloon.

The Reconstruction period, following the Civil War, found the temperance cause at a low ebb. The number of Prohibition States had been reduced from thirteen to five, and such legislation as had been secured through the Republican and Democratic parties was frequently honored only in the breach. Exigencies of war had increased the evils of intemperance, and the liquor interests had organized (1862) the United States Brewers' Association. Through the passage of the Internal Revenue Act of 1862 the Federal Government had virtually become a party to the liquor traffic, depending upon license fees for one fourth of its revenues. The entire temperance cause was in jeopardy, and its peril prompted revivals among reform organizations whose successful political activities in several States were precursors of the national organization. Michigan, in 1867, under the leadership of the Rev. John Russell, first enunciated (Detroit, Jan. 8)

State Prohibition Parties

the need of a separate party, in a resolution declaring

That it is the imperative duty of the people of this State to organize a political party pledged, among other wise governmental measures, to the enforcement of legal prohibition of the traffic in intoxicating liquors.

Illinois, as the result of a temperance convention at Bloomington, Dec. 9, 1868, was the first State to organize a Prohibition party and adopt a platform, which stated that

. . . The manufacture and sale of intoxicants is a great injury, and should be made a public crime.

We oppose all license and favor Statutory Prohibition. . .

We accept the issue made by the liquor dealers and beer congresses and will meet them at the polls.

Ohio had the first Prohibition party ticket in the field. In April, 1869, a conference was held at Crestline, which discussed the formation of a new party and issued a call for a State convention. This convention, held at Mansfield July 4, 1869, nominated a full State ticket, headed by the Rev. Samuel Scott, as candidate for governor.

Meanwhile, at a session of the Grand Lodge of Good Templars at Oswego, N. Y., May 27, 1869, the first actual initiative toward the organization of a national Prohibition party was taken, in a resolution which declared:

That we deem the present an auspicious period in the history of our political affairs for the inauguration of this movement, and therefore recommend the calling of a National Convention for that purpose at an early day.

A committee was appointed to issue a call for an organizing convention. This committee consisted of the Rev. John Russell, of Detroit, Jonathan H. Orne, of Marblehead, Mass., Julius A. Spencer, of Cleveland, John N. Stearns, of New York, and James Black, of Lancaster, Pa.

At this convention, held in Farwell Hall, Chicago, on Sept. 1, 1869, nearly 500 delegates from nineteen States and the District of Columbia were present. The Rev. John Russell was chosen temporary chairman and Julius A. Spencer temporary secretary. The National Prohibition party was organized, with Russell as chairman of the Executive Committee; a platform was adopted; and an "Address to the People of the United States" was issued. The convention at first adopted the name "Anti-Dram-Shop Party," but before adjournment this was changed to "National Prohibition Party."

National Party Organized

State tickets were gradually put in the field; but, as the new party had been inaugurated more than three years before a Presidential election, a national convention was not held until Feb. 22, 1872, at Columbus, Ohio. James Black, of Pennsylvania, was nominated for President, and the Rev. John Russell, of Michigan, for Vice-President. Not only did the candidates have no campaign funds and few effectual means of publicity, but they had also to contend with a natural reluctance, even among their sympathizers, to leave the long-established Republican and Democratic parties. As the result of these handicaps, only 5,608 votes, in six States, were polled for Presidential electors.

Nevertheless, the new party was considered to have gotten away to a satisfactory start; and in the decade of the seventies, which was not a propitious period for temperance legislation, it made steady, if unspeedy, progress. It caused agitation even when it did not get votes; and its second na-

tional convention was noteworthy for advocacy of

A prohibitory amendment to the national Constitution to make prohibition universal and permanent.

In 1876 the name of the party was changed to the "National Prohibition Reform Party," but the vote polled for Prohibition in the Presidential election was disappointing. Nor in 1880 was the response to the name of Neal Dow, father of the Maine Law, as head of the ticket, as satisfactory as had been expected. In deference to a general demand for more aggressive tactics, in 1882 the party affiliated with the Home Protection party (organized by Miss Frances Willard) and several other temperance groups, under the name "Prohibition Home Protection Party." In 1884 the name was again changed to the "National Prohibition Party."

In 1884, for the first time, the Prohibition party played an important part in a national election. Its candidate for President was JOHN P. ST. JOHN, former Republican governor of Kansas, whose Prohibition sympathies caused his defeat for third term in that State. Further alienated by the refusal of the national Republican party to adopt an antiliquor plank in its platform, he accepted the place at the head of the Prohibition ticket and became the storm-center of the election. Additional feeling was fomented by the indifferent reception of Miss Frances Willard when presenting a temperance petition on behalf of the Woman's Christian Temperance Union to the nominating conventions of the Republican and Democratic parties. This repudiated petition was enthusiastically received by the Prohibition party, toward whose success Miss Willard dedicated her efforts and those of her followers. In the *Voice,* a temperance paper, founded by Funk and Wagnalls of New York, the party also found an able advocate.

John P. St. John Presidential Candidate

The Presidential campaign was bitterly fought and St. John frequently burned in effigy. Upon election day the Prohibition party's vote totaled 151,809. To its strength in New York State was largely attributed the defeat of Blaine. Polling less than 11,000 votes in the previous Presidential election, the party became almost overnight a factor in national politics.

The campaigns of the eighties proved to the Prohibition party's adherents that votes were more potent than petitions. More than once, as a minority party, Prohibition held the balance of power. Its influence was felt in the platforms of the Republican and Democratic parties; in the passage of additional high-license and local-option laws; in the submission of State constitutional amendments; and in the adoption of legislation providing for scientific temperance instruction in the public schools. In 1887 a prohibitory constitutional amendment was even introduced into Congress. But the time was not ripe for so drastic a reform. Opposition drew the liquor forces closer together, and the Prohibition party emerged from the election of 1888 with a vote of less than 260,000.

Nevertheless, in 1890, there were Prohibition tickets in all States of the Union except seven Southern States and Nevada; and that year marked the election to Congress of the first party Prohibitionist, Kittle Halvorsen, of Minnesota. National conditions with regard to temperance under the Harrison administration, then regnant, were deplorable; and the influence of the President himself was felt to be with, rather than against, the liquor interests.

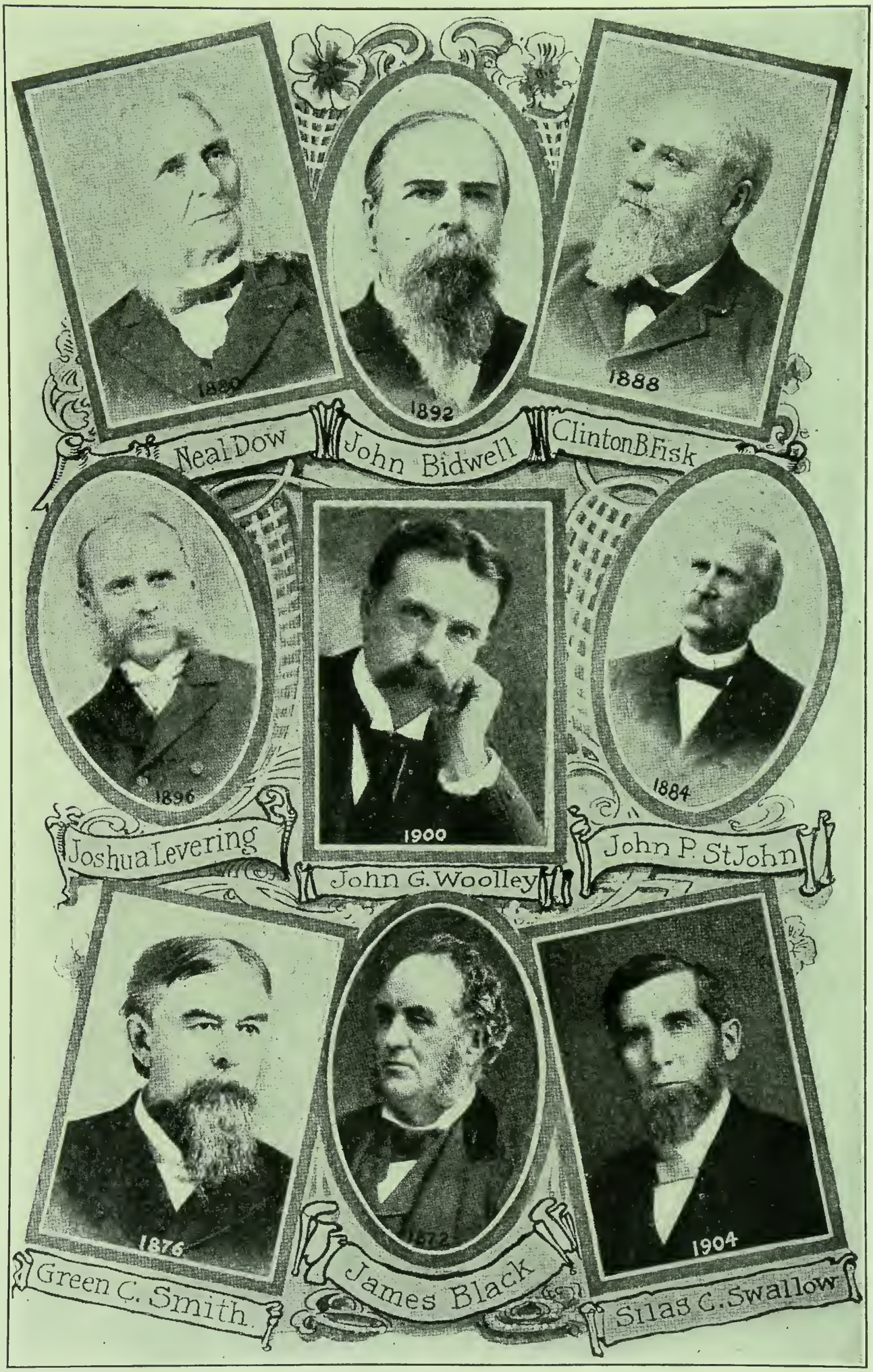
Prohibitionists approached their national convention of 1892 with renewed enthusiasm, foreseeing an opportunity to make their cause the dominant issue of the election. The standard of the delegates attending the convention was unusually high; a strong platform was adopted; and an able ticket, headed by Gen. John Bidwell of California, was put in the field. But success was denied. The rapidly rising Populist party, voicing the farmers' protests against oppressive economic conditions, usurped the place in the campaign which the Prohibition party had hoped to occupy. In the election the Populists polled over 1,000,000 votes; the Prohibitionists, only 271,058. Prohibition, as a controlling political issue, was side-tracked.

Much less favorable was the outcome in 1896. The panic of 1893 had precipitated Free-silver agitation, and the failure of the Prohibition convention to insert a Free-silver plank in its platform caused a split in the party, the recalcitrants denominating themselves the "National Party" and sponsoring a separate ticket. This defalcation destroyed the party's effectiveness during the campaign and reduced its vote to 141,676. Again was the cause of temperance submerged by a more immediate national issue.

The party's leaders were, however, only temporarily discouraged by the realization that what they had anticipated would be a short passage at arms with the saloon had settled into a long-drawn-out conflict. They entered the Presidential lists of 1900 with a sharp attack against the army canteen, and outdid prevailing campaign methods by sending their candidates on tour in a special train which covered the country from Dakota to Massachusetts and from Minnesota to Tennessee. In the election they recovered much of the ground lost in the split of 1896 and were instrumental in influencing Congress toward the passing of the Anti-Canteen Law the next winter.

Although in 1904 the party held its own, in 1908 and 1912, under the repeated leadership of Eugene W. Chafin and Aaron S. Watkins, able candidates and experienced campaigners, and with the assistance of an efficient party organ, the *National Prohibitionist,* Prohibition fell short of polling 300,000 votes. Its influence during this period was paralleled and gradually superseded by that of another organization within temperance reform ranks. The Anti-Saloon League, founded in Oberlin, Ohio, in 1893, approached the liquor question from an angle different from that of the Prohibition party. It advocated local option, rather than complete suppression, as an immediate and expedient step in the ultimate abolition of alcohol; and it worked on an omnipartizan plan that called for the support of desirable candidates in all established parties in preference to the establishment of a separate political party. This policy appealed to many of the less militant members of the Prohibition party, no less than to thousands of temperance advocates who had never seen their way clear to abandoning their own parties. Although it sponsored no separate party ticket, through ef-

The Party and the Anti-Saloon League



PROHIBITION PARTY: CANDIDATES FOR PRESIDENT OF THE UNITED STATES, 1880-1904



PROHIBITION PARTY: CANDIDATES FOR PRESIDENT OF THE UNITED STATES, 1908-28

PROHIBITION PARTY

ficient leadership and unremitting financial appeal the League developed into a successful and powerful organization, in time completely dominating the cause of temperance reform; while, from 1900, the National Prohibition party suffered proportionately from its inability to combine effectively personal principles and practical politics.

In 1914, however, the party polled the largest vote for governors and Congressmen in its history, and succeeded in electing to Congress Charles H. Randall, of the Ninth Congressional District of California, who vigilantly promoted his constituents' antialcohol interests in the national legislative body. Prohibitionist success in this election was due largely to a new plan of concentration campaigns, in various Congressional districts throughout the country, which had been launched at a national conference held in Indianapolis in January, 1913.

Congressman Randall's record in Washington was a source of pride to Prohibitionists. In the Sixty-fourth Congress he introduced a bill into the House denying the use of the mails to liquor advertisements and conducted an exhaustive hearing on the bill before the Committee on Post-offices. When a similar bill was introduced into the Senate an amendment was attached to it, prohibiting the transportation of beverage liquor into any State prohibiting the manufacture or sale of such liquor. This important legislation, preventing interstate shipment and making every Prohibition State "bone-dry," was passed under the title "Anti-Liquor Advertising and Bone Dry Law." Congressman Randall also introduced a bill demanding Prohibition in Hawaii, which became a law in 1918; and he never wavered in his support of war-time Prohibition.

In 1913 the Anti-Saloon League, which had hitherto largely devoted its efforts to securing local option, declared for national constitutional Prohibition. Immediately following its convention in Columbus, Ohio, a conference was held at which were present members of every temperance organization in the country. All were now agreed upon the necessity for national Prohibition—a principle which the Prohibition party had advocated since 1876; and the FLYING SQUADRON OF AMERICA was organized to awaken the conscience of the nation. During several months three-day meetings were held in more than 200 cities, the personnel of the Squadron including many of the Prohibition party's ablest speakers. The party was also instrumental in the inauguration of the Committee of Sixty on National Prohibition (1916), whose object was to secure 5,000,000 voters pledged to urge the adoption of Prohibition planks in the platforms of the various political parties and candidates.

Fight for Constitutional Prohibition

With its cause thus prominently before the country the Prohibition party approached the national election of 1916 with an unusual degree of hopefulness. So popular had temperance reform become that its convention, held at St. Paul, Minn., brought out three State governors as receptive candidates for Presidential nomination: Hanly of Indiana, Sulzer of New York, and Foss of Massachusetts. The convention finally chose as its candidate ex-Governor J. Frank Hanly, who had broken with the Republican party of Indiana because of its stand on the liquor question, and for his running-mate, Dr. Ira Landrith, of Tennessee, a Southern educator and lecturer who had bolted the Democratic party for similar reasons.

A comprehensive platform was adopted; the ticket was on the ballot in 44 States; and, by special train, a successful speech-making tour was conducted by the candidates. Prospects were extremely bright until the final week before the election, when it was foreseen that the vote between Wilson and Hughes would be very close. In this situation thousands deserted their new party and returned to old allegiances, the total Prohibitionist poll amounting to only 220,506.

But if the results of its participation in the election of 1916 were disappointing, the Prohibition party speedily found consolation in the record of Congressman Randall, who was instrumental in effecting the passage of a bill for war-time Prohibition, an issue which had become paramount soon after America's entrance into the World War.

In May, 1918, Representative Randall introduced a war Prohibition measure into the House as an amendment to the Agricultural Appropriation Bill. Ruled out of order, he proposed a second amendment providing that a pending appropriation should not be available until the President issued a proclamation for the prohibition of the use of food supplies in the production of intoxicating liquors. This amendment, introduced as an appendage to another bill so that it might not be killed in committee, passed the House, was amplified by the Senate, and finally became a law, as a part of the Agricultural Bill, in November, 1918. It provided for the prohibition of the manufacture of beer and wine after May 1, 1919, and for the interdiction of the sale of all liquors after June 30, 1919, the period of war Prohibition to continue until the termination of the war and ensuing demobilization.

War-time Prohibition

Meanwhile all antiliquor forces united in an effort to secure a national Prohibition Constitutional amendment. When the Hobson Resolution, prepared by Anti-Saloon League leaders in 1913, was submitted to Congress, many Prohibitionists were included in the Committee of One Thousand who personally repaired to Washington and formally presented the Resolution. After its defeat in the House, where it received a majority but failed of a required two-thirds vote, the amendment was redrafted by a Committee of Nineteen, which also included members of the Prohibition party. Reintroduced in 1917, the Constitutional amendment for Prohibition was finally passed by both houses, ratified by the States in 1919, and put into effect in 1920.

The Eighteenth Amendment

In September, 1919, the Prohibition party celebrated its fiftieth anniversary at a notable meeting held in Chicago near the site of Farwell Hall, where it had originally been organized. Recent passage of the Eighteenth Amendment added to the satisfaction with which its leaders reviewed the half-century of the party's participation in the fight against alcohol. It had been the first temperance organization to advocate a Constitutional Prohibition amendment; and it had maintained its existence longer than any minority party in the history of the country. Its leaders had been men of piety and intellect, and its platforms had consistently advocated the highest standards

of citizenship. Now, many of its members believed, with the incorporation of the desired amendment into the Constitution, the party's labors were ended, or might, at least, be diverted toward the problem of World Prohibition.

But events antecedent to the national election of 1920 already indicated that the Eighteenth Amendment would be found difficult to administer. There was legal confusion in deciding upon the "alcoholic content" of "intoxicating liquors"; old-régime officials were discovered to be inimical to the new law; machinery of enforcement was inadequate; and in certain sections of the country the citizenry manifested hostility to "interference" with its "personal liberty."

The Prohibition party viewed this situation with alarm, and, aware of its own restricted sphere of influence, sought, in 1920, to persuade the Republican and Democratic parties to incorporate enforcement planks into the platforms of their national conventions. Thousands of dollars were spent by the party, and hundreds of thousands of letters sent out, requesting prominent individuals and organizations to use their influence toward this result. But the Republican Committee on Resolutions was not susceptible to influence, nor was the Democratic convention amenable to the dry plank championed by William Jennings Bryan. And when Prohibitionists perceived that the candidate of neither party was satisfactorily dry, they decided that the work which had been undertaken to place Prohibition on the statute-books must be continued to insure its enforcement.

The Party and Enforcement

The National Convention of 1920 was held in Lincoln, Nebraska, and it placed in nomination for President, Aaron S. Watkins, of Ohio, and for Vice-President, D. Leigh Colvin, of New York. The Prohibition ticket was on the ballot in 25 States. During the campaign the candidates made extended speaking-tours; but a satisfactory vote was not secured, due mainly to the breaking-up of party organization.

Although 1924 found the situation with regard to liquor enforcement as deplorable as ever, not a few of the delegates assembled at the Prohibition Convention at Columbus, Ohio, favored the disbanding of the party. Competition within the ranks of Prohibition reform had weakened its power, and there was little likelihood that it would ever become the political mouthpiece of those who favored strict enforcement. No other party, however, was in sight to take its place; and its leaders, refusing to evade the urgency of the issue before the country, decided to carry on.

Herman P. Faris, of Missouri, was nominated for President; and, for the first time in the history of any regular political party, a woman, Miss Marie C. Brehm, of California, was nominated for Vice-President. The platform unequivocally stated:

> Four years of nullification of the Eighteenth Amendment by the Democratic and Republican officials have demonstrated the soundness of the philosophy of the Prohibition party that a law conferring a right will enforce itself, but a law prohibiting a wrong, financially and politically entrenched, requires a party thoroughly committed to its maintenance and enforcement. Little or no improvement can be expected so long as the friends of the prohibitory law divide themselves among political parties seeking the votes of the law violators and the nullificationists, which votes are regarded to be as necessary to the success of those political parties as are the votes of the law-abiders.

The candidates conducted a speech-making campaign in several States; but disintegration of the party machine had so far advanced that the ticket was represented on the ballots of fifteen States only, and the Prohibition vote inevitably recorded diminished support.

Despite this disheartening result, a meeting of the National Executive Committee was held in December, 1925, at which it was decided to continue the party's work. In May, 1927, Dr. D. Leigh Colvin, chairman of the Prohibition National Committee, announced that a movement had been launched to rehabilitate the party and that it was prepared to make formidable resistance to the activity of the wet forces in attacking the Eighteenth Amendment and the Volstead Act.

The Prohibition National Committee, as newly constituted in 1927, included Dr. D. Leigh Colvin, New York, N. Y., chairman; Dr. M. Len Hutchins, Los Angeles, Calif., vice-chairman; E. L. G. Hohenthal, South Manchester, Conn., secretary; H. P. Faris, Clinton, Mo., treasurer; John P. Coffin, Johnstown, Fla.; Prescott Gillilan, Columbus, Ohio; Elisha Kent Kane, Kushequa, Pa.; Will D. Martin, Hasbrouck Heights, N. J.; J. A. Murray, Los Angeles, Cal.

National Committee

Including 1928, the National Prohibition party has put fifteen national tickets in the field, as shown in the accompanying table:

YEAR	CONVENTION	NOMINEES	VOTE
1872	Columbus	James Black, Pennsylvania	
		John Russell, Michigan	5,608
1876	Cleveland	Green Clay Smith, Kentucky	
		Gideon T. Stewart, Ohio	9,737
1880	Cleveland	Neal Dow, Maine	
		H. A. Thompson, Ohio	10,305
1884	Pittsburgh	John P. St. John, Kansas	
		William Daniel, Maryland	151,809
1888	Indianapolis	Clinton B. Fisk, New Jersey	
		J. A. Brooks, Missouri	259,125
1892	Cincinnati	John Bidwell, California	
		J. B. Cranfill, Texas	271,058
1896	Pittsburgh	Joshua Levering, Maryland	
		Hale Johnson, Illinois	141,676
1900	Chicago	John G. Woolley, Illinois	
		H. B. Metcalf, Rhode Island	209,166
1904	Indianapolis	S. C. Swallow, Pennsylvania	
		Geo. B. Carroll, Texas	259,257
1908	Columbus	Eugene W. Chafin, Illinois	
		Aaron S. Watkins, Ohio	253,231
1912	Atlantic City	Eugene W. Chafin, Arizona	
		Aaron S. Watkins, Ohio	208,923
1916	St. Paul	J. Frank Hanly, Indiana	
		Ira Landrith, Tennessee	220,506
1920	Lincoln	Aaron S. Watkins, Ohio	
		D. Leigh Colvin, New York	189,408
1924	Columbus	Herman P. Faris, Missouri	
		Marie C. Brehm, California	57,522
1928	Chicago	William F. Varney, New York	
		James A. Edgerton, Virginia	20,101

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PROHIBITION TRUST FUND ASSOCIATION. An American political temperance organization incorporated under the laws of the State of New York at the opening of the twentieth century to receive and legally dispose of gifts to the National Prohibition party movement. The Prohibition National Committee is not incorporated, and unincorporated committees and other unincorporated bodies can not take title to gifts of lands or enforce bequests and devises by will. The Association handled property and bequests for

the benefit of the Prohibition party, and urged the making of bequests to that party by prominent Prohibitionists.

The Association was made up entirely of Prohibitionists and was under the control of Prohibition trustees. Its original officers and trustees were as follows: Oliver W. Stewart, Chicago, Ill., president; I. K. Funk, vice-president; C. E. Latimer, secretary, Wm. T. Wardwell, treasurer, Alfred L. Manierre, counsel, all of New York city, and John McKee, J. G. Van Cise, Samuel Dickie, W. W. Smith, Francis Crawford, and C. W. McLellan, trustees.

The Prohibition Trust Fund Association of Illinois is practically an incorporation of the Prohibition State Executive Committee, organized and chartered under the laws of Illinois, to provide a way for Illinois Prohibitionists to make bequests for the continuation of Prohibition work. While planned as a convenience for Illinois people, yet this association, under its charter, will carry out the provisions of any will in doing Prohibition work. The officers in 1912 were: Alonzo E. Wilson, Chicago, president; and L. F. Gumbart, Macomb, Ill., secretary.

PROHIBITION UNION OF CHRISTIAN MEN. An American temperance organization founded by CLINTON N. HOWARD Sept. 2, 1895, at Rochester, New York. It later spread to other parts of the United States. There were 43 charter members, who drew up a constitution which stated that the objects of the Union included agitation of the liquor question, creation of a strong public sentiment against the saloon, and the awakening of the Christian citizens of Rochester to the need for the enactment of prohibitory legislation. In its declaration of principles, the Constitution said:

> We believe that the principle of license is contrary to the spirit of the Constitution of the United States, and contrary to the teaching of the Word of God; therefore, we are unalterably opposed to it.
>
> We declare, that the Christian should be none the less a Christian as a citizen; and that the time has come to demand of the political parties of the day an honest declaration of hostility to the liquor traffic.

The organization was popularly known as the "Men's Christian Prohibition Union."

The Union immediately entered upon an aggressive campaign which aroused the entire community. Local conditions were improved by a united drive against the saloons, in which public officers were pledged to strict law enforcement, citizens were urged to vote for such officials, and a considerable amount of temperance literature was distributed. Law observance was preached in innumerable temperance meetings, which were addressed by Mr. Howard, local pastors, and Prohibition speakers from various parts of the country. The effect of this campaign on the moral conditions of the community were marked, and similar groups were organized in such cities as Syracuse, N. Y., New York, St. Louis, and Baltimore.

A strong central organization was maintained at Rochester, which remained the center of the movement. The leaders of the Union were men of all denominations and political parties, who were as one in rejecting all attempts at compromise with the saloon, opposed all forms of license, and stood firmly for State and National Prohibition.

At Rochester the Union maintained a Sunday Forum, filling the largest auditorium in the city with audiences of 2,000 persons or more addressed by Mr. Howard and speakers from other cities. It conducted law-enforcement campaigns with great vigor, and secured for the first time the closing of saloons in Rochester on Sundays.

In 1910 the Union was merged into the Rochester Temperance Federation, Mr. Howard remaining president until the merger.

PROMYSHLENIKI. Russian freebooters in ALASKA (see vol. i, p. 84).

PROOF GALLON. A gallon of proof-spirit.

PROOF-SPIRIT. A term adopted to indicate the standard by which the strengths of distilled products are measured for revenue purposes. In England, proof-spirit must have 12/13 the weight of an equal volume of distilled water at 51° F. It contains 49.3 per cent (by weight) of absolute alcohol. In the United States, spirits are said to be proof when one-half the volume is alcohol at 60° F. and of a specific gravity of 0.7939.

Liquor having a greater alcoholic strength is said to be "above proof," or "overproof," and that having less to be "below proof," or "underproof."

The terms "second," "third," and "fourth proof-spirit" are sometimes applied to spirits containing approximately 60, 70, and 80 per cent respectively of alcohol.

The word "proof" refers exclusively to strength, and implies nothing whatever as regards the purity of the liquid.

PROPST, SYELUS ALDINE. American educator and temperance worker; born in Montgomery County, Ohio, Sept. 24, 1874; educated in the Ohio public schools, at Otterbein College (Westerville, Ohio), and at Miami University (Oxford, Ohio). After leaving college he taught for a number of years in the public schools of Ohio, after which he was for two years (1903-05) superintendent of the public schools of Lanier Township, Preble County, Ohio. In 1904 he married Miss Naomi Florence Miller, of West Alexandria, Preble County, Ohio. In 1908 he became an instructor in the Brookville High School (Montgomery County, Ohio), where he remained for the next three years.

Propst has for a number of years been a zealous worker in the cause of temperance. He first became interested in the movement for constitutional Prohibition in 1911, in which year he undertook the organization of thirteen counties for the election of delegates to the Ohio Constitutional Convention, and succeeded in electing his delegates in eleven out of the thirteen. In 1913 he was appointed superintendent of the Cincinnati District of the Ohio Anti-Saloon League; and he served efficiently in that office five years, during which period three State-wide campaigns were waged for the enactment of constitutional Prohibition, the third of which resulted in the largest "dry" vote ever registered in the city of Cincinnati. From 1921 to 1924 Propst served as district superintendent of the Dayton (O.) area, and in the latter year he was appointed Deputy Prohibition Commissioner of Ohio. He resigned this position March 8, 1926. From September, 1926, to Jan. 1, 1928, he was superintendent of the Wyoming Anti-Saloon League. He then resigned, and spent six months speaking in Kentucky and Indiana preelection (primary) campaigns. At the close of this work he became associated with the Mich-

igan League as field secretary, which position he still (1929) holds.

PROPYL ALCOHOL. See ALCOHOL.

PROSKOWETZ, EMANUEL ANTONY WENCESLAUS MARIA. Bohemian scientist and temperance advocate; born in Prague Nov. 16, 1849; educated in the schools of Prague, Schotten Gymnasium, Vienna, and at the University of Vienna. He received the degree of Doctor *(Honoris Causa)* from the Agricultural College *(Hochschule für Bodenkultur)*, Vienna. In 1879 he married Juliette Robert, of Grand Seelowitz, Moravia.

Interested in the science of agriculture, Proskowetz has conducted experiments with agricultural products, especially barley, and has also engaged in the industrial management of sugar-factories, at Kvasice (Kwassitz), Moravia.

Throughout his life Proskowetz has opposed the abuse of alcoholic drinks. For many years he has been an active temperance worker in Austria as a member of the Austrian Society Against Drunkenness *(Oesterreichischer Verein gegen Trunksucht)*, of which his brother, Dr. MAXIMILIAN PROSKOWETZ, was one of the founders.

PROSKOWETZ, MAXIMILIAN ERNEST CHARLES BORROMÉE, Knight of Proskow and Marstorff. Austrian Member of Parliament, author, and temperance leader; born at Kvasice (Kwassitz), Moravia, Nov. 4, 1851; died at Fort Wayne, Indiana, U. S. A., Sept. 19, 1898. He was educated at the Kvasice Normal School, Schotten Gymnasium, Vienna, University of Vienna (LL. D.), and University of Halle (Saxony), where he studied agriculture and national economics. He traveled extensively during the earlier period of his life, circling the globe, and visiting Russia, Central Asia, Australia, and America. When he returned to Austria, he wrote a number of books in which he described his experiences, especially with regard to the question of inebriety. He then entered politics and became a Member of the Austrian Parliament. For a number of years he served as Lord High Steward to Emperor Francis Joseph, during which period he received high honors from most of the countries of Europe. In 1897 he was appointed acting Consul-general for Austria in Chicago, U. S. A., which position he held until his premature death in a railway accident.

Proskowetz was the first leader of the permanent Austrian antialcohol movement, and was also internationally known as a promoter of world temperance. His activities against the evil of alcoholism commenced in 1883, and in the following year he founded the Austrian Society Against Drunkenness *(Oesterreichischer Verein gegen Trunksucht)*, which is still one of the strongest foes of intemperance in the country. Proskowetz served as its president till 1896, when he was made honorary president. At the International Hygienic Congress, held at Vienna in 1887, he was active in disseminating temperance principles. While a member of the Austrian Parliament, he introduced in that body a number of important measures, one of which was aimed at the abolition of inebriety, while another advocated the establishment of national inebriate institutions. In this endeavor he was greatly aided by his father, who was at that time the senior member of the Austrian House of Lords.

Proskowetz was appointed to represent the Austrian Government at numerous temperance conventions throughout Europe. He was an official delegate to the International Congresses Against Alcoholism held at Paris, Zurich, The Hague, and Basel. He was for many years a member of the International Committee of the Congresses, and served also on the Native Races and Liquor Traffic United Committee. He wrote a detailed report on the conflict between the total abstainers and the "moderates" of Europe, which was read before the World's Temperance Congress, held at Chicago in 1893.

European temperance as a whole benefited by the efforts of his pen. One of the most widely published of his temperance articles was "Die Aufgaben des Staates im Kampfe gegen den Alkoholismus" (The Problems of the State in the Struggle Against Alcoholism), which he wrote for the Fifth International Congress Against Alcoholism, held at Basel. In addition to the temperance measures which he sponsored in the Austrian Parliament, Proskowetz made several petitions to the Diets of Moravia, Bohemia, and Lower Austria for the establishment of homes for inebriates. By his untimely death the temperance forces, not only in Austria, but throughout the world, lost one of their most valuable leaders.

PROSPÉRITÉ. A French temperance society. See FRANCE (vol. iii, p. 1041).

PROSVETA. See SERBS, CROATS, AND SLOVENES, KINGDOM OF THE.

PROTESTANT EPISCOPAL CHURCH. The Anglican Church in the United States, representing and descending from that branch of the Church of England founded in the American colonies during the seventeenth century. It received its name at a meeting of Maryland clergymen in 1780. The first part of its title indicates its position with regard to the Roman Catholic Church, as protesting against the errors and repudiating the claims of that Church to supremacy in doctrine, discipline, and worship; the second part expresses its attitude toward other Christian bodies who have rejected episcopacy on the ground that it is not of divine origin, and, therefore, not of universal and permanent obligation.

After the War of the Revolution the Episcopal Church found itself disorganized and threatened with extinction. In 1783 the Maryland clergy met and adopted a Declaration of Fundamental Rights and Liberties in which the title, "Protestant Episcopal Church," was used publicly for the first time. At an informal meeting held at New Brunswick, New Jersey, on May 11, 1784, further steps were taken toward organization; and thirteen days later a conference of clergy and laity was held in Philadelphia, this being the first time that laymen were admitted to the councils of the Church. After another gathering, held in New York in October, 1784, the first General Convention met in Philadelphia, Sept. 27, 1785, with clerical and lay delegates present from seven States. A constitution was adopted; the Liturgy was revised; and an address to the Church of England adopted asking for the consecration of bishops for America. Samuel Seabury was consecrated Bishop of Connecticut by the Scotch non-juring bishops in 1784, and in 1787 William White and Samuel Provoost were consecrated Bishops of Pennsylvania and New York respectively, in the Chapel of Lambeth Palace, London. A little later Dr.

James Madison was chosen Bishop of Virginia and consecrated in London.

In 1789 the Constitution of the Church and the Prayer Book were revised, resulting in the union of hitherto divergent views. Bishop Seabury took his seat in the Convention, and in 1792 united with the other three bishops in the consecration of Dr. Thomas John Claggett as Bishop of Maryland, this being the first episcopal consecration in the United States.

In 1811 the Church entered upon an aggressive campaign for the spread of its denomination with the consecration of two bishops—John Henry Hobart for New York, and Alex. V. Griswold for New England. Philander Chase, a founder of Kenyon College, was consecrated Bishop of Ohio in 1819; and two years later the Church created the Domestic and Foreign Missionary Society. In 1835 Jackson Kemper was elected the first missionary bishop, with the whole of the Northwest for his jurisdiction. In 1873 Bishop George D. Cummins of Kentucky withdrew and organized the Reformed Episcopal Church.

During the Civil War the southern churchmen organized the Protestant Episcopal Church in the Confederate States. It held but one general convention, and in 1865 the Church in the North and that in the South were reunited.

The doctrines are contained in the Apostles' Creed, so far as the laity is concerned. The Thirty-Nine Articles of the Church of England are, with some modifications, printed at the end of the American Prayer Book, but subscription to them is not required. The Church expects of her members loyalty to her doctrine, discipline, and worship, but allows considerable latitude in the interpretation of the Creeds.

In 1928 there were 5,883 ministers, 7,710 churches, and 1,215,383 communicants in the Church.

The stand of the Protestant Episcopal Church on the Prohibition issue up to 1920 is treated under CHURCH TEMPERANCE SOCIETY (vol. ii, p. 614).

In the spring of 1927 the Board of Directors of the Church Temperance Society declared themselves in favor of a modification of the Volstead Act, and announced that it would conduct a campaign to change the present Prohibition Law. This declaration was immediately met by repudiations on the part of a majority of the bishops of the Protestant Episcopal Church. As typical of these may be quoted the following statement of Bishop W. T. Manning of the Diocese of New York:

> The recent statement published by an organization bearing the name of the Church Temperance Society, to which much space has been given in the press, should not be taken to represent the mind of the Episcopal Church. It is a voluntary association and its utterances have only such weight as those of any voluntary organization.
>
> While there are those in the Episcopal Church who share the views held by this society, no such views have been indorsed or expressed by any gathering representative of the church. . .
>
> At the last meeting of the general convention in New Orleans in 1925, the mind of the House of Bishops was expressed by the following resolution: "Resolved, that facing the danger of the spirit of lawlessness in American life, we welcome the renewed efforts of the Government of the United States to enforce strictly and impartially the prohibition laws and the anti-narcotic laws which are so widely and cynically disregarded, and we call upon the people of our church to set a good example of that obedience to that law without which no democracy can endure.

The *Christian Science Monitor*, in its issue of May 28, 1927, published replies from 19 bishops of the Protestant Episcopal Church to a question submitted by the *Monitor* to them regarding their attitude on the Church Temperance Society's criticism of Prohibition and its advocacy of modification of the Volstead Law. Of these 19 replies 17 repudiated the Society's declaration, 1 approved it, and 1 was non-committal.

In February, 1928, the Church Temperance Society issued a statement to the press claiming that it had sent out questionaries to 5,301 Episcopal clergymen, of whom 2,980 had replied. The questions and the totals of the answers given to them were said to have been as follows:

> Is Prohibition a success in your locality? Yes, 501; no, 1,304.
>
> Have we had the law long enough for a fair trial? Yes, 1,329; no, 758.
>
> Should the Volstead Act be modified? Yes, 1,389; no, 673.

At the convention of the Protestant Episcopal Church held in Washington, D. C., in October, 1928, the House of Bishops passed unanimously the following resolution:

> *Whereas,* An organization known generally by the name of the Church Temperance Society is widely regarded as carrying the imprimatur and authority of this church; and
>
> *Whereas,* Conspicuous publicity is given to public pronouncements of this society; therefore be it
>
> *Resolved,* That this House of Bishops definitely declares that said society has no official standing in this church.

The Bishops adopted, also, by a large majority, a resolution reaffirming the stand taken by the Church three years previously in behalf of Prohibition and welcoming the efforts of the Government to enforce the Prohibition laws.

PROTESTANT TOTAL ABSTINENCE UNION. The original name of CATCH-MY-PAL TOTAL ABSTINENCE UNION.

PROUT, JAMES ALEXANDER. A British-American building contractor and temperance lecturer; born in Wuarbstowe Parish, Cornwall, England, Feb. 14, 1851; educated in the common schools. In 1867 he emigrated to Canada, locating in London, Ontario, where he resided for thirteen years. In 1880 he removed to the United States, residing for some years at Port Huron, Mich., and at Harvey, Ill., and finally locating in Fairhope, Ala., where he has since been in business as a building contractor. He was twice married: (1) In 1878, to Miss McMullen, of Mildmay, Ont. (d. 1898); (2) in 1901, to Frances Chatterton, of Avon, Ill.

Prout was active in temperance campaigns in Michigan during the years 1894-96, when he traveled over the State giving temperance lectures, largely under the auspices of *Living Issues*. In these lectures he was assisted by a singer.

PRUGH, BYRON EDGAR PEART. American Presbyterian clergyman and Prohibitionist; born at Rural Valley, Armstrong County, Pa., April 21, 1859; educated at Park College, Mo. (A.B. 1884; A.M. 1887), Westminster College, New Wilmington, Pa. (honorary D.D. 1901), and McCormick Theological Seminary, Chicago, Ill. At the age of fourteen he became a teacher in the public schools, remaining in that profession for ten years.

Prugh was married four times: (1) To Maude Lillie Christian, of Carlyle, Kan., on July 28, 1886 (d. 1887); (2) to Sarah Markle Boyd, of Lincoln, Neb., March 6, 1889 (d. 1897); (2) to Mrs. Emma P. Dick, of West Newton, Pa., on Dec. 20, 1900 (d. 1922); and (4) to Ada Marshall, of Dayton, Pa., on June 24, 1926.

In 1887 Prugh was ordained to the ministry of the Presbyterian Church, following which he served as home missionary and pastor until 1906 in the States of Wisconsin, Nebraska, Kansas, Indiana, South Dakota, Ohio, and Pennsylvania. His last pastorate was at Glenfield, Pa.

During the years spent in the ministry Prugh was outspoken in his denunciation of the legalized liquor traffic. After serving for some years as county treasurer of the Prohibition party in Westmoreland County, Pa., he was elected (October, 1913) State chairman of the party in Pennsylvania. He immediately devoted himself to the liquidation of the State party debt of $13,000 with the result that the debt was wiped out and the party vote greatly increased. In 1921 he was the candidate of his party for Congress at large from Pennsylvania and in 1924-26 was national chairman of the Prohibition party.

Prugh has published a number of books and pamphlets on the Prohibition question.

One of the vice-presidents of the Pennsylvania Dry Federation from its organization, he also helped to organize the NATIONAL DRY FEDERATION.

PRUSSIA. A free State, forming part of the German Republic. It is bounded on the north by Denmark, the Baltic Sea, and the North Sea; on the east by Russia, Latvia, and Poland; on the south by Czechoslovakia and the south German States; and on the west by the North Sea, the Netherlands, Belgium, and Luxemburg. It has an area of about 113,300 sq. mi., with a population (1925) of 38,170,633. The capital is Berlin (pop. about 4,000,000). Other principal towns are Cologne (698,064), Breslau (554,081), and Frankfort-on-the-Main (461,849).

For administrative purposes Prussia is divided into provinces, Government districts *(Regierungsbezirke)*, urban circles *(Stadtkreise)*, and rural circles *(Landkreise)*. There are 14 provinces, each under a governor *(Oberpraesident)*. They are: Berlin, Border Province, Brandenburg, East Prussia, Hanover, Hesse-Nassau, Hohenzollern, Lower Silesia, Pomerania, Rhine, Saxony, Schleswig-Holstein, Upper Silesia.

Under the Constitution, adopted Nov. 30, 1920, Prussia is declared to be a republic. The Government consists of a Diet *(Landtag)* and a State Council *(Staatsrat)*. The latter, elected on the basis of 1 representative for every 50,000 inhabitants, is a somewhat parallel institution to the *Reichsrat* in the Empire. It can reject legislation adopted by the Diet. The premier, who is elected by the Diet, appoints the other members of the cabinet. The ministry is invested with the powers of the former King of Prussia.

In 1701 Frederick III, elector of Brandenburg, assumed the title of "King of Prussia," as Frederick I, and with him the house of Hohenzollern became hereditary kings of Prussia. Under Frederick William III (1797-1840) Prussia lost almost half of its former area to Napoleon I of France. In 1813, however, Prussia, in concert with Russia and Austria, successfully attacked the French dictator. William I (1861-88) defeated Austria in 1866, overthrowing the ancient power of the Hapsburgs. In 1870-71 Prussia was at war with France, and at its successful close, William I accepted the title of "hereditary German Emperor," which was offered unanimously by the German princes.

After the World War (1914-18) Prussia suffered the heaviest loss of territory and population under the dispositions of the Treaty of Versailles.

The present prime minister is Otto Braun (Socialist), elected April 4, 1925.

Vineyards may be found in most parts of Prussia, and much valuable wine is produced. According to the "Statesman's Year-book" (London, 1927) there were vineyards on 39,921 acres in 1925, yielding 9,411,454 gallons of wine, valued at 18,721,144 marks. Hops were grown on 208 acres, yielding 16.5 tons. Statistics of the beer brewed in Prussia are not available, but it is known that a large number of breweries and distilleries are being operated in the State.

PSEUDODIPSOMANIA. A variety of alcoholism, closely resembling—sometimes, indeed, indistinguishable from—DIPSOMANIA. Dr. Francis Hare, Medical Superintendent of the Norwood Sanatorium, Beckenham, in his book "On Alcoholism Its Clinical Aspects and Treatment," London, 1912, gives (pp. 79-80), the following essential distinctions between the two varieties:

Dipsomania	*Pseudodipsomania*
Usually a distinct premonitory stage.	Never any premonitory stage.
Craving for alcohol always precedes consumption.	Craving for alcohol never precedes, but always follows and depends upon consumption.
Recurrence of paroxysm without apparent cause.	Recurrence of paroxysm dependent on circumstances.
May be regular periodicity, which is then inherent—part of the disease.	Occasional regular periodicity, which is then always due to regular periodicity of circumstances.
Patient sometimes able to take alcohol in moderation during interval.	Patient never able to take alcohol in moderation, except for a short time.
May be a greatly increased tolerance of alcohol during paroxysm.	Never any variation in the degree of tolerance of alcohol.

Dr. Hare says, further, that pseudodipsomaniacs

> are always the same in respect of alcohol; they are always dependent on strict abstinence in order to escape inebriety, and always, therefore, more or less at the mercy of circumstances—circumstances which lead to the taking of the first glass of stimulant.

PTISAN. The juice of grapes allowed to drain off without pressure.

P'TIS-WING. See TISWIN.

PUBLICAN. (1) Among the Romans, one who farmed or collected the taxes. In Luke xix. 2 Zaccheus is described as "the chief among the publicans," that is, chief tax-gatherer. The publicans were held in great abhorrence by the Jews, and the expression "a friend of publicans" was often opprobriously applied to Jesus Christ (Matt. ix. 11 and often elsewhere).

(2) The keeper of a public house, tavern, or inn; a licensed retailer of alcoholic liquors. Compare LICENSED VICTUALLER.

PUBLIC HOUSE. English term for a place where intoxicating liquors are sold; a liquor-saloon; often colloquially shortened to "public" and "pub." From early times a distinction was made in England between public houses and beer houses. The public house was practically an inn, as may be seen by the following extract from "The Publick-House-Keeper's Monitor," published in 1725:

> The First Use of Publick-Houses is, to refresh hungry or weary Travellers; to receive those, whose Time or Strength permits them not to go farther, and to fur-

nish them with such Lodging and Provision, that being recruited, they may be the better able to proceed in their Journey.

The writer of this little work proceeds to state that such houses are too numerous; that there are so many of them upon most roads

that they not only destroy one another's lawful and honest Maintenance, but lie like so many Snares in the way of Travellers. . . where they stand conveniently situated and are wisely and honestly manag'd, they are undoubtedly a very great Advantage to a Nation.

He says, also, they are useful

to receive and provide for those who live in the same place and who are not housekeepers themselves, but who . . . find it a great conveniency to repair to such houses for their meals.

At this time the number of public houses in London was excessive. A committee of Middlesex magistrates reported (1725) that there were in the metropolis, exclusive of the City of London and Southwark, 6,187 houses and shops wherein "geneva, or other strong waters, were sold by retail." The population then numbered some 760,000. In certain districts every seventh house was devoted to the sale of intoxicants.

The Public House Regulation Act, passed in 1753, was in force till 1828, when a consolidating act was passed, under which the license stipulated that

the publican shall not adulterate his liquors, or *allow drunkenness, gaming, or disorder;* that he shall not suffer persons of notoriously bad character to assemble therein; and that he shall not, *save to travellers,* open his house during Divine Service on Sundays and holydays.

In 1830 with a view to reduce the excessive consumption of gin then prevalent, the Beer Act (commonly called "The Duke of Wellington's Act") was passed. It was hoped that this Act would also counteract the TIED-HOUSE. These expectations were not realized. In 1849 a select committee of the House of Lords and in 1853 a select committee of the House of Commons were appointed to examine into the system under which public houses were regulated. The latter committee reported in July, 1854, and among the chief points of their report were the following:

The distinctions as to licences lead to evasion of the law.

The distinction between beer-shops and public-houses gives rise to unhealthy competition, under which both parties are drawn to *extreme expedients for the attraction of custom.*

The drinks are *adulterated,* as well as diluted.

The beer-shop system has proved a failure.

That throughout the country "the publicans are completely under the thumb of the brewers."

The trade of a publican is looked upon as a *peculiar privilege.*

In September, 1862, the Public-houses Amendment Act went into effect in Scotland. Under its provisions the hours of sale of liquor were restricted and the sale of drink on Sundays to vessels lying in a harbor was prohibited.

Police superintendents were authorized to enter any "temperance hotels" or other places in which they suspected illicit trade was being carried on. Persons fraudulently representing themselves as bona-fide travelers rendered themselves liable to a fine.

George Augustus Sala (1828-95), the English journalist, calls the public houses of his time "ugly dens," in the following passage, cited by R. V. French ("Nineteen Centuries of Drink in England," p. 375):

We drink the very strongest liquors that can be brewed or distilled; the classes among us who are not decent are in the habit of getting mad drunk, and of fighting, after the manner of wild beasts, when they have a chance of using their fists, their feet, or their teeth on each other, or on the guardians of the law. Our places of licensed victualling are merely ugly dens, where the largest number of sots can get tipsy in the shortest space of time; and Sunday in London with all the public-houses, all the music halls thrown unrestrictedly open from morning till night would exhibit the most horrible terrestrial *inferno* that eye ever beheld, that the ear ever heard, or the heart ever sickened at.

During the nineteenth century and early in the twentieth several measures were passed referring to the conduct of public houses. A list of these will be found under ENGLAND (vol. iii, p. 930).

Of recent years great efforts have been made by the liquor interests to improve the character of public houses, so that they may become places to which a man may with propriety take his family.

See, also, CARLISLE; TAVERNS AND INNS.

PUBLIC HOUSE REGULATION ACT. A measure passed by the British Parliament in 1753. Under it, for the first time, the class of houses to be licensed was taken into account; retailing of spirits was permitted only on premises assessed for rates; and justices interested in the liquor trade were excluded from licensing functions.

The Act remained in force until 1828, when a consolidating measure was passed (see ENGLAND, vol. iii, p. 928).

PUCINE WINE. See WINE.

PUEBLO INDIANS. See ABORIGINES OF NORTH AMERICA (vol. i, p. 37).

PUEMBO. Same as HUYEMBO.

PUERTO RICO. See PORTO RICO.

PUGH, ESTHER. American temperance worker; born in Cincinnati, O., Aug. 31, 1834; died in



MISS ESTHER PUGH

Philadelphia, Pa., March 28, 1908. She was educated in the local public schools, and then was engaged in teaching for three years. Later she removed to Waynesville, O.

Miss Pugh spent the greater part of her life in

temperance work. At Waynesville she was chosen leader of the band of temperance crusaders, and in 1878 she was elected to the office of treasurer of the National Woman's Christian Temperance Union. In the early days of that organization Miss Pugh was the editor and publisher of *Our Union*, the official organ of the National W. C. T. U., which, in 1883, was consolidated with the *Signal*, and has since been issued as the *Union Signal*. She served as treasurer until 1893 when she resigned.

For some time Miss Pugh lived at Selma, O., and the closing years of her life were spent in the home of her only sister, Mrs. Mary T. Wildman, of Philadelphia.

PUICHIU. See CHICHA OR CHICA.

PULKU. A kind of cider made by the Araucanian, or Mapuche, Indians of Chile. It is used diluted with water, and is only slightly intoxicating.

PULLEN, ODEN MALLORY. American Methodist Episcopal clergyman and Prohibition advocate; born at Eagle Rock, Va., Oct. 10, 1875; edu-



REV. ODEN MALLORY PULLEN

cated in the public schools of his native place and at Grant University, Chattanooga, Tenn., graduating from the School of Theology in 1899. He entered the ministry of the Methodist Episcopal Church in the same year, and served pastorates in West Virginia successively at Frost, Richwood, Claremont, Fayetteville, Point Pleasant, Huntington, and Davis. He had been ordained deacon at Ronceverte, W. Va., in 1901 and elder at Wheeling, W. Va., in 1903. He married: (1) Icie May Hanna, of Frost, W. Va. (d. 1912); (2) Anna May Brock, of Summersville, W. Va., in 1916.

Pullen entered the service of the West Virginia Anti-Saloon League in 1915, becoming assistant State superintendent; and in 1918 he was appointed State superintendent with headquarters at Charleston, which position he still holds (1929). Active in local and general campaigns throughout his entire ministry, he was chairman of the Mason County Anti-Saloon League when the saloons were voted out of that county. In the great campaign, which resulted in the adoption of the State prohibitory amendment in 1912, he had charge of the Southwest district, including seven counties.

PULPERÍA. A bodega, or retail grocery store, in which, in certain South-American countries, spirits are sold. Like the *pulquerías* of Mexico City, these spirit-shops are the source of a considerable revenue to the municipal authorities.

PULQUE. An alcoholic drink made in Mexico from the juice of the century-plant or maguey (American aloe, *Agave americana*). To obtain the juice the top of the maguey stalk is cut off when it is about to flower, and the heart of the plant is hollowed out, leaving a basin into which the sap flows. This is called *aguamiel* ("honeywater"), and each plant furnishes from four to eight pints per day of sap, for a period of two to three months. To gather the fluid the Mexican uses a long, hollow gourd, perforated at each end, and sucks it full of the liquor, which he empties into a pigskin carried on the shoulders. The juice is then allowed to ferment, the process being hastened by the introduction into the fresh liquid of some "mother-pulque" which has been kept for ten days or two weeks. As soon as fermentation has taken place the pulque is ready for market. It is not bottled, but is shipped in the skins; and it must be used within three or four days, as it does not keep well. Pulque is considered the national beverage of Mexico. It is shipped daily in great quantities from the provinces into Mexico City, and is in general use among the people.

A bulletin issued by the National Geographic Society, Washington, D. C., in 1922, said:

> Edicts against pulque are nothing new in the Mexican's life. As early as 1692, at least, a Spanish viceroy thought it would be a good thing to stop pulque drinking, and precipitated a riot which ended in the burning of public buildings; and as recently as 1917 an anti-pulque section was incorporated in the new Mexican constitution. But the Mexican has blissfully ignored such prohibitions, as did the Aztec before him, and as did the Toltec before the Aztec.

Morewood ("Hist." p. 294) states that the Mexicans sometimes gave pulque the name of "octli."

Dr. Fernando Ponce (*El Alcoholismo in Mexico*, p. 25) gives the following analysis of pulque:

> *Pulque*, when it is pure, is composed of water, feculent matter, sugar, gum, resin, albumenoid matter, salts of potassium, of soda, of lime, ethyl alcohol, amyl alcohol in small quantity, ethers, ethyl, butyl, methyl, propyl acetate, etc.; gases, carbonic acid, nitrogen, oxygen, hydrogen sulfid and others; the proportion of these substances varying in *pulques* of diverse origins and even of the same origin, but analyzed several hours apart.

The use of pulque has a very strong hold on the Mexican people, and its production is a very profitable industry for the country. Concerning pulque production at the present time Dr. Epigmenio Velasco says:

> The maguey plants are grown from suckers that spring up around a parent plant, are transplanted when two or three years old, are set in rows about as corn is planted, and reach their maturity when about eight years of age. The profitableness of this crop can be seen when it is remembered that each plant costs, up to maturity, not over $2 (Mex.) and will yield some 100 gallons of juice during the five or six months during which the sap may be collected. This juice is valued on the farms at about two cents per quart. Thus a single plant may easily yield $8 worth of liquor. As about 400 plants can be set on an acre of ground, the yield per acre is some $3,200. The pulque is sold in

the city for from thirteen to fourteen cents per quart, thus bringing a good profit to the dealer as well as to the owner of the farm.

In addition to the enormous quantities of pulque, the spirituous liquors MESCAL and TEQUILA are also obtained from the maguey.

For the effects of pulque-drinking see, also, MEXICO; and for legends about the discovery of pulque see ABORIGINES OF NORTH AMERICA (vol. i, p. 9).

PULQUE BRANDY. Same as MESCAL (2).

PULQUERÍA. Spanish term for a tavern or other place where pulque is sold; a spirit-shop. Large numbers of these pulque-shops exist in the city of Mexico, yielding a considerable revenue to the city government.

PUNCH. A popular beverage, composed of wine or spirits, diluted with water, sweetened, and flavored with a slice of lemon or orange. It is often named from the chief ingredient, as "whisky punch," "rum punch," and sometimes from an unrelated noun, as "bimbo," a strong brandy punch.

Punch is virtually identical with toddy and, like it, is derived from India, the original name being *panch* (Sanscrit *pancha)*, a word signifying "five," and referring to the five original ingredients which composed the native beverage, namely arrack, tea, sugar, water, and lemon.

Punsch, a favorite beverage in the Scandinavian countries a quarter of a century ago, was a compound of rum or brandy, lemon-juice, and cheap molasses, resembling somewhat in taste the applejack of New England. At one time most of this punsch was manufactured in a part of the basement of the Palace at Stoekholm, Sweden, which was leased by King Oscar I for the purpose.

Punch was a favorite drink of the British well-to-do classes from the last quarter of the seventeenth century to the early part of the nineteenth. The earliest notice of it is found in "Fryer's Travels," published in 1672. It appears to have been at first drunk chiefly by sailors, by whom it was brought to England, where it soon became a popular beverage. Henry Teonge, a naval chaplain, records in his diary, under date of 1675, that he partook of three bowls with some friends, and afterward had considerable difficulty in finding his way to his bed. Naval officers took kindly to the new drink. Captain Ratcliff, in a doggerel poem entitled "Bacchanalia Caelestin," (1680), tells how Jove, when he first heard of the liquor, desired to taste it, and how his wish was gratified.

Neptune, we are told, added "a hard sea biscuit, well baked in the sun"; and a toasted biscuit formed, at that early period of punch-brewing and drinking—a favorite ingredient in punch and other old English beverages. Lord Rochester, in his poetical instructions for the compounding of a big drink, says:

> Make it so large that, filled with sack
> Up to the swelling brim,
> Vast toasts on the delicious lake,
> Like ships at sea may swim.

The noble poet anticipates in this stanza the wish, expressed by Mynheer Van Dunk in an old song, "that a Dutchman's draught might be as wide and as deep as the Zuyder Zee." In 1694, when Admiral Russell, commanding the Mediterranean fleet, gave a grand entertainment at Alicant, the tables were laid in the shade of orange-trees, four double rows of which met at a fountain, the marble basin of which was converted for the occasion into an enormous punch-bowl. From it 6,000 persons partook of punch, in the brewing of which were used 1 pipe of Malaga wine, 4 hogsheads of brandy, 20 gallons of lime-juice, 2,500 lemons, 13 cwt. of sugar, 300 toasted biscuits, and 8 hogsheads of water.

The five ingredients from which the name of this long-popular drink was derived were, in the course of time, reduced to four; for a poetaster of a later period says:

> Whene'er a bowl of punch we make
> Four striking opposites we take;
> The strong, the weak, the sour, the sweet,
> Together mixed most kindly meet.
> And when they happily unite
> The bowl is fragrant with delight.

Smollett (1721-71), in his "Roderick Random," speaks of a punch called "bumbo." This, according to the English Oxford Dictionary, was a "liquor composed of rum, sugar, water, and nutmeg." For the souree of the word the Dictionary says "Cf. Italian *bombo*, a child's word for drink." It would seem probable that "bombo" is identical with "bimbo," a drink made like arraek punch, except that cognac is substituted for arrack.

Punch, throughout the eighteenth century regarded as the king of drinks, was the favorite potation of Fox, Sheridan, and all the statesmen of the Whig party. As its popularity increased, a punch-bowl was found in every house not of the poorest. It was a common wedding present, and was also regarded as a suitable one from a merchant or banker to a deserving elerk. Bowls were made with suitable ornaments and inseriptions, for presentation as testimonials. Thus the first successful whaling voyage from Liverpool was commemorated by the presentation of a punch-bowl to the captain. This bowl, on which a ship in full sail was painted, was some years ago in the possession of Mr. Joseph Mayer, the eminent collector of china. Punch-bowls frequently became heirlooms, and are said to have been often used as baptismal fonts.

In those days the clergy, as much as the laity, patronized puneh, claiming that the drinking of it was not reprobated in the Bible.

Punch-bowls sometimes figured as tavern signs in the eighteenth century. Addison, in one of his papers in the *Spectator*, mentions one at a tavern near Charing Cross, on whieh two angels were represented hovering over a punch-bowl and squeezing lemons into it. A punch-bowl appears also in the sign of a tavern in Clare Market. The house was originally known as the "Bull and Butcher," but, on coming under the management of an exwarder of a debtors' prison, who was a great admirer of Spiller, a popular actor of the period, the sign was changed to the "Spiller's Head," bearing a half-length portrait of the actor, with a punch-bowl before him.

When the reputation of punch was at its height, doctors recommended the drink, the acids being supposed to qualify the effects of the alcoholic ingredients; but a change of medical opinion was brought about by the cholera visitation of 1831, its use being then declared injurious, which caused it to lose much of its long-enjoyed favor.

PURDY, SYDNEY. Canadian temperance leader; born at Wentworth, Nova Scotia, Feb. 14, 1854. Owing to the meagerness of educational facilities in that early day, he was largely self-

taught, having only two years in school. He married Maggie A. Henderson, of Wentworth, in 1883.

While still a young man Purdy joined the Independent Order of Good Templars and developed into an active and enthusiastic worker for the cause, taking successively the District and Grand Lodge degrees and filling the positions of Grand Councillor and Grand Chief Templar for the province of Nova Scotia. A few years later he was elected delegate to the session of the International Supreme Lodge which was held at Belfast, Ireland, but was unable to attend that meeting, owing to business engagements. After long years of service in the temperance cause, most of it under the auspices of the I. O. G. T., he was elected president of the Good Templars' Veteran Association of the province. In recent years he has declined the more responsible positions, preferring to help the younger men in whose hands the future rests.

Purdy has been for many years an elder in the Presbyterian Church, and he served as a commissioner to the General Assembly of that church in Canada at Vancouver in 1903. He is a justice of the peace for Cumberland County.

PURE SPIRITS. A name given to the purest and strongest products of ordinary distillation.

PURINGTON, MARY LOUISE (CHAMBERLAIN). American physician, educator, and temperance worker; born at Madison, New York, July 3, 1844; died at Dorchester, Mass., in 1916. Miss Chamberlain graduated from Mt. Holyoke Seminary (now College), South Hadley, Mass., in 1864, and from the Hahnemann Medical College, Chicago (M. D. 1874). She then took postgraduate work in the hospitals of New York city. In 1866 she married Dillwyn V. Purington. Mrs. Purington was afterward divorced from her husband and used the name "Dr. Louise C. Purington." After practising medicine for a few years in Chicago, she took charge of a girls' school in that city. Later she was in charge of a girls' preparatory school in Boston, Mass.

Actively interested in temperance work from her college days, Mrs. Purington was associated with the late Frances E. Willard in the early temperance movement. She was appointed National Superintendent of the Department of Health and Heredity of the National Woman's Christian Temperance Union, and edited several missionary W. C. T. U. periodicals. At the World's W. C. T. U. convention at Geneva, Switzerland, she was appointed World's Superintendent of Cooperation with Missionary Societies. She wrote numerous pamphlets and booklets, as well as magazine articles, on various phases of the temperance question. She was active, also, as a woman suffragist.

PURITAN COCKTAIL. A compound of bitters, French vermuth, gin, and yellow chartreuse.

PURL. A mixture of hot beer and gin, formerly much used in England on cold mornings by men on their way to work. Pepys, in his "Diary," says "Then to the Harper's to drink a draft of purl." "Dog's Nose" was a slang term for purl, to which sugar and sometimes ginger was added. Sir Walter Besant, in "Fifty Years Ago," mentions a club, in the neighborhood of Covent Garden, for drinking purl before breakfast.

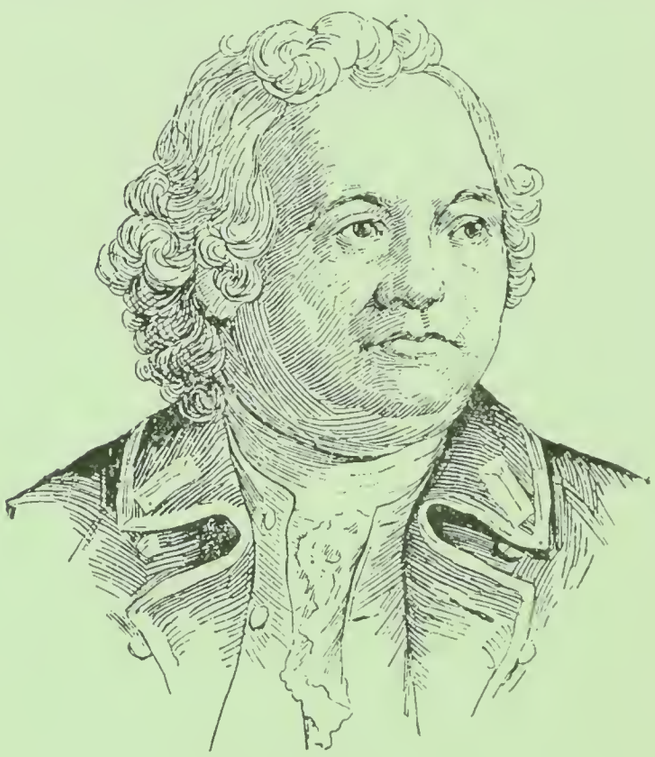
PUSA, POUSA, or **POUZA.** Term for "drink" among the Zulus. It is used throughout southeastern Africa, where it has acquired the secondary meaning of "strong drink."

PUSSYFOOT-SELSKABET (The Pussyfoot Society). Danish organization, founded April 28, 1922, by a circle of active Prohibitionists. Its aims are:

(1) To publish and circulate papers, books, pamphlets, posters, films, etc.; (2) to arrange lecture-tours in Denmark for foreign speakers.

The first officers were: president, Lars Larsen-Ledet; vice-president, K. Rosendahl, Esbjerg; treasurer, Jens Jacobsen, Copenhagen. The two other members of the executive are Iak Dalby, Stouby, and Harald Bergstedt, Saeby.

PUTNAM, ISRAEL. American soldier; born at Salem village (now Danvers), Mass., Jan. 7, 1718; died at Brooklyn, Conn., May 19, 1790. He was twice married: (1) in 1738, to Hannah Pope, of



ISRAEL PUTNAM

Salem (d. 1765); (2) in 1767, to Mrs. Deborah Gardiner (d. 1777). In 1739 he removed to a large farm, which he had purchased, near Brooklyn, Conn., and for many years thereafter he devoted himself to its cultivation. It was considered one of the finest in New England. Here occurred his famous encounter with a wolf in which he entered the animal's den and shot it at close range.

Putnam fought in the French and Indian War, entering the ranks in 1755 as a private and rising to the rank of major three years later. During the War he was captured by the Indians, and narrowly escaped death when they attempted to burn him at the stake; he was saved by the intervention of a French officer. Throughout his military career Putnam was conspicuous for bravery and for skill in Indian warfare, and he was the hero of many daring exploits. He was in command of the Connecticut troops sent to relieve Detroit from the siege of Pontiac, after which he was made full colonel. For the next ten years his life was uneventful and he remained at home,

where he kept a tavern, the "General Wolfe," whose sign, which consisted of a picture of Wolfe, is now in the possession of the Connecticut Historical Society at Hartford. In 1766-67 he was a member of the Connecticut House of Assembly.

After 1765 Putnam took an active part in the Sons of Liberty in Connecticut and, when news of the fighting at Concord reached him, left his plow in the field and hastened on horseback to Boston, riding the same horse 100 miles in eighteen hours. He was placed in command of the Connecticut troops with rank of brigadier and was ranking officer at the battle of Bunker Hill; and on the organization of the Continental Army in 1775 he was appointed one of the four major-generals. After the capture of Boston he was transferred to New York (1776) and was in command at the battle of Long Island. He later took command at Princeton, and at Peekskill, but on losing the latter fort he was superseded by McDougall. He then retired to Connecticut where he carried on recruiting for the next campaign, his headquarters being at Danbury (1778-79). At this time he made his famous escape from the troops of General Tryon by riding down the stone steps at Horseneck, Greenwich Township. On a visit to his home in 1779 he suffered a stroke of paralysis which terminated his active military service.

Although Putnam conducted a tavern for some years, in 1762 he publicly denounced the licensing of houses to sell intoxicants. In a letter written at the close of the Revolution, and printed in "Harper's Encyclopaedia of United States History" (vii. 335), he thus alludes to his having been an inn-keeper:

BROOKLYN, *Feb.* 18, 1782.

GENTLEMEN.—Being an Enemy to Idleness, Dissipation, and Intemperance, I would object against any measure that may be conducive thereto; and as the multiplying of public-houses where the public good does not require it has a direct tendency to ruin the morals of the youth, and promote idleness and intemperance among all ranks of people, especially as the grand object of those candidates for license is money, and where that is the case, men are not apt to be over-tender of people's morals or purses. The authority of this town, I think, have run into a great error in approbating an additional number of public-houses, especially in this parish. They have approbated two houses in the centre, where there never was custom (I mean travelling custom) enough for one. The other custom (or domestic), I have been informed, has of late years increased, and the licensing of another house, I fear, would increase it more. As I kept a public-house here myself a number of years before the war, I had an opportunity of knowing, and certainly do know, that the travelling custom is too trifling for a man to lay himself out so as to keep such a house as travellers have a right to expect; therefore I hope your honors will consult the good of this parish, so as only to license one of the two houses. I shall not undertake to say which ought to be licensed; your honors will act according to your best information.

I am, with esteem, your honor's humble servant.

ISRAEL PUTNAM.

To the Honorable County Court, to be held at Windham on the 19th inst.

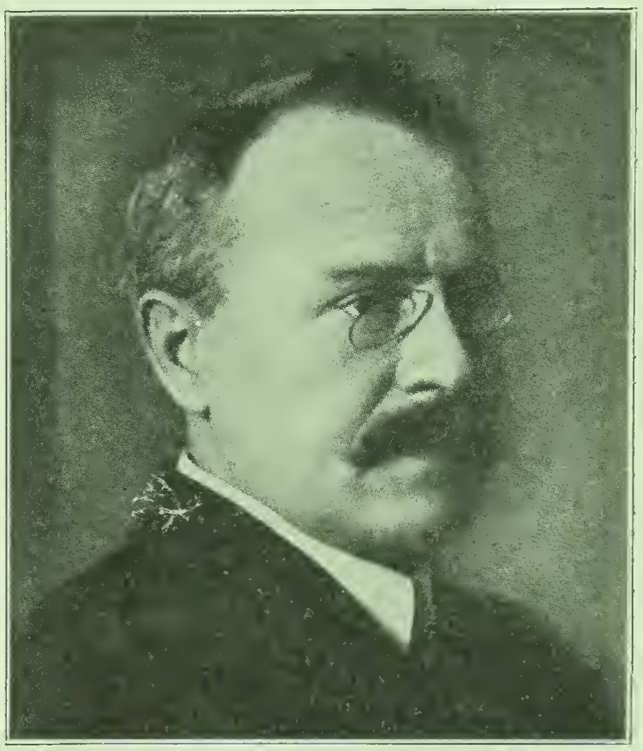
PUTNAM AND THE WOLF. The subject of a remarkable sermon delivered at Pomfret, Connecticut, by the Rev. John Marsh, Oct. 28, 1829, shortly after he was made secretary and agent of the Connecticut State Temperance Society. It was published in pamphlet form and some 500,000 copies of it were sold.

PUUSEPP, LUDVIG. Esthonian neurologist and temperance advocate; born at Kiev, Ukraine, Russia, Dec. 4, 1875; educated in the Gymnasium at Kiev and the Imperial Academy of Medicine,

St. Petersburg (M.D. 1902). A diligent student, he had a brilliant career in the medical profession in Russia, which country he represented at numerous international medical congresses. In 1906 he married Marie Kotchubey, of Novgorod, Russia.

Puusepp was rector of the State Institute of Medical Sciences in Petrograd (now Leningrad) until 1920, and from 1910 to 1920 professor and director of the Neuro-chirurgical Clinic in that city. Since 1920 he has been professor and director of neuropathology at the University of Tartu, Esthonia. In 1922 he received the honorary degree of M.D. from the University of Padua. On Nov. 26, 1924, he celebrated the conclusion of 25 years of successful research. He has written more than 110 scientific articles and has edited several medical and temperance periodicals.

Since 1910 Puusepp has been actively interested in the temperance movement. He was for three years (1910-13) director of the Institute Against



LUDVIG PUUSEPP

Alcohol in Petrograd. In 1912 he represented Russia at an antialcoholic congress in Paris, where he presented a plan for the foundation in St. Petersburg of an international institution for the investigation of the alcohol problem. This institution and a home for the treatment of alcoholics by hypnosis was opened by Puusepp and Professor Bechterew, but, owing to the outbreak of the World War in 1914, the project was not accorded any wide-spread recognition.

Besides delivering many addresses on the scientific and medical phases of the alcohol problem to his students, Puusepp has conducted and summarized for the *Quaestiones alcoholismi et narcomaniae*, Tartu, 1926 (which he edited), a series of scientific investigations on various aspects of the alcohol question. He and his assistants have also made numerous experiments in the psychotherapeutic treatment of inebriates, especially by hypnosis and serotherapy.

The neurological laboratory and infirmaries of

Tartu University propose to found a scientific institution of alcohology, this idea having been approved by the First International Medical Congress on Abstinence, which, mainly through the zealous efforts of Puusepp, was held in connection with the Eighteenth International Congress Against Alcoholism at Tartu in 1926. Chiefly as a result of Puusepp's work, Esthonia occupies a leading position in the scientific investigation of problems arising from the use of alcohol.

Puusepp edited the *Acta Antialcoholica Estoniana* and the *Folia Neuropathologica Estoniana*. He delivered addresses on various phases of the temperance question at the Fourteenth Esthonian Abstinence Congress and at the Eleventh Abstinence Congress of the Northern Lands, held at Oslo, Norway, in 1924. At the Eighteenth International Congress Against Alcoholism, held at Tartu in July, 1926, he was a member of the general committee; and he addressed the delegates on "Hypnotism in the Treatment of Alcoholism," "The Treatment of Inebriates by Psychotherapy and Hypnosis," and "Alcohol and the Internal Secretions." He represented Esthonia at the Nineteenth International Congress Against Alcoholism, at Antwerp in 1928, and there reported on some of his experimental researches.

At the present time Puusepp is medical director of the Abstinence League of Esthonia and is sponsoring a project known as the "Eugenical Institute of Esthonia." He is, also, medical director of the inebriate asylum in Huuski. He is president of the Esthonian Neurological Society, and corresponding member of similar societies in Paris, Berlin, Leningrad, and Philadelphia, U. S. A.

PYPER, JOHN. Irish clergyman, educator, and temperance advocate; born at Garvaghy, Dromore, County Down, Ireland, July 8, 1829; died in Belfast, Ireland, July 18, 1914. He received his early education in a school kept by his uncle, Hugh Pyper, near Belfast, and later attended several of the higher institutions of learning in that city. He was for some years a teacher, and became principal of an academy in Belfast. He married Miss Hop-Kirk, of Glasgow.

Pyper was early enlisted in the temperance cause, his attention being especially directed to the Bible wine question. His fine classical attainments made him a bulwark of strength to the advocates of the unfermented juice of the grape in the Sacramental Wine controversy. In 1862 the committee of the Irish Temperance League urged him to take the office of chief agent and lecturer for the League. With some hesitation he accepted for a single year, and he was so successful that the committee insisted upon his retention of the office. He remained in the service of the League for fourteen years. During a great part of that time he was also editor of the *Irish Temperance League Journal*.

Pyper took an active part in introducing and building up the Good Templar movement in Ireland. When the first lodge was instituted in September, 1870, he was commissioned as District Deputy Right Worthy Grand Templar for Ireland; and on the formation of the Irish Grand Lodge he was elected Grand Worthy Chief Templar for Ireland. He was one of the founders of the Irish Sacramental Wine Association, afterward called the "Bible Wine Association." He was elected first president of the organization, and his inaugural address was published in pamphlet form.

Ordained to the Congregational ministry, Pyper served for many years as pastor of the St. Johnston Church in County Donegal. He was several times honored with public testimonials in recognition of his eminent services in various departments. One of these interesting occasions was his retirement in 1880 from the office of Grand Worthy Chief Templar of Ireland, when a purse of 130 guineas ($682.50) was presented to him as a token of appreciation.

James Pyper, his younger brother (1841-1917), was also a notable temperance reformer. He joined his brother John in the work of the Mercantile Academy, Belfast, and later carried it on successfully alone. *Everybody's Monthly* for Oct. 1, 1917, said of him:

> He joined the Executive of the Irish Temperance League and assisted the work of the organization by every means in his power. Wise in counsel, kindly and generous in criticism, indefatigable in service, he will long be remembered "by what he has done" for the League and its interests.

PYTHEAS. An Athenian orator of the fourth century B. C. He is credited by Athenaeus (Book ii. 23) with the following assertion with reference to the effects of wine:

> You see the demagogues of the present day, Demosthenes and Denades, how very differently they live. For the one is a water-drinker, and devotes his nights to contemplation, as they say; and the other is a debauchee, and is drunk every day, and comes like a great pot-bellied fellow, as he is, into our assemblies.

PYWARREE. See PAIWARRI.

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QEDE. A beer of ancient Egypt. John P. Arnold, in his "Origin and History of Beer and Brewing" (Chicago, 1911), says of it (p. 90):

> We also hear of a far-famed *imported* beer, the "beer from Qede (Quode, Kati) in the harbor," as it is always designated. This was a beverage brewed in the eastern part of Asia Minor, but it seems to have been also imitated by Cilician slaves in Egypt. . .

QUAKER. (1) Species of palm-wine drunk on the Gold Coast, West Africa.

(2) A member of the Society of Friends.

QUASH, QUAS, and QUASS. See KVASS.

QUEBEC. A province in eastern Canada; bounded on the north by Hudson Strait, east by the Gulf of St. Lawrence and Labrador, south by New Brunswick and the United States, and west by Ontario and Hudson Bay. It has an estimated area of 706,834 sq. mi., the territory of Ungava having been added to the province in 1912, and in 1921 had a population of 2,361,199. The city of Quebec (pop. in 1925), 124,321, is the capital.

The chief industry is agriculture, the principal crops being oats, wheat, potatoes, peas, buckwheat, turnips, and tobacco; and the raising of livestock is extensively carried on.

Lumbering is an important industry, the forest lands covering an area of over 130,000,000 acres. Quebec leads the provinces in the production of wood-pulp, the output in 1924 amounting to 1,170,314 tons. The chief industrial centers are Quebec and Montreal. The fisheries are also of importance, the annual value of the catch being estimated at over $2,000,000.

Quebec has borne many names during its history. From 1535 to 1763 it was known as "New France" or "Canada"; from 1763 to 1790 as the "Province of Quebec"; from 1791 to 1840 as "Lower Canada"; from 1841 to 1867 as "Canada East"; and since 1867 again as the "Province of Quebec."

Historical Summary

Jacques Cartier, French navigator and discoverer of the St. Lawrence River, was the first white man to visit the territory. He took possession of the country by setting up a cross (July 24, 1534). In 1608 Samuel de Champlain founded the city of Quebec, the first settlement in Old Canada. Seven years later the Recollect and Jesuit missionaries explored a large part of the province. Few settlements were made at this time because of the hostility of the Indians. In 1759 the city of Quebec succumbed to the British forces under General Wolfe, and in 1763 the whole territory of Canada was ceded to Great Britain by the Treaty of Paris. Quebec joined the Confederation of the Dominion of Canada in 1867.

The Provincial Government consists of a Lieutenant-governor and a responsible Ministry, assisted by a Legislative Council (24 members, appointed for life) and a Legislative Assembly (85 members, elected for five years). Quebec is the only Canadian province in which women are neither enfranchised nor eligible for election to the Legislature.

Descendants of the French colonists constitute more than three fourths of the population.

Besides Quebec, other important cities of the province are: Montreal (pop. 907,550), Hull (pop. 35,233), Sherbrooke (pop. 23,454), and Verdun (pop. 37,944).

The intemperance existing under the French régime, the repeal of the Scott Act in the Quebec counties in which it was in operation, and the progress of the temperance movement in the province of Quebec up to the opening years of the twentieth century have already been discussed in the article on CANADA (vol. ii, pp. 488-504). Some recapitulation may however be usefully employed here.

Soon after the formation of the Confederation of the Dominion of Canada (1867) it was felt that some sort of Dominion action in regard to the liquor problem should supersede the various provincial prohibitory laws. However, in Quebec it was held by the courts that the province had not the power to pass a prohibitory law, or to repeal the Dunkin Act, which had been enacted (1864) prior to the Confederation. But, in spite of these rulings, when the Scott Act was passed (1878), a number of counties in Quebec availed themselves of its provisions and declared for Prohibition. Later these counties repudiated the Act.

Prohibition Defeated

On Sept. 29, 1898, a plebiscite was taken on the question, "Are you in favor of passing an Act prohibiting the importation, manufacture, or sale of spirits, wine, ale, cider, and all other alcoholic liquors for use as beverages?" The result in Quebec was: For Prohibition, 28,436; against it, 122,760; majority against the proposed Act, 94,324 votes, (see Canada, vol. ii, p. 492). Quebec was the only one of the eight provinces to vote against the proposal. This result, it was said, was due to the fact that the French-Canadian Roman Catholics in the province, who formed about six sevenths of the population, had been misinformed by certain influential persons that SIR WILFRID LAURIER wished all his supporters to vote against Prohibition; otherwise the Liberal party and Government would be much embarrassed. An appeal was promptly made to Sir Wilfrid, who repudiated the use of his name in this connection; but the damage had been done.

Although Quebec recorded a majority of 94,324

against Prohibition, there were at the time 603 of a total of 933 municipalities in the province in which the sale of liquor was prohibited. The policy of the Roman Catholic Church, to which about 86 per cent of the population belonged, had always favored temperance; but since the days of Father Chiniquy it had looked with suspicion upon the organized temperance movement. However, through the influence of the Church, the liquor traffic had been suppressed throughout the greater part of the province, with the result that Quebec had a moderate, temperate, law-abiding population with an exceptionally low criminal record and a very high law-enforcement record. The policy of the Church was to work by itself among the people, forming temperance societies, and giving temperance intruction in the schools, rather than to advocate temperance legislation. Thus for many years the people of Quebec had refused to cooperate with the various national organizations in the fight for legislative reform. The principle of moral suasion was considered sufficient in handling the situation, and legal methods of dealing with the traffic were discouraged.

Influence of Roman Catholic Church

Although Prohibition prevailed in the rural sections, conditions in the cities, especially Montreal, were "vicious in the extreme." Miss Ruth Elizabeth Spence, in "Prohibition in Canada," says:

> For years that city had the reputation of maintaining ten times as many licensed places as any other city in Canada. Montreal, with less than half a million population, had more retail liquor licenses than Toronto, Winnipeg, Hamilton, Edmonton, Vancouver, Calgary, London, Ottawa, Quebec, Halifax, and St. John put together, although these cities had a combined population of more than a million people.

According to the Rev. William Scott, editor of the *Canada Temperance Advocate* (Montreal), in an article on the "Rise and Progress of Temperance Societies in Canada," Jan. 1, 1851, the Montreal Society for the Promotion of Temperance was formed on June 9, 1828, with 29 members, by the Rev. Joseph S. Christmas, pastor of the American Presbyterian Church in Montreal. For many years this organization was the center of temperance activity in Quebec, and from it the work spread rapidly throughout the province. In "Prohibition in Canada" (p. 40) the association is called the "Montreal Temperance Society," and Article 1 of its constitution is thus quoted:

> Article 1. That this society shall be called the Montreal Temperance Society.

The first provincial temperance convention in Quebec was held in the Baptist Church, Montreal, in 1834, and delegates representing 27 societies, with a total membership of 4,250, were present. In May, 1835, the Montreal Society commenced publication of the monthly *Canada Temperance Advocate*, devoted to "temperance, agriculture, and education," which in 1841 was doubled in size and published fortnightly. After many years the publication was amalgamated with the *Canada Casket*, published by T. W. Casey, of Napanee, Ont. In 1835 the Society adopted teetotalism conjointly with moderation, and two years later the latter principle was dropped entirely.

First Provincial Temperance Convention

At a district temperance convention held in Montreal in 1836 it was reported that there were 30 societies existing in the province, with 4,751 ordinary members (moderationists) and 764 total abstainers. There were 207 stores which were selling liquor, and 34 temperance inns and stores. While there had been 43 distilleries or breweries in existence "at date of formation" [of the Montreal Society].

Among the leaders of this early temperance movement in Quebec were JOHN R. DOUGALL, editor of the *Montreal Witness*, and Father CHARLES CHINIQUY, reputed to be the first Roman Catholic priest in Canada to sign the temperance pledge.

The order of **Sons of Temperance** was established in Quebec in 1847; the **Independent Order of Good Templars** was organized at Hamilton, Ont., in 1854, with a single Grand Lodge for Upper and Lower Canada; and in 1884 the **Royal Templars of Canada and Newfoundland** was introduced into Quebec.

The first branch of the **Woman's Christian Temperance Union** in Quebec was formed at Stanford in 1877 by Mrs. Pierce, of Boston. Mrs. Youmans, on the invitation of the Rev. T. W. Gale, secretary of the Quebec Branch of the Dominion Alliance, visited Montreal in 1883, and organized a Union there Oct. 17, 1883. She also organized local Unions throughout the province, and in the autumn of that year a provincial Union was established. The work was difficult in Quebec, owing to the religious and racial differences of the people. One of Quebec's leading women, Mrs. Ella F. M. Williams, was among the organizers of the Dominion W. C. T. U. at Montreal in October, 1883 (incorporated by Act of Parliament July 21, 1894). She served as president of the Dominion Union in 1892-94.

The **Quebec Temperance and Prohibitory League** was organized Nov. 10, 1870. In 1871 the Montreal Temperance Society held its thirty-eighth annual meeting, after which the new Quebec League practically took its place and carried on its work.

The Quebec Branch of the **Dominion Alliance for the Total Suppression of the Liquor Traffic** was founded in 1879. It advocated an enactment prohibiting the manufacture and sale of intoxicating beverages as affording the most efficient aid in removing the appalling evil of intemperance. For many years the Alliance devoted its attention to securing, wherever possible, local Prohibition under the Quebec Temperance Act, which provided that the licensing authorities should be the municipal councils in all municipalities, with the exception of Quebec and Montreal, where licenses were granted by a special Board of License Commissioners.

In addition to carrying on these local contests, the Alliance attempted to improve the license law by restricting the traffic, shortening the hours of sale, and increasing the penalties for violation of its provisions. The result was that the province of Quebec secured one of the best license laws in the Dominion. The Quebec Alliance was fortunate in maintaining the non-partizan character of its organization, and it became clearly established that the temperance people of Quebec were concerned in securing the election of good temperance men rather than of any party candidate. This influence was

Quebec Branch of Dominion Alliance

felt in municipal, Parliamentary, and provincial campaigns.

The Law and Order League of Montreal was active in the late eighties. Dr. J. A. Bazin was president of this organization, and J. H. Carson was secretary. Major E. L. Bond was an efficient member and active worker.

At the annual meeting of the Quebec Alliance in February, 1903, the question of political action evoked considerable discussion and resulted in the adoption of the following resolution:

> That it be an earnest recommendation to the council of the Dominion Alliance to consider the question of a change in the present plan of political action; that, in the opinion of this branch of the Alliance, it would be of decided advantage that two distinct political sections of prohibitionist electors be organized and that all Liberal prohibitionists unite and pledge themselves to promote prohibition in their political party, and that all Conservative prohibitionists unite and pledge themselves to promote prohibition in their political party.

In March, 1903, the provincial W. C. T. U. of Quebec commenced, under the guidance of Mrs. M. E. Sanderson, president of the organization, an educational campaign which had for its object the abolition of the flaming advertisements of beer and whisky which were then appearing in what were considered high-class magazines.

Early in 1903 the liquor interests made strenuous efforts to strengthen and extend their operations in Quebec. That these efforts failed was in itself a striking indication of the increasing influence of temperance sentiment. In some places Government officials attempted to thwart public opinion by neglecting to enforce prohibitory laws, the repeal of which they did not dare to suggest. In March an attempt was made at retrogressive liquor legislation in the Quebec House of Assembly. A Mr. Roy, of Kamouraska, brought in a bill altering the definitions of the existing license law in regard to the different classes of drinks, and, on the basis of these changes, allowing a free issue of licenses at lower rates. One clause of the bill proposed that "licenses for the sale of non-intoxicating liquors, wholesale or retail, shall be granted on simple demand to the collector, and on payment of one third of the sum at present charged for similar licenses for intoxicating liquors." The *Montreal Witness* classed the proposed legislation as "simply a liquor men's license law, conceived in the interest of the trade, and its operation would be to flood the country. . ." One of the organizations most active in championing this type of legislation was the Quebec Province Federation of Wine and Spirit Merchants.

Retrogressive Liquor Legislation

G. G. Huxtable, secretary of the Quebec branch of the Dominion Alliance, in December, 1903, made the following statement about the results of local Prohibition as contrasted with license in Quebec:

> A mighty change has come over the sentiment of the people since the repeal of the Dunkin Act. The people of that country (Richmond) are sad and sorry that the Act was repealed. Both the friends and the enemies of the Dunkin Act unite in the testimony that there has been a fearful increase of drunkenness and crime since the return to the license system.
>
> —*The Pioneer*, Jan. 1, 1904.

An interesting test case was tried early in 1905. Briefly, the facts were as follows: Hinchinbrook was a township in Quebec in which the Temperance Act of 1864, generally known as the "Dunkin Act," was in operation. The township was just north of the dividing line between Canada and the United States. Eugene O'Neil and his two sons, James and John, operated an illicit bar close to the line. Provincial authorities raided the establishment and found sufficient evidence of the illegality charged. James left the country, and John and his father were convicted of selling liquor without a license. John paid his fine, but his father did not; and the latter was committed to jail for three months. Friends endeavored to secure his release on the ground that his committal was unlawful because the Provincial License Law was not in force in Hinchinbrook. Judge Saint Pierre rendered an elaborate judgment, in which he showed that the Quebec Legislature had no power to repeal the Dunkin Act, and that, in municipalities which had adopted it, it was still in force. The Judge then went on to say that the petitioner was in part properly convicted and his petition for habeas corpus was disallowed.

A temperance campaign was conducted in Montreal in the early part of 1905 with great success. Able addresses from local clergymen in different churches attracted large audiences, and plans were laid for vigorous campaigning to further limit the number of liquor licenses issued and to secure the earlier closing of barrooms. The Canada Temperance League was now active in temperance work.

In 1905 the Quebec Alliance passed resolutions urging the License Commissioners to refuse renewals of licenses to those who violated the law by selling to drunkards, to minors, on Sunday, and at other illegal hours.

The City Council was asked by the Alliance to pass a by-law closing all bars at seven o'clock on Saturday evening and at ten o'clock on other days.

At the annual session of the Montreal Conference of the Methodist Church of Canada, held at Ottawa in the summer of 1905, a number of petitions were approved, for presentation to the Quebec Legislature, requesting amendments to the existing license law.

The province of Quebec had a remarkable record in the matter of drunkenness in 1905. In that year it had 1 conviction for drunkenness to every 575 inhabitants, while the record for the whole Dominion was 1 to every 335. The record of Quebec of convictions for crime of every kind was 1 to every 161 inhabitants, while the Dominion record was 1 to every 110. While the Dominion as a whole showed a steady increase in drunkenness, the province of Quebec showed a steady decrease. The legal suppression of the liquor traffic throughout the rural sections of the province was regarded as being responsible for this state of affairs in Quebec. Out of some 650 parishes there were about 250 in which no liquor-selling was permitted.

Drunkenness in Quebec in 1905

At the annual meeting of the Quebec Branch of the Dominion Alliance, held in Montreal in March, 1906, the committee on political action and legislation recommended the following:

> Whereas, in many families there is much suffering and privation sustained by women and children as a result of the evil of intemperance, therefore this convention of the Dominion Alliance would petition the Government to make the following amendment to our license law, to wit: Any tavern-keeper or liquor-seller who shall be convicted of selling liquor to an intoxicated man, or shall make him intoxicated, shall be liable to damages to the wife or children of such intoxicated man, the amount of such damages to be awarded by some court of law; and further, that the executive

of the Dominion Alliance shall be empowered to prosecute in cases in which such action may be deemed necessary.

In 1906 the Franciscan Fathers, under the leadership of Archbishop Bruchesi, made considerable progress in a splendid campaign against the barroom in the province of Quebec.

The *Pioneer* for April 13, 1906, contained the following statement as to the position of Prohibition in the province of Quebec on July 6, 1905:

Number of municipalities in which retail licenses are prohibited by popular vote, 187.

Number of municipalities in which wholesale licenses are prohibited by popular vote, 47.

Number of municipalities in which licenses are prohibited by council without vote of electors, 336.

Number of municipalities in which licenses are granted, 398.

The Grand Council of the Royal Templars of Quebec reported a membership of 1,262, distributed among 30 Councils, in 1906.

One of the most thriving of the newer organizations, the **Grenville Temperance Society**, held its first annual meeting in 1906. The licenses in Grenville had decreased more than one half. The Rev. A. C. Ascah was president and the Rev. J. McAdia secretary of the society.

At the provincial convention of the Quebec W. C. T. U., Sept. 26-28, 1906, 106 local Unions were reported with 2,273 members and 370 honorary members. There were, also, 30 Bands of Hope, with 1,895 members and 1,014 pledges obtained. The officers elected were: Mrs. J. G. Sanderson, Danville, president; Mrs. S. W. Foster, Knowlton, vice-president; Mrs. R. W. McLachlan, corresponding secretary; Miss Bazin, Ormstown, recording secretary; and Mrs. S. P. Leet, Montreal, treasurer.

W. C. T. U.

The 1907 Convention of the Quebec Alliance was held in Montreal on March 14. Among the more important resolutions unanimously adopted by it were the following:

That the Alliance expresses its appreciation of the policy of the government in the direction of reducing the number of shop licenses in the cities of Montreal and Quebec, and elsewhere; and inasmuch as grocers' licenses are a great evil, largely increasing drunkenness among women, asks that no grocer be hereafter allowed to hold a liquor license.

That as the number of licenses in the city of Montreal and suburbs is far beyond any reasonable necessity, the government be requested to reduce the number very considerably.

J. H. Carson, secretary of the Quebec Alliance, stated in the *Pioneer* of June 14, 1907, that about two thirds of the entire territory of the province of Quebec was without the legalized sale of liquor by the local-option provisions of the Quebec law.

The **Anti-Alcohol League of Quebec** was an active temperance organization during this period. At its meeting held in June, 1907, under the presidency of Judge Langlier, a report of the work accomplished during the year made special mention of the good results following the early closing of the barrooms on Saturdays. It was decided to hold a grand temperance demonstration in September (1907), when all the bishops of the province were to meet in Quebec. The question of reducing the number of licenses by 25 in the provincial capital was discussed.

In 1908 strong pressure was brought to bear upon the Government for improvement of the Quebec License Law. The act then in existence was a codification of a previous act with the amendments thereto; and it was passed in 1900, under the direction of Thomas Duffy. It was at once found to be defective. In the year it was passed 14 amendments were found necessary; 10 amendments were made in 1902; in 1906 the License Act was modified by the enactment of 57 sections dealing with the liquor traffic; and in 1907 it was found necessary to pass 40 additional amendments.

Quebec License Law Found Defective

As far as the Act went, there was little restriction on the sale of alcoholic beverages. The Act had been framed for the purpose of raising revenue, and the only restrictions were those on saloonkeepers selling by retail. These restrictions were perhaps enforceable, but even if enforced there would still have been indirect methods of selling. There was practically no restriction upon the sale of liquor in the province, provided a person only went to the individual who possessed the right kind of license. There were innkeepers who gave board and lodging and sold whisky. There were restaurant keepers who provided food and sold whisky. There were beer-and-wine licenses, dining-car licenses, retail-shop licenses, steamboat bar licenses, licenses for clubs, wholesale liquor licenses, bottlers' licenses, cider and native wine licenses, licenses for picnics and large temporary gatherings, sample and commission licenses, and, finally, there were auctioneers' licenses. The license most in evidence in small municipalities was that of the innkeepers.

With this multiplicity of licenses for the sale of alcoholic beverages, licenses permitting sale by the glass, gallon, bottle, or by the dozen bottles, at hotels, restaurants, picnics, auction sales, and races, there was very little restriction imposed on the consumption of spirituous liquors, and a licensed hotel was only one of the places where liquor was sold. The provincial Legislature, however, did not allow the great majority of these licenses to be issued where a municipality had declared for no-license, and this was one of the great benefits which would be conferred upon some of the larger municipalities by going dry. If a municipality desired a licensed hotel it might be saddled by the provincial authorities with some of the other licenses.

The License Act, so far as any closing time was concerned, was a farce, and the enforcement of it did not free a village from drunkenness either on week days or on Sundays. Thus it was regarded with great favor by brewers.

But the temperance forces were gradually becoming aware of the need for abolishing this sort of license, and soon various organizations throughout the province commenced to take action. The Fédération Nationale St. Jean Baptiste prepared a petition which, with the recommendation of Archbishop Bruchesi, was read in all the Catholic Churches of the province. It demanded of the provincial Legislature that the License Law be amended so as to better serve the purposes of the temperance movement. It urged that the discretionary power conferred upon the License Commissioners by the Quebec Act be taken away from them, and suggested that they should be obliged to annul any license for a third offense. The petition would compel the police officers of the different cities to see that the License Act was

Catholics Demand Change in License Law



QUEBEC: CHATEAU FRONTENAC, CITY OF QUEBEC

enforced, and to report all violations of it to the Collector of provincial revenue, who should be bound immediately to prosecute the offender. Applications for licenses should be made public by means of newspapers or otherwise three weeks before they were submitted to the License Commissioners. No licenses should be granted without the signatures of the majority of the residents qualified to sign the certificates. Other suggestions for betterment of the Act included the reduction of the number of licenses in Montreal, the restriction of restaurant licenses, etc.

About the time this agitation was going on, Megantic County, Quebec, freed itself from the liquor traffic. Thetford Mines and Black Lake joined the Prohibition ranks.

The reaction of the Quebec Government to these petitions to amend the licensing bill was disappointing from the temperance standpoint.

In commenting upon the Catholic reaction to Prohibition, Archbishop Bruchesi said in 1908:

> I lay my hand on twenty thousand youths in confirmation every year, and never on one who has not taken the pledge of total abstinence. Seven hundred municipalities in the Province of Quebec have no licenses. The night before I left we held a meeting of the Executive Committee of the Roman Catholic Total Abstinence Union and the Executive Committee of the Dominion Alliance, there being six representatives from each, the result of which was that the Roman Catholic Union affiliated itself with the Dominion Alliance.
>
> Within the last two years there has been a powerful organization formed under the title of "The Anti-Alcoholic League." This league is composed largely of the bishops and priests, and nearly all the judges of the Province of Quebec. Chief Justice Taschereau is the president for the city of Montreal.

At the Twenty-fifth Annual Meeting of the Quebec W. C. T. U., held in October, 1908, at the Dominion Square Methodist Church, Montreal, Alderman Ward, the mayor's representative, said:

> Last spring there was formed in this city an association called the Anti-Alcoholic League, headed by many of our leading French-Canadian statesmen and judges and open to all French or English teetotallers and non-teetotallers alike, banded together to restrict the traffic; to cause enforcement of our laws, and to cut down the selling hours, the number of licenses and to discourage and stop, if possible, the treating custom. The great Roman Catholic Church is throwing its strong influence on the side of active temperance work throughout the province, and taverns and drinking places have been reduced possibly one-fourth, if not one-third, within the last couple of years in rural districts, towns and villages in the province, and the wholesale liquor houses report a large reduction in their sales of liquor in consequence.

In 1910 the Quebec Government advocated a number of changes in the Quebec Act. The proposed bill, which had an important bearing on the sale of intoxicating liquors in every part of the province, would close all hotel bars, restaurants, and other bars at eleven o'clock nightly. On Saturdays they would be closed at seven o'clock; and they would not open in the morning until seven o'clock. This provision was to apply to all the cities and towns of the province. Regarding the country districts, the hours of closing would be 10 P. M. on ordinary week nights and 7 P. M. on Saturdays. Furthermore, the sale of liquor in groceery-stores would be stopped during the same hours, both in the cities and in the country. The proposal of these changes in the license law was due to the efforts of the Anti-Alcoholic League of Quebec, which organization had been seeuring signatures to numerous petitions throughout the province and had then presented them to the members of the House.

Governmental Changes in License Law

In his budget speech, delivered Jan. 24, 1911, Provincial Treasurer Mackenzie stated that there were 307 municipalities in Quebec with prohibitory by-laws, and 341 other municipalities without license, making the total of Prohibition municipalities about 648. On the other hand, he stated that of the 324 license municipalities in the province there were 40 in which the number of licenses was limited by local by-laws.

A great temperance convention held under the auspices of the Quebec Branch of the Dominion Alliance was opened at Knowlton July 24, 1911. Alderman S. J. Carter, president of the Alliance, presided over the first meeting, and in commenting upon the recent liquor legislation enaeted by the provincial Government, said:

> Not only has business not suffered, as our opponents prophesied, but on the contrary it has tremendously improved. Less wet goods and more dry goods are being sold and we have received the thanks of many employers of labor for the great improvement that the early closing of barrooms has effected among their employees. Great praise is due to Sir Lomer Gouin for, while the City Council of Montreal fought like Kilkenny cats over the question, he stepped in and did it. The Premier has won not only our gratitude and admiration, but our support. The allied temperance forces of the province are going to march shoulder to shoulder until they have made Quebec dry, which will not take long, and then we're going to Ottawa.

At the annual eonvention of the Quebec Alliance, held at St. James's Church, Montreal, March 15, 1912, among other resolutions, the following were passed:

> That as the public good is always to be preferred to the interests of private individuals, this Alliance hereby records its very strong desire that the early closing law in question shall be neither abrogated nor in any manner weakened.
>
> That this Alliance hereby reiterates its belief that licenses to sell intoxicating liquor should no longer be granted to grocery establishments.
>
> This Alliance hereby places on record its belief that the early closing law of the present Government has resulted in great benefit to the people of this Province, compelling as it does the closing of all bar-rooms at seven o'clock every Saturday evening throughout the Province, and on the other evenings of the week in cities and towns at eleven o'clock, and at ten o'clock in rural parts, and all not to reopen before seven o'clock on the following morning of the next business day.

In 1912 the Exeeutive Council of the Quebec Government appointed a eommission to inquire into the sale of intoxicating liquors and the changes whieh it would be expedient to make. The Commission met in Montreal Sept. 9, and heard the views of a large number of delegations.

Justice Lafontaine's Views

Justice Lafontaine, representing the Anti-Alcoholie League, addressed the Commission, advocating the abolition of the bar and the liquor grocery and asking that larger powers for restraint of the traffic be given local licensing boards. He also appealed that there should be no lessening of the restriction of the early-closing law. The Dominion Alliance testified in behalf of the early-closing law and the Socialists stated that they were opposed to the liquor traffic altogether. The Rev. F. E. Bourke, chairman of the Quebec branch of the Methodist Temperance and Moral Reform Department, pointed out various abuses in existing laws under which the liquor party had an unfair advantage in local-option voting; he urged extension instead of lessening of the early-closing restrictions, and strongly favored the abolition of grocers' licenses.

John H. Roberts, secretary of the Quebec Alli-

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ance, in a detailed, signed statement appearing in the *Pioneer* for Oct. 4, 1912, claimed that in many respects the Quebec Liquor Law was a model license law. In addition to the licensed-grocery and early-closing provisions, already mentioned, the Law contained the following: The sale of alcoholic liquor was prohibited to minors under eighteen years of age, the burden of proof resting upon the liquor-dealer: it was moreover prohibited to drunkards and, after eight o'clock in the evening, to soldiers, sailors, and apprentices; no female, other than the wife of an innkeeper, and no male under eighteen could be a bartender; gambling on licensed premises was prohibited; licensed grocers had to enter the sales of liquor separately.

In 1912, of a total of 1,038 municipalities in Quebec, 767, or 74.89 per cent, were dry and 271, or 25.11 per cent, were wet.

At the annual meeting of the Quebec Alliance in 1913, the following resolutions were unanimously adopted:

1st. That we express our hearty approval of the stand for temperance taken by the Gouin Government as shown by the enactment of the Early Closing Law, the reduction of licenses and, not least of all, the Premier's declaration that his Government was a partisan of the Temperance cause.

2nd. That we earnestly urge the good citizens of all parties to give their votes and support in the forthcoming Provincial election to those Government candidates whose records and affiliations show that they are in harmony with the Temperance policy of the Provincial government. . .

The Royal License Commission of the Province of Quebec, composed of Justices Carroll, Cross, and Tessier, made public their report in October, 1913; and in March, 1914, the secretary of the Quebec Alliance commented upon it as follows:

The report of the License Commission for the Province of Quebec was made public in October last and, though in some respects a disappointing document, contained much for the encouragement of temperance workers and many important recommendations which when adopted fully will have far-reaching consequences. No stronger endorsement of the position of the Dominion Alliance in relation to the liquor traffic is found than in the following words of the Royal Commissioners: "The liquor traffic is not like any other, it is dangerous and detrimental to the State, because it is hurtful to individuals, who make up the State, while the other kinds of commerce are of assistance to the State and contribute to its progress. It is only by way of toleration that certain persons are allowed to sell intoxicating liquors, and these persons must be prepared to make sacrifices."

Report of Royal Licensing Commission

Two great blots upon the report are the recommendation of a form of the Gothenburg or Bergen Systems of liquor-selling, a modified form it is true, and of a method of compensation of licenseholders refused the renewal of their licenses under a statutory scheme of reduction. The whole spirit and genius of the movement incarnated in this Dominion Alliance is in abhorrence of and in antagonism to the Gothenburg and Bergen Systems of drink-selling, or of any form of municipal or public management of the liquor traffic.

—*The Pioneer*, March 20, 1914.

Another resolution commended the political enfranchisement of women on the same terms as is given to men, on the assumption that the temperance cause would be greatly aided thereby.

In 1914 the Legislation Committee of the Alliance, together with committees of the Anti-Alcoholic Leagues of Montreal and Quebec, waited on Sir Lomer Gouin at Quebec, and presented their opinion concerning the necessity and character of legislation based upon the report of the Royal License Commission. The deputation urged the enactment of several amendments to the Temperance Bill embodying the various recommendations of the allied temperance forces which the Commissioners had ignored.

The Government bill, introduced by the Hon. P. S. C. Mackenzie, received the Royal Assent at the close of the Session. Some of its provisions were as follows:

Reduction of licenses in Montreal and Quebec, with compensation of the dispossessed license-holders by those who remain in possession of their licenses.

Gradual abolition of bars.

Gradual separation of the sale of drink from the sale of groceries.

Hour of opening of licensed premises made 7:30 instead of 7 a. m.

Prohibition of C.O.D. shipments of intoxicating liquors to be solicited or taken in prohibition municipalities.

Clubs to be under purview of License Commissioners.

Increase of license fees.

Greater powers given to the License Commissioners which hereafter will be courts—one member of the Commission to be a physician.

The right of majority opposition to licenses suspended in regard to existing licenses for three years.

No license to be issued in "sub-division" municipalities until there are 100 families residing therein.

All liquor establishments to be closed on Dominion Day and Labor Day.

License Commissioners to have power to cancel or suspend licenses after second offence during current license year.

Collectors of Provincial Revenue to notify licensees not to sell to habitual drunkards.

The keeping of intoxicating liquor in a house of ill-fame to be punishable by three months imprisonment without the option of a fine.

The Alliance in 1914 reported 858 dry municipalities in a total of 1,131. The county of Montcalm voted dry during the year, and Bonaventure County became a Prohibition county on May 1, 1914, through the adoption of no-license by New Carlisle, the only wet municipality left therein.

In October, 1914, a return issued by the Revenue Department of the Quebec Provincial Government gave a list of municipalities in that province in which there were in operation: (1) Prohibition by-laws; (2) Prohibition through the non-issuing of licenses; (3) by-laws limiting the number of licenses to be issued; (4) unlimited license. The number of places in the list of municipalities was 1,190, and they showed conditions to be as follows:

Prohibition by-laws	480
Prohibition without by-laws	424
Prohibition municipalities	904
Limiting by-laws	44
Unlimited license	242
License municipalities	286

At the annual meeting of the Quebec Alliance in 1915 the convention expressed its disapproval of the granting of new licenses to persons to whom licenses had been refused under the reduction clauses of the new License Law, and to whom an indemnity was to be paid for the loss of their licenses. Government monopoly was censured by the convention, and the Legislation Committee asked the provincial Government to pass a local Prohibition law which would be the provincial equivalent of the Canada Temperance Act.

A campaign for provincial Prohibition was launched by the Quebec Alliance in March, 1916, at a meeting held at the Calvary Congregational Church, Montreal. The speakers and the special guests at this meeting included: Justice E. Lafontaine, president of the Anti-Alcoholic League; H. H. Stevens, M. P., of Vancouver; G. A. Warburton, executive chairman of the Ontario Committee

of One Hundred; F. S. Spence, honorary president of the Alliance Council; E. Tennyson Smith from England; Alderman S. J. Carter, president, and J. H. Roberts, secretary, of the Quebec Alliance. President Carter in his address referred to the difficulty in the province of Quebec of the struggle for Prohibition, due to the fact that as the French population had been antagonistic to prohibitory legislation, it had been necessary to wage an educational campaign among them for fifteen years. In the past year the Alliance had witnessed the achievement of many legislative results among which were:

The Early Closing law, stopping the sale of liquor at 7 p. m. on Saturdays, and eleven o'clock on other nights and keeping them closed until 7:30 a. m. every week-day.

The gradual separation of the sale of liquor from the sale of groceries.

The gradual abolition of bars from hotels and restaurants.

Abolition of 173 hotel and restaurant licenses and 193 grocers' licenses in Montreal, and 49 hotel and restaurant licenses in the city of Quebec.

Prohibition of C. O. D. shipments into "dry" municipalities.

Prohibition of the issue of licenses by collectors of provincial revenue in municipalities where prohibition has been adopted and has been appealed against.

The first annual convention of the Anti-Liquor League of Quebec (province) was held at St. James Methodist Church, Quebec, in May, 1916. The officers elected were: J. H. Carson, honorary president; Dr. W. D. Lamby, president; John Cunningham, treasurer; and R. L. Werry, secretary.

Early in the following month the League issued the following statement to the temperance press:

The temperance people of Quebec are seriously concerned with regard to the next step to be taken to bring about the suppression of the liquor traffic in this Province on terms similar to the legislation enacted in sister Provinces.

Two methods of action have been suggested. One involves the taking of a Provincial plebiscite at an estimated cost to the Protestant churches and people of $50,000—$40,000 for Montreal and $10,000 outside the city; the other proposes a monster petition from the temperance forces of the Province at comparatively small cost and avoiding many objectionable features that would accompany a prohibition vote campaign.

In our judgment, before anything else is done, a conference should be held of representatives of all interested bodies favoring prohibition, at which a plan of action would be agreed upon and a united effort launched to secure the accomplishment of our purpose.

As a result of this appeal a huge temperance gathering was held on June 16 at which the following organizations were represented: Anti-Liquor League, Local Council of Women, W. C. T. U., Quebec Congregational Association, Montreal Protestant Ministerial Association, Montreal Brotherhood Federation, Presbyterian, Methodist, Baptist, and Anglican churches, Good Templars, Dominion Alliance, Quebec Alliance, and the Salvation Army. The result of this meeting was that all of the bodies there represented united in a program having for its common purpose the destruction of the liquor traffic. Arrangements were made for a large deputation to the Premier to present the demands of this united temperance group.

In August, 1916, the *Pioneer* stated that the United Committee formed at the instance of the Anti-Alcoholic Leagues of Montreal and Quebec was proving to be an influential and successful organization.

In a list of the Canadian daily journals which in 1916 refused to publish liquor advertisements were included the *Sherbrooke Record* and *L'Action Catholique*, the first issued at Sherbrooke and the last in the city of Quebec.

On Oct. 4, 1916, a deputation (numbering about 300) from the United Committee waited upon Provincial Premier Sir Lomer Gouin and other members of the cabinet, to ask for early action on their petitions. The Premier promised prompt consideration of their requests, and the deputation felt confident that a temperance reform measure would be introduced at the next session of the Legislature. As the temperance advocates in the province had strongly supported the Government in the preceding election, they felt that they were justified in expecting the introduction of a Government measure providing for a referendum. Mass meetings were held, and every effort was made to strengthen the hands of the Government in the hope that the tide of moral sentiment would sweep away the hesitation of the Government and encourage it to wipe out the liquor traffic. But the temperance forces were doomed to disappointment.

Temperance Deputation to Premier Gouin

The Government evaded the issue, and, instead of permitting the holding of a provincial referendum, offered a number of amendments to the Quebec License Law. These amendments were enacted into law and, while they were unquestionably drastic, the net result was that the liquor traffic remained in the province, protected by law and shielded by the Government and Legislature. The leader of the Opposition, Arthur Sauve, M. L. A., introduced an amendment providing for a referendum, but it received only six votes. The Government and its supporters overwhelmed it. So it was now left to the Anti-Liquor Leagues of Montreal and Quebec and to the Quebec Alliance to decide what steps should be taken in face of the Government's refusal to enact Prohibition. The Premier was not directly blamed for the action of the Government, as he had favored prohibitory legislation in the past; but it was felt that he had not held sufficient authority over his party to command their support. Also, it was now quite evident that most of the supporters of the Government were opposed to Prohibition.

Government Defeats Referendum

The best way to deal with this situation was considered to be to take the fight to the various constituencies throughout the province, and defeat every candidate for the provincial Legislature who was opposed to Prohibition. Throughout this struggle of the temperance supporters to secure favorable legislation throughout Quebec, their very first thought had been to content themselves with local victories and thus pile up a sufficient number of "dry" municipalities to justify the Government in passing a provincial prohibitory law. The attitude of the various members of the Legislature and the provincial Cabinet had not been sufficiently studied, and the result was that, with an overwhelming sentiment everywhere for Prohibition, as evinced by the huge total of "dry" municipalities, the men in the Legislature and the Cabinet who had the power to enact Prohibition were antagonistic to such a step.

However, Prohibitionists in Quebec again won out, in that the new amendments to the Quebec Law were the most drastic and revolutionary attempts at temperance legislation ever made in the province. While the failure of the Government to

enact provincial Prohibition had been extremely disappointing, the friends of temperance felt that they had reason to congratulate themselves.

Some of the new amendments were:

The hours of sale of drink after May 1, 1917, will be from 9 o'clock in the morning until 9 o'clock in the evening on the first five days of the week, and from 9 a. m. to 7 p. m. on Saturdays.

After May 1st, 1917, the age of minors, for purposes of the Quebec License Law, is raised from 18 to 21 years.

The treating system is abolished on May 1st, 1917, and after that date it will be illegal for one person to pay for another's drink in any hotel, restaurant, or club.

From May 1st, 1917, the licensing of any one person in a municipality under prohibition to sell intoxicating liquors for medicinal, scientific or sacramental purposes is now forbidden. . .

The addition of these amendments to the Quebec License Law was discouraging to the saloonkeepers, and in August, 1917, there were but 99 wet municipalities in the province against 1,098 dry.

On Oct. 4, 1917, the city of Quebec voted out the liquor bars and shops, after a hard-fought campaign of exceeding bitterness. On May 1, 1918, 40 bars and 70 licensed groceries of the city ceased to sell intoxicating liquors, and Montreal was the only remaining stronghold of the liquor interests in the province.

On Dec. 22, 1917, the Prime Minister of Canada announced that the importation of intoxicating liquor into Canada would be prohibited on and after Dec. 24, 1917 (see CANADA, vol. ii. p. 499). One of the first results of this announcement was that, under what was practically a threat of the resignation of the Government, Sir Lomer Gouin succeeded in the Quebec Assembly in securing the enactment of "bone-dry" Prohibition for the province, to go into effect on May 1, 1919. The Hon. Walter Mitchell, in introducing the bill in the House, claimed that up to the time of the War Quebec had made more progress toward Prohibition than any other part of Canada, as of a total of 1,187 municipalities 1,097 were already dry.

The annual convention of the Quebec Alliance in 1918 took the form of a huge celebration of the passing of a Prohibition law for Quebec, and the following resolution was unanimously adopted:

Resolved that this Prohibition Victory Celebration held in the Empire Theater, Montreal . . . expresses its profound gratitude to Almighty God for the success which has crowned the efforts of the united temperance forces of the Province of Quebec in securing a provincial law prohibiting the sale of intoxicating liquors for beverage purposes on and after May 1st, 1919, and tenders to the Government and Legislature of said province, and especially to the Hon. the Premier, Sir Lomer Gouin, K.C.M.G., and the Hon. the Provincial Treasurer, Walter G. Mitchell, Esq., K.C., the heartfelt thanks of the friends of temperance and prohibition for this splendid piece of social legislation. . .

Beer and Wine Referendum

A referendum had been decided upon by the provincial Legislature to settle the future of the liquor question. As stated above, the Legislature enacted a total Prohibition measure in 1918, to go into effect on May 1, 1919, for the duration of the War; but, as the War ended before the Act could be applied, the Government compromised on the demands of the liquor faction and the temperance forces by submitting the question of the sale of beer and wine alone to the electors. Both liquor and antiliquor forces waged active campaigns. While the Protestant ministers were unitedly for Prohibition, the Roman Catholic priests did not support the "dry" proposals as a body. The religious and race differences existing in the province were used by the wet orators to disrupt the temperance ranks, and it was charged by the Prohibitionists that there had been numerous irregularities in the recording of the vote. On April 10, 1919, the province of Quebec voted in favor of wine and beer by a majority of 129,699 votes. This result was a sickening blow for the Prohibitionists, who had hoped the new prohibitory law for Quebec would be "bone-dry." The biggest wet vote came from the Island of Montreal, which contributed 61,799 votes to the wet majority. However, the referendum result insured the sale of wine and beer only in those districts where Prohibition was not already in effect. The Quebec prohibitory law provided for the sale of beer of 2.51 per cent alcohol, by weight, and wine containing 6.94 per cent alcohol, by weight.

At the Quebec Prohibition Convention, held in Montreal March 3-4, 1920, and attended by about 150 delegates from various parts of the province, the following resolution was passed:

That this Provincial Prohibition Convention declares its unswerving devotion to the cause of prohibition and rejoices in its triumphs in so many parts of our Dominion. We, however, record our keen disappointment that the Dominion Parliament has not provided the necessary legislation to give effect to the will of the great majority of the Canadian people by a national prohibitory law. We express the conviction that no local or provincial control of the liquor traffic will meet the evils we deplore. That, therefore, we make a strong appeal to the Government of Canada to enact at the present session of Parliament a law to prohibit the manufacture, importation, exportation and inter-provincial transportation of intoxicating liquors for beverage purposes.

At this convention of Prohibition workers it was stated that the Quebec Law had failed in reducing drunkenness to any considerable extent, that it had been hard to enforce, and that liquor stronger than the legal percentage was easily obtainable. In addition, there existed a tendency in many localities to repeal local option and permit the operation of the new Wine and Beer Law. In an effort to make the Law more effective the Government appointed a special enforcement commissioner, who placed inspectors in every vendor's establishment, but after strenuous efforts the attempt was abandoned, and the Government announced that it would introduce a system of Government control of the sale of liquor. Concerning this proposal the *Huntingdon Gleaner* remarked:

In legalizing the sale of beer and wine for beverage purposes the province left a hole big enough for the United States to crawl through, and with all the evils which are inseparable from the liquor traffic. And now it is suggested to introduce another failure. Quebec needs prohibition as much as any place on the continent, and if another rotten whiskey law is introduced the province will become but a resort for more and more saloon habitues, an undesirable class who will cause much trouble.

Alcoholic Liquor Act

The Alcoholic Liquor Act, which transferred the handling of all wines and spirits to the provincial Government, was given its final reading in the Legislative Council Feb. 24, 1921, and went into effect the following May 1. The Act applied to the entire province, except those localities under the Canada Temperance Act. Provision was made, however, that local prohibitory by-laws must be respected. One of the main features of the Act was the appointment of a commission of five members, who constituted a corporation and were vested with all rights and powers usually attributed to corporations. The Commission was

appointed by the Lieutenant-governor in Council, to hold office "during good pleasure." Its headquarters are located in Montreal, and it controls the possession, sale, and delivery of all alcoholic liquors in the province. The principal store and warehouse are in Montreal, with branches "in such cities and towns as the Commission may choose and to the number that it decides." No branches are permitted in local-option areas.

The Liquor Commission's Methods

In the Liquor Commission shops spirits and wines are sold in sealed packages, not to be drunk upon the premises. The sale of "hard spirits" is confined exclusively to the Commission shops. Only one bottle may legally be sold at a time to the same customer, but this does not prevent a customer from repeating a purchase as many times in a day as he wishes. Beer is sold by the bottle or the glass in taverns and by the bottle or the case in licensed groceries. Wine and beer are sold in cafés, hotels, clubs, and dining-cars. Brewers sell direct to licenseholders, collecting for the Government 5 per cent on their gross sales. The shops, about 90 in number, are open daily except holidays, from 9 A. M. to 6 P. M. On Saturdays they close at 1 P. M., though they may remain open till 3 P. M. under special circumstances.

At the Dominion Alliance Convention in December, 1922, ex-Alderman S. J. Carter, of Montreal, in presenting a report on the conditions existing in Quebec, stated that "the total sale last year of beer and spirits in the Province of Quebec was $30,504,068.52."

In January, 1923, Premier Taschereau challenged the temperance people to describe the situation in Quebec from a Prohibition standpoint, and they drew up a strong manifesto calling attention to the fact that the Government was treating the Alcoholic Liquor Act "as, primarily, a revenue-producer, which means that the greater the sales the better it is for the Government." They urged the repeal of this act and the reenactment of the law passed by the Gouin Government in 1918 (8 George V., chap. 23), which provided that no licenses for the sale of intoxicating liquors should be issued in the province.

This manifesto was signed by representatives of the Quebec Alliance, Anti-Liquor League of Quebec, Quebec Provincial W. C. T. U., Montreal Northern District W. C. T. U., Hochelaga Co. W. C. T. U., Royal Templars of Temperance, International Order of Good Templars, and Quebec Prohibition Campaign Committee.

The avowed purpose of the Quebec Prohibition Convention in Montreal Oct. 11-12, 1923, was to "forget that which is behind, and press forward to that which is before, to co-ordinate and unify our forces and prepare for a sane, intelligent, thorough, aggressive campaign of education among the youth and the electorate of the Province." At this convention there was formed the **Quebec Prohibition Federation**, as a branch of the Prohibition Federation of Canada. The officers chosen were: Honorary president, Dr. J. R. Dougall; honorary vice-presidents, Mrs. David Scott, W. H. Wiggs, Mrs. J. B. Oliver; president, A. O. Dawson; vice-presidents, H. S. Ross, Rev. W. D. Reid, D.D.; secretary, Rev. E. I. Hart, D.D.; treasurer, J. W. Knox.

On April 16, 1924, the Special Committee on Temperance Reform of the Presbytery of Montreal reported that in its judgment the temperance situation in the province of Quebec was such as to call for the most serious consideration of the members of the denomination. The Committee declared that, from the standpoint of temperance reform, the Quebec Liquor Law had been a flagrant failure from the first.

According to the reports of the Quebec Liquor Commission, the combined sales of alcoholic beverages by the brewers and the Commission have been as follows: First year of operation (1921-22), $30,897,471; second year (1922-23), $33,589,900; third year (1923-24), $35,091,656); fourth year (1924-25), $47,620,507. The Commission's net profits for the fourth year were $4,604,370.

The Quebec Prohibition Federation on Sept. 24, 1925, issued a declaration stating (in part):

> That it is neither right nor politic for the state to afford legal protection and sanction to any trade or system that tends to increase crime, to waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people.

On Jan. 11, 1927, the Quebec Prohibition Federation and the Quebec Branch of the Dominion Alliance met in joint convention in the St. James United Church, Montreal, and agreed to unite their forces under the name **The Quebec League Against Alcoholism.** The new organization has its office at 222 Craig St. West, Montreal. The Rev. E. I. Hart, D.D., served as general secretary until his death, in 1929.

In July, 1926, the *Christian Science Monitor* (Boston, Mass.) sent a staff correspondent to make an investigation of the results of the Government sale of alcoholic beverages in Quebec. The results of this investigation were thus summarized in an editorial in the *Monitor* of Aug. 3, 1926:

> It has steadily increased the volume of legitimate sales of liquor since it was enacted.
>
> It has given the Province of Quebec, with a population scarcely one-third that of New York, 1280 drinking places operating 12 hours a day.
>
> It has greatly encouraged the practice of public drinking among women.
>
> It has put the Government into the saloon business and made the bartender as much of a public functionary as the postmaster or an army officer.
>
> It has developed the "tavern" which presents all the characteristics of the old-time saloon except the bar and brass rail.
>
> It defeats local option by permitting legal exportation of liquor from wet districts into neighboring dry territory.
>
> It encourages bootlegging by supplying the bootlegger with his stock and his market.
>
> It furnishes "hard liquor" in unlimited quantities to anyone who will buy and carry it away.
>
> It has brought the liquor power back into politics by making the state the only customer for brewers and distillers.

Under amendments to the Alcoholic Liquor Act, made early in 1928, beer taverns are allowed to remain open until 11 A. M. (standard time) the entire year, and frequenters of speakeasies are liable to arrest.

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QUEENSLAND. A northeastern State of the Australian Commonwealth, including the adjacent islands in the Pacific Ocean and the Gulf of Carpentaria; bounded on the north by the Gulf of

Carpentaria and Torres Strait, on the east by the Pacific Ocean, on the south by New South Wales and South Australia, and on the west by South Australia and the Northern Territory; area, 670,500 sq. mi.; population (est. Jan. 1, 1925), 834,894. The capital is Brisbane (pop. in 1925, 263,711); and other important cities, with their populations in 1921, are: Rockhampton (25,000), Townsville (27,500), and Toowoomba (23,394). The principal industries are agriculture and mining. The State is administered by the Legislative Assembly, a single chamber with 72 members, elected for a term of three years. The present governor is Lieut.-Gen. Sir T. H. J. C. Goodwin, K.C.B. (appointed February, 1927).

Historical Summary

Although various European nations claim the honor of the discovery of Australia, it is probable that the first white men to visit Queensland were the Dutch, who in 1606 entered the Gulf of Carpentaria and touched at Cape Keerweer. In the same year the Spanish explorer De Torres may also have seen the northern coast of Queensland, while sailing through the strait which now bears his name. Later several Dutch expeditions visited the continent, which they named "New Holland," and took back to Europe the first authentic accounts of the region.

The first Englishman to visit Queensland was Captain Cook, who in 1770 passed along the eastern coast and took possession of the country, naming it "New South Wales." From this date until after 1860 the country was explored and mapped by the English and by explorers of other nations. It was first known as the "Moreton Bay District of New South Wales," and the first settlers were squatters and miners who moved in from the southern colony. A penal settlement was opened on the Brisbane River in August, 1826, composed of convicts, drawn from Sydney. The convicts were withdrawn and the colony opened to free settlers in 1842.

The Moreton Bay Colony was separated from New South Wales on May 13, 1859, and proclaimed the colony of Queensland. A constitution based on the New South Wales Act of 1853 was adopted, which provided for a Legislature and a Legislative Council. The first Parliament was opened May 29, 1860.

The temperance movement in Queensland had its beginnings in 1849, ten years before the Colony became a self-governing State. In this year Munroe Smith, an ardent total abstainer, arrived in the Colony from England, and John Patient Smith, a man "full of temperance zeal," emigrated from Canada to find a home in the Colony. These two men, having influenced a few friends to join them, united in the formation of the Moreton Bay Temperance Society. When the Colony became the State of Queensland the Society reorganized and took the name "Brisbane Total Abstinence Society." The following account of the progress of the Society was given by Peter McLean, Australian Under-Secretary for Agriculture, and president of the Society, in an address on "Queensland" to the World's Temperance Congress, held at Chicago, U. S. A., in June, 1893:

Brisbane Total Abstinence Society

When the colony formed part of New South Wales, a piece of land was secured as a grant from the Government, and in 1870 the Brisbane Temperance Hall, a brick structure, was opened, the foundation-stone having been laid in the early sixties by Sir George Ferguson Bowen, G.C.M.G., first Governor of Queensland. In addition to the hall, several other buildings were erected on the land, and the rents from these were a source of revenue to the Society.

The Brisbane Society has done excellent work from its foundation to the present time. It does not engage in aggressive activity, but subsidizes the working societies. The Temperance Hall, mentioned above, was erected in 1870 by voluntary subscriptions, the following persons serving on the committee to raise funds and superintend its erection: John Patient Smith, Thomas Dowse, John Downing, Andrew McFarlane, Abraham Street, Alexander McLean, John McNab, Robert Jarrott, Samuel Gill Mee, Robert McFarlane, Wm. H. Park, Henry Bulgin, and Charles Fullwood. In 1888 the Government purchased a portion of the land, previously given to the Society, for £6,400, ($32,000). This sum was used in purchasing another property in Turbot Street, which, however, proved a bad investment and a financial loss to the Society. An addition to the Hall was built in 1901, to provide lodge-rooms, offices, etc., which has yielded a good revenue to the Society. This property is now controlled by the Temperance Council, composed of representatives of all Rechabite tents and Good Templar lodges. The land, valued at £16,000 ($80,000) is located on Edward Street.

Other pioneers of the Brisbane Total Abstinence Society, not mentioned above, were: The Revs. Nathaniel Turner, E. Griffith, and A. Caldwell, the Hon. R. Bulcock, M.L.C., J. Spence, T. Church, W. Sewell, J. Sutherland, "Daddy" Payne, the Revs. William Whale, W. Moore, Joseph Buckle, and Thomas Thatcher, Moses Ward, Peter McLean, and J. G. Cribb.

Shortly after the foundation of the Moreton Bay Temperance Society a Band of Hope was formed under the leadership of John G. Cribb, a London Band of Hope boy. Other Bands of Hope were subsequently organized among the churches and Sunday-schools of the Colony, and great interest in temperance was created in the community through these agencies. This interest lapsed to a certain extent during the World War (1914-18); but at the present time the movement has gained a new impetus, and Bands of Hope are being organized in both city and country districts.

The Independent Order of Rechabites was introduced in Queensland in 1869. Charles Fullwood had attempted for some years to introduce this Order, but he was unsuccessful until the Rev. J. J. Halley, P.D.C.R. of Victoria, visited Brisbane and assisted in forming the first tent in October of that year. Other branches were quickly organized in various parts of the Colony, and thereafter the Rechabites were fortunate in having a succession of excellent district officers, who succeeded in maintaining the tents in good financial condition. In 1917 the Order had 140 branches with 11,000 members in all grades. It is the strongest and most progressive of all the temperance societies. Its success has been largely due to the work of its Juvenile Department.

In 1871 the **Independent Order of Good Templars** was introduced in Queensland on the arrival of two families belonging to that Order. Several lodges were soon formed in and near Brisbane and in the towns north and west of that city. The

first lodge, Hope of Queensland, No. 1, was instituted Dec. 22, 1871, by John Watson and Mrs. Watson, with the assistance of William W. Sewell. The first Grand Lodge was instituted by Watson in the Temperance Hall, Brisbane, Feb. 19, 1873, and represented a total of 16 lodges and 1,574 members. The first officers were: G. C. T., W. Steele; G. Co., B. T. Gartside; G. V. T., J. W. Carey; G. Sec., M. D. Tait; G. T., G. Slater; G. Ch., the Rev. E. Griffith; G. M., Mrs. Watson; G. G., P. McLean; G. Sent., W. Allen; A. G. S., A. McFarlane; G. D. M., Miss A. McLean; P. G. C. T., J. McFarlane. The Junior Grand Lodge was organized in 1880, the first annual session being held at Maryborough on Dec. 17, at which J. Craig was elected G. C. T. and J. S. Stewart, G. Sec. It represented 11 lodges and 400 members.

Union of the two organizations was effected on Aug. 20, 1889, when special sessions were held respectively at Temperance and Protestant Halls, Brisbane. The officers of the United Grand Lodge were: G. C. T., the Rev. Peter Aston; G. Co., C. A. Morris; G. V. T., J. A. Clark; G. S. J. T., Mrs. Watts; G. T., Mrs. Lloyd; G. Sec., S. Parkinson; G. Ch., W. Young; and G. M., G. Black. At this time the number of lodges was 64, and the membership totaled 2,428. In recent years the Order has not progressed; it prospered in the cities, but operated with difficulty in the country districts.

Bands of Hope; Rechabites; I. O. G. T.

The **Woman's Christian Temperance Union** was introduced in Queensland in 1885 from Ameriea by Mrs. Mary Clement Leavitt, world missionary, at the invitation of Charles Fullwood, then president of the Brisbane Total Abstinence Society, who had met Mrs. Leavitt and become interested in her work and in the aims of the Union. The result of Mrs. Leavitt's visit was very satisfactory, and Unions were eventually established in almost every town of any size. The first State convention was held in Brisbane in the following year, at which time there were 239 active and 42 honorary members. The first officers were: President, Mrs. F. T. Brentnall; secretary, Mrs. J. Williams; and treasurer, Mrs. P. McLean. In the beginning the headquarters of the Union were located in the Temperance Hall, Brisbane; but it now occupies its own property, Willard Hall, in the center of the city. Its members were energetic in the fight for woman suffrage, as an aid in driving out liquor, and they have exercised the franchise since 1901, when it was granted by the first Commonwealth Parliament. They have been very active in all local-option polls taken under the Licensing Act. They have also made strong efforts to secure the introduction of temperance teaching as a part of the curriculum into the public schools.

W. C. T. U.

The **Young People's Prohibition League** was organized in 1916 by the W. C. T. U., its object being to train young people in the principle of total abstinence and to prepare them for exercising their rights and duties at the polls.

The fight for local option in Queensland was begun in 1874 when Peter McLean, an active Good Templar and Member of Parliament, obtained the passage of a resolution affirming the principle of local option. During many subsequent sessions of the Legislature he introduced a bill to give effect to the resolution, but it was invariably set aside on some pretext before it could reach the stage of discussion in committee. This bill provided for the control of the liquor traffic by the people, and was opposed by both the beer and the "squatting" parties. Through this opposition McLean lost his seat at the election which placed Sir Samuel Griffiths in power. The question was then taken up in the Legislature by John McFarlane, Member for Ipswich, and a similar bill was introduced repeatedly, until Premier Griffiths carried (1885) a Government measure containing more ample and liberal provisions for securing local option than those in the McLean Bill.

The new law provided for entire Sunday closing, sales being allowed only to lodgers and bona-fide travelers, who had traveled not less than five miles on that day; fixed the hours of sale from 6 A. M. to 11 P. M.; prohibited sales to children under fourteen years of age, to aborigines of the Colony, and to natives of the South Sea Islands; authorized policemen to enter saloon premises at any time, day or night; and provided for local-option polls to be taken in wards where one sixth of the ratepayers made petition for such. Power was given to vote in these polls on three issues: (1) the enactment of total Prohibition; (2) reduction of the number of licenses by two thirds or a less number; (3) the issuance of new licenses. A two-thirds majority was necessary to carry the prohibitory clause.

Licensing Act of 1885

As a result, total Prohibition was enacted in three districts of the State; and in 1890 the number of saloons in Ipswich was reduced to 16, although the borough had a population of 10,000. In 1902, however, Ipswich went back to its original condition. An attempt to reduce the licenses in Maryborough was defeated. Further, in 107 districts no new licenses are permitted.

Another section (No. 70) of the Licensing Act of 1885 provided that upon proof being presented to any public magistrate, or to two justices, that any person by the excessive use of liquor wasted his estate or endangered his health or the health of others, all liquor-dealers should refuse to supply him with liquor under a penalty of £5 to £20 fine, notice to be published twice in the local papers.

In 1896 the Inebriate Institutions Act was passed, which gave the Governor in Council the right to institute inebriate homes and to appoint officers thereto. The Act contained the following provisions:

> Any person desirous of being committed for a period not exceeding twelve months, upon application to any judge of supreme or district courts, to any magistrate or to any two judges if he satisfy them that he habitually used excessive quantities of intoxicating drinks or drugs (sec. 6); any near relative may summon such person to show cause why he should not be committed to such an institution (sec. 7); if two medical practitioners certify that such person requires curative treatment or if he has been convicted five or more times for offenses mentioned in Section 84 of the Licensing Act of 1885, or three times within the preceding twelve months, he may be committed (sec. 8); the inmate must pay for his maintenance (secs. 11, 12); penalties are provided under this act for the ill-treatment of or supplying of intoxicating liquors to any inmate of an inebriate institution sec. 15). . .

On May 30, 1900, a Royal Licensing Commission was appointed by the Government to inquire into the working of the licensing and liquor laws of Queensland. The Commission consisted of the following eight members: A. Norton, M.L.C., and

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B. D. Morehead, M.L.C., A. S. Cowley, M.L.A., George Jackson, M.L.A., D. T. Koegh, M.L.A., and G. Thorn, M.L.A.; James Graltan, president of the Licensed Victuallers' Association; and W. T. Reid, president of the Queensland Temperance Alliance. The Commission visited a number of towns, gathering evidence, and completed its work in the capital on Feb. 27, 1901. The evidence taken was very extensive, and as a result of it the Commission made many recommendations, those in relation to clubs being the most drastic, as compared with the existing law. Notwithstanding that the majority report recommended limited hours of opening on Sunday, Premier R. Philp declined to give effect to this recommendation, although the Licensed Victuallers' Association did everything in its power to influence the Government in that direction. The Licensing Act was thus left as when enacted (1885).

Royal Licensing Commission

The temperance forces of Queensland succeeded, however, in securing the enactment of a new liquor law in 1912. Among its provisions were: Absolute closing on Sundays, Good Friday, and Christmas day, and on all Federal and State election days and local-option polls, during the hours of voting, boarders to be supplied on these days at midday meals only; saloon bars allowed to open from 6 A. M. to 11 P. M. on week-days, with above exceptions; made unlawful all sales by licensed victuallers or wine-sellers to (a) a person in a state of intoxication, (b) to one under the age of 21; (c) to any person who is insane or is suspected of being so; (d) or to any female whatsoever, under penalty of £5 to £20 for the first offense; prohibition of the adulteration of liquor, under penalty of £10 to £50 for first conviction, a placard announcing such conviction to be affixed to the premises and plainly visible for two weeks. The law fixed license fees, created licensing courts, and provided that no new license be granted until after a local-option poll. A three-fifths majority must be obtained to carry, and 35 per cent of the total number of electors must poll to make the vote effective. Every elector, male or female, over 21 years of age, had the right to vote in local-option elections.

Liquor Act of 1912

The poll for reduction of licenses was provided for in Part viii of the Liquor Act, Section 167, under Resolution A: "That the number of licenses in this local-option area shall be reduced by one-fourth of the existing number." This poll could only be granted on the memorial of one tenth of the electors in the area where a poll was desired. A bare majority decided the issue at the poll. The Act provided for this reduction vote every third year up to the year 1923. Part vii, Sec. 170, Resolution D, provided for a vote on total Prohibition in 1925. To carry, a three-fifths majority was required, and 35 per cent of the electors must vote.

Many temperance organizations assisted in bringing about the reform of the liquor laws in Queensland. Besides those previously mentioned the most important was the **Queensland Temperance Alliance**, which was founded in Brisbane June 26, 1896. It was formed as a means of unifying the work of the various temperance agencies, and its executive was composed of representatives from various churches, the Good Templars, Rechabites, and W. C. T. U. Its aims were: (1) Education of the public mind on the liquor question; (2) more effective control and restriction of the liquor traffic; and (3) the ultimate suppression of all liquor traffic by the people by local-option laws. Its objective was to form a working body in every electorate. It undertook all temperance work and organized many of the polls under local option. It also issued a monthly paper, the *Alliance News*, which is the official organ of the temperance societies in Queensland and has a large circulation. In 1918 the Alliance was merged in the Strength of Empire Movement.

Other active organizations were: **Local Option League**, which was in existence for several years, with branches scattered throughout the State, and did good work in educating the voters and carrying into effect certain clauses of the local-option portion of the Licensing Law; the **Blue Ribbon** movement, which worked through local agents and societies, especially during the eighties, under the leadership of R. T. Booth and William Noble, and their missions; the **United Scientific Temperance Committee**, whose leader at the present time is M. R. Y. Pike; and the QUEENSLAND STRENGTH OF EMPIRE MOVEMENT, later the QUEENSLAND PROHIBITION LEAGUE.

Early in 1925 Mr. Ernest Lowther consented to act as honorary representative in Queensland of the **Australian Band of Hope and Young People's Temperance Union**, and he has since been active in pushing the claims of the Band of Hope in the State. He enlisted the assistance of a number of influential friends in the work, and at the close of 1925 there had been organized five Bands of Hope with a membership of about 300.

The liquor traffic has always been well established in Queensland, and the amount of alcoholic liquor consumed in the State has been large. According to official sources, the amount of liquor produced and consumed in Queensland during the years 1888 and 1898 in imperial gallons was as shown in Table I (see next page).

Queensland's drink bill for the year ending June 30, 1916, was £2,222,435 ($11,112,175), a decrease from the previous year of £425,993 ($2,129,965). The per capita expenditure for 1916 was £3/4/11½ ($16.25) a reduction from 1915 of 15/2½ ($3.80). During this year the aggregate number of people brought before the police court for drunkenness was 16,260. The law does not allow females in any liquor-bar or in any room adjacent to a bar which is set apart for drinking purposes, under penalties of £5 to £20, yet the records show an increase of drinking and drunkenness among women, 459 being convicted in 1916, while in 1913 there had been but 230.

In 1918 there were 1,700 retail licenses in Queensland, the population being 684,219. In addition there were grocers' licenses in every district, which permitted the owner to sell a minimum of two gallons. There were also many wine-shops in the towns and cities, and many of the merchants in big cities were wholesale dealers in liquor. These all create a powerful vested interest in the liquor trade which renders reform difficult. The liquor trade has been able to purchase political protection in past years and to control the chief avenues of publicity and propaganda. According to Arthur Toombes (*Queensland Prohibitionist*, March 1, 1926), the liquor interests have dominated the political situation almost continuously in every

Australian State, irrespective of the party in power; and this fact has been especially in evidenee in the last few years.

TABLE I

BEVERAGE	YEAR	POPULATION	PRODUCTION	IMPORTS	EXPORTS	CONSUMPTION	PER CAPITA CONSUMPTION
Wine	1888	377,201	144,239	113,902	2,195	255,946	0.68
	1898	492,602	134,334	42,351	601	176,084	0.36
Beer	1888	377,201	3,434,635	922,946	15,700	4,341,881	10.70
	1898	492,602	5,028,007	418,408	7,468	5,438,947	11.00
Spirits	1888	377,201	73,068	597,176	18,315	651,929	1.73
	1898	492,602	132,271	379,886	38,277	473,880	0.96

The attitude of labor, whieh was formerly hostile to Prohibition, has ehanged in recent years, as is shown in the following resolutions adopted by the Labour Convention in 1917:

Triennial automatic State option polls, majority vote to decide the issue. First poll during 1918 to decide for or against.

(a) That no license be issued or renewed after June, 1920.

(b) That annual renewal of license continue.

(c) That State management of (a) manufacture, (b) importation, (c) retail sale of liquors be substituted for present system (always subject to electoral and State option vote).

(d) That prohibition of manufacture, importation and sale of alcoholic liquors take effect 1st July, 1925.

A bill embodying these proposals was aceordingly introdueed by the Labour Government in Oetober, 1919, and passed the Lower House in one session, the "opposition" refraining from opposing it. In the Upper House the bill was finally passed by the easting vote of the ehairman, the Government receiving the vote of four temperanee Nationalists. The Aet of 1920 left the old 1912 law praetieally untouehed. The ehief changes were the removal of the loeal-option polls from the regular State election days, and the provision for a State Referendum, to be held every three years, beginning in Oetober, 1920. The bill provided for a vote at that time on the three issues of State Management, State Prohibition, and Continuanee, the voting to be eompulsory and on a preferential system, in which eleetors were to express their opinion on the three issues in the order of their preference. If none of the issues reeeived a majority of the total votes, the one with the lowest vote was to be dropped and its votes distributed to the number 2 preferenees. A bare majority was to deeide the issue. In the event of State Prohibition being adopted in 1920 or in 1923 it was not to take effect before 1925. The Aet of 1912 had provided that Prohibition eould not beeome operative until after 1925, as a result of an alleged eompaet with the liquor interests for thirteen years' time eompensation, whieh eompaet was honored in the Aet of 1920, also.

Labor and Liquor

The bill provided, also, that if Prohibition should be adopted every lieense should eease and beeome void and unrenewable, and that it should not be lawful thereafter to import, manufacture, sell, supply, deliver, barter, or otherwise dispose of any liquor within the limits of Queensland, exeeptions being allowed only for medieinal, religious, and meehanical purposes.

The result of the 1920 poll was for Continuation, this issue reeeiving a majority of 38,000 votes. The small wet majority alarmed the liquor interests, who had antieipated vietory by a 2 to 1 majority, and, fearing the triennial State-wide polls would prove dangerous, they began a campaign against them. By means of electing wet candidates to the Legislature they were able to control sufficient politicians to have the polls eliminated.

In spite of all the opposition of the liquor interests, however, the 1923 polls were saved to Queensland, after a long and bitter discussion of the question at the Labour Convention, held in April, of that year. In this meeting various amendments to the Liquor Aet were offered for the purpose of eliminating the poll in that year; but all were defeated as a result of an appeal made by Mr. Hefferan that unless the polls were granted the party would repudiate the promise they had given the Prohibitionists, and that for the sake of the honor of the party with the people they should respect that promise. A motion was then carried "That after the 1923 Prohibition poll the Liquor Act be amended to eliminate these polls, and to further limit the hours of trade and make more drastic regulations of the trade." It was further provided that after this poll (provided that the initiative and referendum had beeome law) fresh legislation should be introdueed to eliminate further polls, exeept under the Initiative and Referendum Aet.

The eampaign for Prohibition in the ensuing October election was organized by Superintendent Toombes, of the Queensland Prohibition League. The temperanee forees put up a strong fight, but were handicapped by lack of funds. The liquor forces spent large sums of money on newspapers, organizers, conveyanees, etc. (it was estimated that £170,000 ($850,000) was spent on publieity alone), and their campaign was one of misrepresentation from beginning to end. In the midst of the eampaign the Lieensed Victuallers' Assoeiation introduced a measure for eight o'cloek elosing of bars, and requested the Premier to submit this measure to a referendum at the same time as the Prohibition poll. This measure was denounced by the temperance forees as inadequate, and it was declared that no body of publie opinion favored it except the Association. The Labour Convention had declared for early elosing, but it favored 6 o'eloek and not 8. It was not regarded as an honest effort at reform, but a trieky attempt to undermine the Prohibition vote.

The result of the vote on Oet. 6, 1923, was a defeat of Prohibition, although the early-closing measure was adopted. Superintendent Toombes attributed the sueeess of the anti-Prohibitionists to "four main causes, namely, their (the liquor interests') large fighting funds, the Eight o'Clock Closing Bill, misrepresentation of and prejudiee against America and its Prohibition eonditions, and the support of the Premier (Mr. Theodore)."

Prohibition Defeated in 1923

As a result of the Prohibition defeat the temperance forces decided to give up the idea of the State-wide poll, except as the culmination of local-option effort.

The next vote on the Prohibition question was set for 1925, according to the provisions of the Act of 1912 for a poll on "Increase of Licenses," "Reduction of Licenses," or "Prohibition." In this poll the wet supporters exerted their strength on the proposal to increase licenses. It was urged that new hotels were needed to accommodate the increase in population, and that, therefore, new licenses were needed for the hotels. The temperance forces pointed out that new licenses were not necessary in order to secure new hotels, as a license was not required of a hotel unless a bar was to be maintained; and they urged their supporters to stay away from the polls on May 16, as voting was not compulsory. An attempt was also made by the liquor trade to have the hours of sale extended by the Government and thus repeal the 8 o'Clock Closing Law. The question was unexpectedly introduced at a Government party meeting and adopted by a majority of three, but at the next meeting it was decided to reverse the decision. A proposal was also made to eliminate the clause in the Liquor Act which prohibits the removal of a license farther than a half-mile in a town or two miles in a shire: it was defeated.

The result of the polls on May 16, 1925, was a defeat for Prohibition. Three electorates gave a majority for Prohibition; but it was short of the necessary three fifths, and the issue was thus lost. With this second defeat of Prohibition the liquor interests immediately began a campaign for the elimination of future polls, as being useless and too expensive. The temperance forces, on their part, launched a fight for the elimination or reduction of the unfair three-fifths handicap, which required them to secure a 50-per-cent majority over their opponents. This handicap was considered unfair, as few candidates ever obtain such a majority.

Prohibition Again Loses

At times it has seemed certain that there have been direct agreements between the liquor trade and the politicians for certain legislation in consideration of financial support for a party. In January, 1914, T. Welsby, Member for Merthyr, and also chairman of the directors of the Queensland Brewery Company, testified that "for years the Liberal party had relied for support on the liquor trade and received it ungrudgingly, but it is very unlikely that this support would be forthcoming in the face of adverse legislation." This statement was made after the passage of the 1912 Liquor Act by the Denham Government, and it is interesting to note that at the next election that Government met with an astonishing reverse.

Liquor Man's Threat

The liquor interests can afford to give large contributions for political purposes, and these contributions have proved a great temptation to party managers, especially on the eve of election. During the 1923 elections, according to the official organ of the Australia Railway Union, cited by the Queensland *Prohibitionist* of March 1, 1926, the Townsville branch of the Australian Labour party discovered a bank account for £250 in the names of the two local Members of Parliament. When an unpleasant discussion took place in the party about this secret fund, a representative of a liquor firm "dramatically claimed the money." It is difficult to find a legal reason why this money, claimed to have been deposited by the liquor agent, should have been banked in an account (for political or other purposes) in the names of the local politicians. Incidents such as these are common talk in Australia; and "many cases might be cited from Hansard of Members of Parliament being accused of having accepted bribes from the liquor interests."

This condition has proved the most serious problem for the Prohibitionists of Queensland and of the whole of Australia; and so long as politicians and parties find it profitable to protect the interests of the liquor trade, so long it will be practically impossible to secure temperance legislation, or even reasonable enforcement of the existing laws. The remedy for this situation, as pointed out by the Queensland Prohibition League, is the effective organization of Prohibition sentiment to such an extent that its political force for cleaner citizenship will outweigh the political advantage of wet contributions, and that the business of good citizens will be to make it profitable to do right politically.

The first necessity in the fight against the political domination of the liquor interests is the selection of dry candidates for the Parliamentary elections, and to accomplish this the temperance forces are attempting to gather information about the candidates and to broadcast their standing and opinions on the liquor question so that good citizens may be influenced to choose the best man, rather than support a bad man because he is the candidate of their party. Another essential is the control of publicity, especially the newspapers. The party that can control propaganda has a tremendous advantage, and in the past the liquor party has been able to do this. Although 40 per cent of the voters of Queensland are in favor of Prohibition, there is no public press favorable to the issue. The wets have been able to influence the editorial policy of the more important papers as well as to control the news sections, so that everything favorable to Prohibition has been eliminated or emasculated, and everything unfavorable is given prominent position and every attention. This unfair treatment has also been in evidence in the cable service, especially regarding messages from America, on the excuse that law-breaking is news and that there is no news value in facts about those who keep the dry law. The Prohibition League has protested against this use of the cable service for wet propaganda purposes.

Prohibitionists Handicapped

Another step in advance in the Queensland Prohibition movement was taken in 1925 by the Prohibition League in its determination to erect a temperance hotel on its property in Brisbane. The proposed hotel will have seven stories and over 250 rooms and will cost over £125,000 ($625,000). The building will also include office accommodation for the Prohibition League, the Order of Rechabites, and the I. O. G. T., and a fine hall for lodge and meeting purposes. Mr. W. R. Black and Mr. George Marchant, Queensland business men, have donated £61,000 ($305,000) toward the cost of the building; and the foundation-stone was laid in August, 1927, by the Mayor of Brisbane.

Although Queensland remains backward in the enactment of temperance legislation, and was the only State of the Commonwealth which refused to restrict the liquor traffic during the World War (1914-18), the activities of her many temperance agencies give promise of improvement in the situation in the near future. Some amelioration has already been noted since the enactment of the Liquor Law of 1920, reducing the number of hours of sale. The drink bill of the State for the year ending June 30, 1927, was £4,260,038, the largest for all the States except Victoria and New South Wales. However, according to Arthur Toombes, there has been a reduction in the number of arrests. The Report of the Commissioner of Police for the year ending June 30, 1924, showed that the total number of persons brought before the Court for the year was 19,679, as against 24,716 the previous year, a decrease of over 20 per cent.

The future legislative program of the Queensland temperance organizations, as adopted at the State Temperance Congress in 1926, was:

(a) The retention and safeguarding of the present legislation, providing for triennial local-option polls, on a request of 10 per cent of the electors.
(b) The elimination or reduction of the unfair three-fifths handicap.
(c) Six o'clock closing by legislative enactment.
(d) Closing of liquor bars on Saturday afternoons.

To carry out this policy the Legislative Committee of the Queensland Prohibition League has adopted the following set of test questions for all Parliamentary candidates:

Local Option.

(1) Will you assist in retaining the provisions of the present Liquor Act providing for triennial Local Option Polls, in any district where ten per cent. of the electors petition for a poll?
(2) Will you support an amendment to the Act providing for elimination of the present unfair three-fifths handicap on Prohibition, and
(a) Substitution of majority decisions, or
(b) By substitution of 55/45 per cent majority.

Early Closing of Liquor-bars.

(1) Will you oppose any extension of present trading hours?
(2) Are you in favor of 6 o'clock closing?
(3) Are you in favor of the closing of liquor-bars on Saturday afternoons?

The answer to these questions by the individual candidates will be tabulated and presented to the voters, in an effort to secure the return of dry candidates to Parliament in each election.

Queensland Prohibitionists also took a very active part in the fight against the introduction of the sale of liquor into Canberra, the new capital of the Commonwealth. Under the provisions enacted for the establishment of the capital at Canberra, the new city was to be entirely dry, and it was built with that understanding. However, a campaign was started early in 1925 to influence the Federal Parliament to change the Ordinance so as to allow licenses for the sale of liquor. This proposal, advocated by J. S. Murdoch, Commonwealth Architect, and supported by the liquor trade, professedly aimed to obtain a source of income for the Government from liquor-license fees, to reduce the tax-rate, and to lower the cost of living for the Government employees who may make their home in Canberra. The voting, which took place Sept. 1, 1928, resulted as follows: For ordinary licenses 2,218; for public control 1,092; for consumption but not sale 841; for total prohibition, 278.

BIBLIOGRAPHY.—Peter McLean, *Queensland*, in *Temperance in All Nations*, i. 423, New York, 1893; Winskill, *History of the Temperance Movement*, iii. 278; manuscript material courteously supplied by the late W. T. Reid, honorary secretary of the Queensland Temperance Alliance, W. W. Tyler, editor of the *Alliance News*, Brisbane, and the late John Vale, J.P., of Melbourne.

QUEENSLAND PROHIBITION LEAGUE. An Australian organization founded in August, 1918, at Brisbane, to combat alcoholism and associated evils. Its operations cover the State of Queensland, and its headquarters are at 310 Edward Street, Brisbane. The president is Dr. E. W. Kerr Scott, and the secretary is Arthur Toombes, J. P. The League is representative of churches and societies in sympathy with its objects.

Formed originally as the QUEENSLAND STRENGTH OF EMPIRE MOVEMENT, the Queensland Temperance Alliance later affiliated with it. In 1921 the organization and the Brisbane Total Abstinence Society combined forces under the present name "Queensland Prohibition League." The League was incorporated the same year.

The Brisbane Total Abstinence Society owned a valuable city block on which was an old building, the Temperance Hall. On this site the League is now building a large modern temperance hotel, "The Canberra," to cost £125,000 ($625,000). The League already (1929) has occupied its offices in a portion of the new hotel.

The official organ of the League is the *Queensland Prohibitionist*, a monthly.

In the ten years of its existence the League has fought several strenuous Prohibition polls. In 1921 it undertook the financial responsibilities of a State-wide Prohibition campaign. It secured at the first poll a 45-per-cent vote for State Prohibition, with majority verdicts in Brisbane and every large town in southern Queensland.

The League carries on intensive work among young people, employing for the purpose a special secretary, Mr. C. H. Carter.

"Happy Times for Young People" are conducted by the League, by permission of the Brisbane City Council, on the beaches during the holiday season, and pledge-signing campaigns are conducted at these gatherings, as well as through the pages of the *Prohibitionist*.

QUEENSLAND STRENGTH OF EMPIRE MOVEMENT. An Australian temperance organization formed at Brisbane in August, 1918; an offshoot of the Strength of Empire Movement, which had been inaugurated two months earlier at Melbourne, Victoria. At the request of Mr. E. W. Greenwood, M.L.A., president of the Victorian Strength of Empire Movement, Mr. Greenfield, federal organizer, visited Brisbane, and the foundation of the Queensland Movement followed. Sir David Hardie, M.D., was elected president, and Mr. Arthur Toombes, of Melbourne, accepted the position of State superintendent, bringing to his new duties his well-known zeal and energy.

The first task which faced the founders of the new Movement was the consolidation of the various denominational factions in the Commonwealth, whose differences at times threatened to seriously weaken the entire undertaking. The first to agree to the proposed plan of consolidation were the several Protestant churches, the Anglican Church being quickly brought into line through the outspoken support of Archbishop Donaldson, a vice-president of the Queensland Movement. After considerable negotiation, the Woman's Chris-

tian Temperance Union, the Independent Order of Rechabites, and the International Order of Good Templars consented to merge, the last-named Order promising its unstinted support.

The plan of consolidation once worked out, the next thing was to utilize the combined strength of the various organizations in a huge campaign for moral and temperance reform. In November, 1918, a State Temperance Congress was organized by the Queensland Strength of Empire Movement, which has been unsurpassed in the temperance history of the State, both for attendance (more than 300 societies sending representatives) and for the sustained interest it aroused, the press of for the sustained interest it aroused, the press giving daily reports of the proceedings.

A competent campaigning and canvassing staff, composed of ten members (one of whom was ex-Senator D. Watson), was organized, and Mr. H. C. Moore, as general organizer, was placed in charge. Under the direction of some of the best temperance campaigners in the Commonwealth of Australia, a number of successful membership drives were conducted throughout the various districts. Mr. E. W. Chafin, a well-known temperance speaker from America, conducted a successful series of meetings for the Movement in 1919.

The growth of the Strength of Empire Movement was extremely rapid from its inception, more than 60 branches being formed during the first year in Queensland alone. The official organ of the Movement was *Strength of Empire*.

In 1921 the Queensland Strength of Empire Movement united with the Brisbane Total Abstinence Society in forming the QUEENSLAND PROHIBITION LEAGUE.

QUEENSLAND TEMPERANCE ALLIANCE. See QUEENSLAND.

QUEUE. A French term, used in the wine-trade, for a cask holding usually about a hogshead and a half. The capacity of the *queue*, however, varied considerably. Henry Vizetelly, in his "History of Champagne," p. 14, note 3, says:

> The queue was, therefore, about ninety-six gallons at Reims, but at Epernay not more than eighty-five gallons.

The *demi-queue*, or *poinçon*, contained about 48 gallons.

QUILANG. A dialectic form of HILANG.

QUILIKA. Same as THADI.

QUIMBY, ALTHEA GOULD (COFFIN). An American teacher and temperance reformer; born at Norway, Maine, Aug. 25, 1858; educated in Maine in the public schools of Auburn, at the academies of Hebron and North Bridgton (1880), and at Bates College, Lewiston (M.A. 1922). Miss Coffin taught in the public schools of her native State for twelve years, and for one year at the North Bridgton Academy. On May 18, 1884, she married John Frank Quimby, of Dover, N. H.

Becoming interested in the temperance-reform movement during her teaching career, she affiliated herself with the Independent Order of Good Templars and in 1883 became District Deputy. About 1885 she joined the Woman's Christian Temperance Union and soon became active in local work, especially among the children, through her connection with the Loyal Temperance Legion. For some years Mrs. Quimby was president of a local W. C. T. U., and in 1904 she became assistant recording secretary of the Maine Union. She was chosen president of Androscoggin County W. C. T. U. in 1905, and held that office for nine years. In 1910 she was elected vice-president at large of the Maine W. C. T. U., being the first to hold this office. Upon the death of Mrs. Stevens in 1914, Mrs. Quimby was elected State president, which office she still holds.

Mrs. Quimby has represented Maine at fourteen national conventions, and was a delegate from the United States to four international conventions of the W. C. T. U. In London in 1920 she was invited to take charge of the morning service in one of the churches. She has traveled much on the Continent of Europe, observing temperance conditions; and in America she has visited every State in the Union but two. In 1911 she was associated with Mrs. Stevens in the celebrated Resubmission Campaign in Maine. Mrs. Quimby is also one of the vice-presidents of the National W. C. T. U., and has served on several important committees of that body.

QUIMBY, ISAAC NEWTON. American surgeon; born Aug. 5, 1831; died in Jersey City, N. J., May 6, 1898. Left an orphan at an early age, he was educated at New York University Medical College, where he graduated with honors (M.D. 1859). At the outbreak of the Civil War he entered the army as a volunteer surgeon, and served with McClellan at the Battle of Chickahominy. He served, also, in the Seven Days' Battle and at Antietam.

Early in his professional career Quimby was assistant professor of surgery in the University of New York. He was a member of the American Medical Association and of its judicial council, and was one of the founders and first chairman of its Section of Medical Jurisprudence. He was also a member of the Medico-Legal Society of New York, and of several other scientific bodies. He was a delegate from the American Medical Association to the sessions of the International Medical Congress, held in London in 1881, at Copenhagen in 1884, and in Rome in 1894. He was also a member of the first Pan-American Medical Congress, which met at Washington in 1893.

About 1880 Quimby began to write and lecture on the medical aspects of the alcohol question. In 1891 he was among those who met, at the call of Dr. N. S. Davis, and organized the American Medical Temperance Association, of which Dr. Quimby was vice-president until his death. He became an earnest advocate of a change in the use of alcohol as a drug. He was a member of the American Association for the Study and Cure of Inebriety, to whose meetings he contributed valuable papers. He was associated, also, with the movement, led by Mrs. Mary H. Hunt, for scientific temperance instruction in the public schools, serving as medical adviser concerning the teachings of the school text-books in regard to the effects of alcohol and other narcotics.

In 1883 Quimby was the Prohibition party candidate for governor of New Jersey.

QUINCE DRINK. A wine made from quinces by the early settlers of North Carolina.

R

RACKING. The process of drawing off beer or wine from the lees, or settlings, after fermentation. See BREWING.

RADÀMA I. A king of the Hovas. See MADAGASCAR.

RAE, JOHN TURNER. British temperance reformer and editor; born in Glasgow, Scotland, April 20, 1851; died at Torquay, England, Jan. 14, 1929. He was educated at the Glasgow Normal School and at the Islington (London) Collegiate School. Some of his earliest recollections were of the printing-office of the Glasgow *Commonwealth*, of which paper his father, ROBERT RAE, was editor and proprietor. When he was ten years of age the Rae family removed to London, where John Turner was apprenticed for a few years in Mincing Lane. In 1877 he married Sara Higgs, of Worcester Park, Surrey.



JOHN TURNER RAE

J. T. Rae was a life-long abstainer, and had always been deeply interested in the temperance movement. He began his secretarial training with a London University Extension center and the Southwest London Band of Hope Union. He was for a time associated with the late W. S. Caine, M.P., and the working men who formed the nucleus of the Wheatsheaf Hall work in South Lambeth, London. He became secretary of the Blue Ribbon Gospel Temperance Movement in 1882, and was honorary secretary of its headquarters' work at Hoxton Hall, and later chairman. For many years he was interested in the showmen and their families who annually met at the World's Fair at Islington, many of whom were members of the Travellers'(Showmen's)National Total Abstinence Union.

In 1889 Rae became assistant secretary of the National Temperance League, and ten years later he succeeded his father as general secretary, holding this position till his death. In 1900 he was secretary of the World's Temperance Congress in London, and edited the "Journal of the Proceedings" of the same.

He was, too, for a long time editor of the *National Temperance Quarterly and Medical Review*. He was vice-chairman of the Native Races and the Liquor Traffic United Committee, and acted as its chairman during the World War. He was, also, honorary secretary of the Anglo-Indian Temperance Association, chairman of the executive of the Temperance Collegiate Association, and member of the Permanent Committee of the International Congresses Against Alcoholism. He was British member of the International Temperance Bureau (and executive chairman of the British Committee), and was chairman of the Extension Committee of the Royal Army Temperance Association, and chairman of the General Purposes Committee of the National Council to Promote Social Centers.

Rae had been closely associated with the leaders of the international temperance movement. With Miss Charlotte Gray he was one of the two conveners of the Twelfth International Congress on Alcoholism, held in London in 1909, being also a member of the British executive for the same Congress, and general editor of its "Proceedings." Besides the Congress volume, he had edited many important volumes and treatises dealing particularly with the medical and scientific aspect of the movement, in the very forefront of which he had been during the last 40 years of his life. He was personally responsible for the notable enquiry, under a British Government commission, into the alcoholic causation of physical deterioration, and for the valuable expositions resulting from a remarkable gathering of scientists in connection with the International Congress of Medicine, 1913, for the Imperial Temperance Conference, 1911, and for many important conferences of medical and other influential bodies. In 1911 he represented the National Temperance League at the Thirteenth International Congress Against Alcoholism at The Hague, and was present at the Fourteenth Con-

gress, held at Milan, Italy, in 1913, and at the Sixteenth Congress, at Lausanne, Switzerland, in 1921.

In June, 1924, he was convener of the Commonwealth Temperance Convention, held in London for the purpose of discussing temperance opinion and operations in the constituent countries of the British Empire. He was a tower of strength to the temperance movement in Britain.

RAE, ROBERT. A Scottish business man and temperance worker; born at Hamilton, Lanarkshire, March 11, 1823; died at Westgate-on-Sea, Kent, Sept. 22, 1900. He married Mary Morrison, a fellow worker in the Cowcaddens' Mission, Glasgow, in 1847, and was the father of JOHN TURNER RAE.

Robert Rae was one of the outstanding figures of the temperance reform in the British Isles; a man of large and varied ability, with a great-hearted interest in his fellow men, a gift of winsome speech, and a singular power to enlist men of affairs, as well as leaders of thought and the higher clergy, in the temperance movement. He signed the pledge at the age of sixteen, and the same record-book contains the name of his friend, the illustrious missionary and traveler, David Livingstone. In 1840 Robert Rae was appointed secretary of the Hamilton Temperance Society, and in 1846 he was elected secretary of the Scottish Temperance League. After holding this position through seven busy years, he resigned to take charge of the *Commonwealth*, a weekly general newspaper of which he was editor and one of the proprietors. In 1861 he was elected secretary of the National Temperance League, and removed to London, the headquarters of that organization. To catalog his principal achievements in this great office is easy, to portray them adequately and measure their significance would require volumes. During his first year the first Mansion House meeting was held; in 1862, the first conference with members of the medical profession; in 1864, a great meeting in the Guildhall, the Lord Mayor presiding; and, following these events, great meetings were held under the auspices of leading religious denominations. In 1867 he was able to arrange for the first of a series of annual temperance sermons in Westminster Abbey.

Although a non-conformist himself, Rae had much to do with the establishment of the Church of England Temperance Society, and at many of its earlier meetings he was present, by invitation, to aid the pioneers of the movement by his counsels. It was through him that the noted book, HASTE TO THE RESCUE, by Mrs. Wightman, of Shrewsbury, was circulated to 10,500 beneficed clergymen, which led to the formation of parochial temperance societies in parts of England where nothing had previously been done to stem the tide of intemperance. Able to estimate the value of great public meetings in generating enthusiasm and attracting the attention of the multitude, he placed still larger emphasis on literature. An incessant writer, his contributions appeared in many of the larger newspapers as well as in the temperance periodicals, and he secured contributions from many of the most gifted pens in aid of the temperance propaganda. His keen sense of the influence of the teaching profession led him to arrange temperance breakfasts for teachers, lectures in the public schools and training colleges, and the use of temperance text-books. He was largely instrumental in securing the visits and lecture-tours of JOHN B. GOUGH in the British Isles, and between these two great temperance leaders a deep affection existed to the end.

RAE

It is interesting to note the progress of temperance sentiment in the United Kingdom during Robert Rae's connection with the various societies. His annual report to the League in 1880 contained the following extract:

> At that time 1880 the crusade against intemperance was conducted by those who agreed to abstain from distilled liquors and to observe strict moderation in the use of fermenting drinks; but it required only a short experience to convince the more earnest of the early reformers that they had started on a wrong basis and that a change of tactics was necessary to accomplish the great object upon which all hearts were set—the removal of our national intemperance. It was soon discovered that the drunkard's appetite could be sustained and strengthened by beer and wine as well as by more fiery potations; whilst further experience gradually brought with it a slow and reluctant recognition of the important and significant fact that the weaker varieties of alcoholic drinks had a natural and inevitable tendency to create a desire for the stronger, and that no scheme of reformation should therefore be regarded as effective or complete which stopped short of entire abstinence from every kind of intoxicating liquor.



ROBERT RAE

The following extract, from the current report of an interesting event, serves to show how the veteran leader continued to grow in public esteem to the end of his career:

> On Thursday, July 7, 1887, a crowded gathering of temperance workers was held in Exeter Hall, London, under the presidency of the Bishop of London, when an illuminated address and purse of £1,500 ($7,500) was presented to Mr. Robert Rae, secretary of the National Temperance League, in recognition of his long and active services to the cause of temperance.

Robert Rae's death called forth numbers of remarkable tributes from friends of temperance. The Archbishop of Canterbury wrote of his "dear old friend": "To replace him is quite impossible, but his memory will encourage us and stimulate as long as we still remember (and we shall long

remember) his sweet persevering consistent labour amongst us."

RAILWAY EMPLOYEES AND ALCOHOL. See TRANSPORTATION AND ALCOHOL.

RAINES LAW. See NEW YORK (STATE).

RAITTIUDEN YSTÄVÄT (Friends of Temperance). A Finnish temperance organization founded at Helsingfors April 8, 1884, on total-abstinence principles. It was an outgrowth of Kohtuuden Ystävät ("Friends of Moderation"), a moderation society founded in 1853, and the earliest temperance organization in Finland, which in 1884 adopted a total-abstinence basis. According to its laws the society aims

to work against the use of intoxicants as a means of nourishing and refreshing, to spread sound and sober life customs, to make the temperance idea a reality in social life, to help those who suffer from drunkenness, and to educate and foster its members to be awake in social matters.

The headquarters of the society are located at 29 Annankatu, Helsingfors, and its activities cover the whole of Finland.

At first the society carried on its activities in two languages, Swedish and Finnish; but after 1905 it was decided to use only Swedish in organization work, and at that time the Swedish members withdrew from the organization and founded their own group, Finlands Svenska Nykterhetsförbund ("Swedish Temperance League"). In 1888 the parent society was organized into two districts, which number by 1928 had increased to 24. The local societies were most numerous in 1906, when there were 520, or one for almost every parish, in addition to the locals of the Swedish League. They then decreased for a time, but at the end of 1927 they had again increased to 412, with a membership of 28,986.

The Finnish organization carries on juvenile work in its Band of Hope, which has a membership of about 30,000.

The organization publishes two papers, one for adults and one for children. Since 1885 it has issued *Kylväjä* ("The Sower"), a bi-monthly journal, with a circulation of 10,000 copies at the present time. *Koitto* ("Dawn"), a paper for children, previously edited and published by Mrs. Helenius Seppälä, was in 1923 taken over by the Finnish League and has now a bimonthly edition of 42,000 copies. In addition to these publications a year-book, called the "People's Calendar," which deals mostly with the temperance question, has been issued for 22 years.

In recent years the society has received a State subsidy of 300,000 Finnish marks annually for assistance in its temperance work. The present officers are (1928): President, Aarne Kuusi, M. Ph., Helsingfors; and secretary, the Rev. K. K. Aro, Pietarinkatu 5, Helsingfors.

RAKA. A spirituous drink made from various grains and in common use among the Svans or Svanetians, a people of Kutais, in the Caucasus Mountains. Dr. Olderoggué describes the Svans as "a people of incorrigible drunkards." Children among them of the age of six years are often intoxicated, and sometimes infants of three and four years are to be seen dead-drunk. Skarzynski states that, probably owing to the fact that surveillance was very difficult in the mountain districts, Prince Gallitzin, governor-general of the region, obtained in 1899, on the entreaties of the Svans, permission for them to prepare the drink without paying excise duties. As a consequence of their indulgence in raka, the Svans, formerly a stalwart and valorous people, have become wholly degenerate; and Olderoggué was of the opinion that an excise duty should be imposed, if only to cure the people of their present habit of drinking to excess.

BIBLIOGRAPHY.—Olderoggué, in *Travaux de la Société Russe d'Antropologie,* 1890 and 1891; Graf Louis von Skarzynski, in *Bericht über den XI. Internationalen Kongress gegen den Alkoholismus,* Stockholm, 1908.

RAKI or **ARAKI.** An intoxicating, aromatic beverage, popular among the Christian population of the Ottoman Empire and of several other nations of southern Europe. In Asiatic Turkey it is usually distilled from grape-wine, to which is added mastic. Various spices, also, especially anise and pounded coriander, are added. The same liquor is common in Greece, where corn-spirit is employed as a base. In the Levant, raki distilleries, owned and operated by priests of the Greek Church, are common, as are similar establishments operated in connection with, and for the support of, schools. In Syria, where raki is the national beverage, it is made from grapes and dates, and usually has an alcoholic strength of about 18 degrees.

Another kind of raki is produced by taking 100 *okes* (280 lbs.) of pure native wine, to which are added 6 to 10 *okes* of anise seed. This mixture is placed in a kettle over a fire and the distilled liquor is known as "wine araki."

In appearance raki is clear and transparent, when unmixed. The addition of water renders it at first azure, then milky and opaque. An inferior kind is made from prunes. The Catholics and Armenian Gregorians are among the heaviest drinkers. In Egypt, where the beverage is sometimes called *aragi*, it is mostly distilled from dates by native Christians, but often from the small grapes imported from the Seven Islands. Morewood thinks this may be the same beverage as that termed *horaky* by Benzoni.

The Montenegrins distil raki from the wild plum, as well as from the grape. In Serbia the drink is known, also, as *rakiya*, and the favorite kind is *shlivovitsa*, *slivovitz*, or *sliwowitz*, which is made entirely from plums. Other forms of the word "raki" are "aragi," "arak," and "araka."

BIBLIOGRAPHY.—Morewood, *History of Inebriating Liquors*, Dublin, 1838, p. 51; *Encyclopædia Britannica*, 11th ed., xviii. 768; xxiv. 687; and data courteously supplied by United States Consuls G. B. Ravndal and George Bergholz at Beirut and Erzerum.

RALEIGH, or RALEGH, Sir WALTER. British explorer, poet, historian, and courtier; born at the manor-house of Hayes Barton, near Budleigh Salterton Bay, Devonshire, England, about 1552; executed in London Oct. 29, 1618. He was for a short time at Oriel College, Oxford (1568-69). In 1569 he went to France to enlist in the Huguenot cause, and fought at Jarnac and Montcontour. In 1581 he became a protégé of Leicester, whom he accompanied to the Netherlands in 1582.

Upon his return to England Raleigh became prime favorite of Queen Elizabeth, who heaped many favors upon him, knighting him in 1584 and appointing him Lord Warden of the Stannaries and Vice-admiral of Devon in 1585. In that same year he entered Parliament as a member for Devonshire. Three expeditions fitted out by him in

1584-87 explored the American coast north of Florida and introduced potatoes and tobacco into England. Subsequent explorations were engaged in by him up to 1603, when on a charge of complicity in certain conspiracies he was arrested by King James I and stripped of all his offices. He was sentenced to death, but on the scaffold his sentence was commuted to one of life imprisonment.

In 1616 Sir Walter was released from the Tower to make an expedition to South America, but the



SIR WALTER RALEIGH

venture was a miserable failure, and he returned to Plymouth in disgrace. Arrested by his cousin, Sir Lewis Stukeley, at Salisbury, he was taken to Whitehall, where he was beheaded under the former sentence. Raleigh left to posterity a number of excellent works, among which were: "The Discoverie of Guiana" (1596); "Relation of Cadiz Action;" "History of the World" (1614); and "A Discourse of War" (1615).

Although the founder of the notorious Mermaid Club in London, Raleigh was not given to excessive drinking. In fact the following arraignment by him of the evils of drink is quoted by R. V. French, in his "Nineteen Centuries of Drink in England" (p. 151):

Take especial care that thou delight not in wine, for there was not any man that came to honour or preferment that loved it; for it transformeth a man into a beast, decayeth health, poisoneth the breath, destroyeth natural heat, brings a man's stomach to an artificial heat, deformeth the face, rotteth the teeth, and, to conclude, maketh a man contemptible, soon old, and despised of all wise and worthy men; hated in thy servants, in thyself, and companions; for it is a bewitching and infectious vice. A drunkard will never shake off the delight of beastliness; for the longer it possesses a man, the more he will delight in it; and the older he groweth, the more he will be subject to it; for it dulleth the spirits, and destroyeth the body, as ivy doth the old tree; or as the worm that engendereth in the kernel of a nut. Take heed, therefore, that such a cureless canker pass not thy youth, nor such a beastly infection thy old age; for then shall all thy life be but as the life of a beast, and after thy death thou shalt only leave a shameful infamy to thy posterity, who shall study to forget that such a one was their father.

RAMABAI, Pundita. Hindu educator and reformer; born April 23, 1858, in the forest of Gangamul on the Western Ghats, Hindustan; died in April, 1923. She was educated by her father, a Marathi priest. Left an orphan before she was sixteen, she traveled with her brother, and after his death devoted herself to lecturing and writing in the interest of Hindu women. At the age of 22 she married a Bengalese lawyer, and with him removed to Cachar, Assam. Her husband dying of cholera within two years, she was left a widow with a baby of eight months. The Pundita then wrote a book and received enough from its sale to enable her to go to England in 1883, where she found that a slight deafness, resulting from scarlet fever, would prevent her from studying medicine. With the assistance of Professor Max Müller and several other scholars, she was made professor of Sanskrit at Cheltenham College, where she remained for three years. In 1886 she went to America to attend the graduation of her cousin, Dr. Joshee, from the Woman's Medical College, Philadelphia. During the eighteen months she was in the United States she made a study of the educational methods employed there and wrote a book entitled "The High Caste Hindu Woman." An introduction to the book was written by Dr. Rachel Bodley, dean of the Woman's Medical College.

Pundita Ramabai devoted her entire life to bettering the condition of her sisters in India. While in England she was baptized in the Christian faith and, upon the invitation of Miss Frances E. Willard signed the pledge and became a temperance advocate. When she returned to India she became a lecturer for the World's Woman's Christian Temperance Union, and served also as superintendent of Native Work for India and vice-president of the India W. C. T. U. She resided in Puna.

RAMSEY, LUELLA ALZADA (STONER). An American temperance leader; born near Fort Wayne, Ind., Aug. 20, 1858; died at Woonsocket, S. D., Dec. 2, 1921. She was educated at Fort Wayne College (now Taylor University). Following her graduation, Miss Stoner taught for four years in the public schools of her native State. In 1885 she was married to Samuel A. Ramsey, an attorney, and moved with him to Woonsocket, S. D., where the couple became leading factors in the social and religious life of the community.

The daughter of a Methodist minister, Mrs. Ramsey entered upon temperance work with great zeal and enthusiasm. She was elected president of the local Woman's Christian Temperance Union, and became successively district corresponding secretary and district president, holding the latter office for five years. During most of that period she served also as State secretary. Her efficiency is indicated in the fact that she received the National Y. banner for greatest increase in membership, which was awarded to South Dakota by the Cleveland Convention. In the same year, also, she carried off the State banner awarded to the district giving the best report for the year. In the autumn of 1894 she was elected State president of the South Dakota W. C. T. U. In this position her platform and executive ability found full scope and contributed greatly to the development of the work. Year after year for fourteen

years she was reelected, until failing health compelled her retirement.



MRS. LUELLA A. RAMSEY

RANÀVALONA II. See MADAGASCAR.

RANDALL, CHARLES HIRAM. American editor, Congressman, and Prohibition advocate; born at Auburn, Nebraska, July 23, 1865; educated in the public schools of Nebraska. He married Miss May Ethel Stanley, of Gardner, Illinois, Nov. 14, 1885. Entering the newspaper field, Randall edited and published various independent weekly newspapers, beginning with the *Observer* of Kimball, Neb., in 1885; and during 1906-15 he edited the *Highland Park* (Los Angeles, Cal.) *Herald*.

Randall served on the Municipal Park Commission of Los Angeles in 1909-10; and in 1911-12 he was a member of the California House of Representatives. In 1914 he was elected to the Sixty-fourth Congress as a representative from the Ninth California District on the tickets of the Prohibition and Democratic parties, thus becoming the first candidate of the Prohibition party to be elected to Congress. In 1916 he received the nomination for Congress in the primaries of the Republican, Democratic, Progressive, and Prohibition parties; and was elected to the Sixty-fifth Congress by a majority of more than 25,000 votes. He sat, also, in the Sixty-sixth Congress in 1919-21. He was a member of the Los Angeles City Council in 1925-28.

Throughout his political career Randall has persistently fought the liquor traffic. During his term in the California Legislature he was a member of the joint conference committee which in 1912 reported out and passed the Wyllie Local-option Law, an improved law giving California hundreds of dry towns and districts within a short period. In Congress he introduced the first antiliquor advertising bill (closing the mails to this kind of advertising) which received favorable action by the committee. The law now on the statutes, a direct result of that effort, is known as the "Jones-Randall Bill." Senator Jones of Washington secured its passage in the Senate as a rider to the annual post-office appropriation bill.

Randall is the author of a number of liquor traffic bills. He introduced in the National House of Representatives the War Prohibition Amendment to the Food Production Bill, and also sponsored the Eighteenth Amendment before that body. He succeeded beyond all others in fixing attention on the anomaly of allowing the agents of the liquor traffic to promote illicit sales of intoxicants in dry territory by using newspapers carried in the United States mails. The laxity that had previously prevailed in this matter came to appear in its true light as an outrage upon the rights of those States which had outlawed the liquor traffic. The rallying of the temperance elements in so many different political parties to Randall's standard in his second campaign for Congress stands as evidence of the fact that he is a true representative of the people of his State.

Randall is vice-president of the National Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church.

RANKIN, GEORGE CLARK. American Methodist Episcopal clergyman, editor, and Prohibitionist; born in Jefferson County, Tenn., Nov. 19, 1849; died at Dallas, Tex., Feb. 2, 1915. He was educated at Hiwassee College, Monroe Co., Tenn., and he also held an honorary D.D. from the University of Tennessee, Knoxville, Tenn. On Sept. 30, 1875, he married Miss Fannie L. Denton, of Dalton, Ga. Rankin was ordained to the ministry of the Methodist Episcopal Church, South, in 1871. In 1898 he became editor of the *Texas Christian Advocate*, the official organ of the M. E. Church, South, in Texas. Rankin was a trustee of the North Texas Female College, at Sherman, Tex., and was the author of "Story of My Life" (1912).

A lifelong advocate and champion of Prohibition, he assisted in making 150 counties "dry" in Texas. For a number of years he was a member of the Headquarters Committee of the Texas Anti-Saloon League.

RAPER, JAMES HAYES. British schoolmaster and temperance leader; born at Carlisle, Cumberland, Oct. 6, 1820; died in London May 19, 1897. He was educated at Borough Road Training College, London, and later taught at Bolton, Lancs. In 1837 he became a total abstainer through the influence of Thomas Whittaker, then on his first tour as agent of the British Temperance League. Becoming a member of the executive of the Bolton Temperance Society, he was chosen a trustee of the Bolton Temperance Hall. Later he was elected to the Executive Committee of the British Temperance League. In 1847 he championed Sunday closing, and in 1860 became Parliamentary agent of the United Kingdom Alliance, rendering invaluable service to the temperance cause in that capacity.

Possessing unusual platform ability, Raper combined forceful logic with humor. Resigning his position as agent in 1873, he became a member of the Alliance Executive Committee. He continued, however, to assist in Parliamentary work. In that year he went with ex-Bailie Lewis and the Rev. John Jones of Liverpool to Sweden to examine

the operation and results of the Gothenberg System. The findings of this committee were later published in a pamphlet by Mr. Lewis.

In November, 1875, Raper, in order to study the effects of Prohibition, visited the United States



JAMES HAYES RAPER

and Canada, where he attended the National Temperance Convention, the annual convention of the Sons of Temperance, and the convention of the Woman's Christian Temperance Union, these great meetings being held in connection with the Centennial Exposition in Philadelphia. He also visited the Right Worthy Grand Lodge (I. O. G. T.) session at Louisville, Ky. When Neal Dow visited England in 1857, 1866, and 1873-74 Raper was appointed to accompany him on his tours, and he frequently spoke on the same platform with him. He was a director of the United Kingdom Temperance and General Provident Institution.

Raper was twice married. His first wife died in 1867, and on June 25, 1880, he married Miss Tisdall of Tunbridge Wells. His numerous friends seized this opportunity to testify their appreciation of his services to the temperance cause by presenting him with a silver tea and coffee service and a check for £1,600 ($8,000).

A few days before he died Raper addressed an audience of 3,000 people at a Band of Hope Union meeting at Exeter Hall, and he was looking forward with much eagerness to a meeting of sexagenarian teetotalers at which he was to speak. The death summons came suddenly, and his expectation was not realized. To perpetuate his memory and that of Dr. FREDERIC RICHARD LEES, the LEES AND RAPER MEMORIAL LECTURESHIP was founded in 1897.

RAPHAELLE, LA. A liqueur resembling CHARTREUSE, and placed on the market in competition with it. A former brother of La Grand Chartreuse, near Grenoble, France, withdrew from that monastery and established the manufacture of La Raphaelle. This was asserted to be the same liqueur as chartreuse, but sold at a lower price.

RASMUSSEN, SOFUS. See EDHOLM, SOFUS RASMUSSEN.

RASPBERRY. A slang term for HOPANA.

RASTER RESOLUTION. See REPUBLICAN PARTY.

RATAFIA. A sweet liqueur flavored with fruits, usually black currants. Bitter almonds and peach and cherry kernels are often added.

RATHOU, EMILIE. Swedish editor, lecturer, and temperance reformer; born at Karlskrona, Sweden, May 8, 1862; educated at a Swedish girls' college and at a normal training-school. Later she took a number of university extension courses. After a year of successful work as a teacher, Miss Rathou enlisted (1884) in aggressive temperance work. Under the auspices of the International Order of Good Templars, she began her first extended lecturing tour, and spoke every night for six months to great crowds. She was the first woman in Sweden to give public addresses on temperance, purity, peace, and suffrage; and the novelty of her campaign insured a considerable degree of success. The liquor interests attempted to arouse sentiment against her by declaring that it was improper and unwomanly for her to travel about the country alone, speaking in all manner of places on such topics as temperance and purity.

While engaged on this lecture-tour Miss Rathou came to realize the imperative need for restrictive legislation and, as the voting power was then limited to a minority, she commenced to agitate for universal female suffrage. On May 1, 1891, on the occasion of the Workmen's day celebration, she addressed an enormous crowd on the subject of temperance reform and woman-suffrage. After this the liquor interests and conservative elements joined in opposing her, and attempts were made to bribe her to silence. For a number of years Miss Rathou edited a biweekly newspaper, *Svenska Medborgaren* ("Swedish Fellow Citizens"), thus becoming the first woman in Sweden to edit a radical political organ.



EMILIE RATHOU

Recognizing the value of the Woman's Christian Temperance Union, she organized a branch of that body in Stockholm in 1900 (Sept. 12), and in the following year convened the first Northern White Ribbon Conference, in which representatives from the Unions of Norway, Sweden, Denmark, and Finland participated. Miss Rathou was elected secretary of the National Executive of the Swedish W. C. T. U. in 1903, and continues to hold that office at the present time. Under her capable and energetic management the organization has grown in numbers and effectiveness.

Miss Rathou also edits *Vita Bandet* ("White Ribbon"), the monthly organ of the Union, and its Year-book. In 1911 the Swedish Government appointed a Royal Commission on the Temperance Question, and among these experts Miss Rathou was the only woman. The first report was made in 1914. In 1918 she was decorated with a gold medal by the King of Sweden in appreciation of her many years of service in the cause of temperance and social reform.

Miss Rathou participated in the Eleventh International Congress Against Alcoholism, held in 1907 at Stockholm, and addressed the delegates on "The Organization and Methods of the Temperance Societies of Sweden." She is now president of the Women's Central Prohibition organization of Sweden, with headquarters in Stockholm.

RATHSKELLER. A German term meaning literally the cellar of a council-house or of a city hall, but in Germany applied specifically to a restaurant where beer and other beverages are sold. Frequently these places are elaborately decorated so as to appeal to the more fashionable circles.

The term was formerly applied, also, to basement saloons of the German type in England and the United States.

RAWDEN, EDWIN. American lawyer and Prohibition advocate; born at Mickleover, Derbyshire, England, Dec. 14, 1871; died in Lansing, Mich., Sept. 1, 1925. He emigrated to the United States in 1884, and was educated in the public schools and other institutions of Michigan. Graduating from the University of Michigan (LL.B.) in 1901, he practised law in that State for twelve years. For four years he served as attorney and legislative superintendent of the Michigan Anti-Saloon League, and during that period he drafted the constitutional amendment prohibiting the liquor traffic, which was adopted by the voters of Michigan Nov. 7, 1916. He drafted, also, the laws necessary to make the amendment effective which were enacted by the Michigan Legislature. He also compiled the "Michigan Layman's Primer," explaining the provisions of these laws.

Besides his legal work he was director of the speakers' bureau in that campaign. In October, 1917, he was elected superintendent of the Oregon Anti-Saloon League and continued in that position until 1919. Shortly afterward he again became attorney for the Michigan League, which position he held to the time of his death.

RAWLINGS, JOHN ADAMS. English physician and temperance leader; born at Pickering, Yorkshire, May 20, 1848; educated at the Hull Grammar-school, and studied for the medical profession at Guy's Hospital, London, at Queen's College, Birmingham, and at the Rotunda Lying-In Hospital, Dublin. He began to practise medicine at Swansea, Glamorganshire, in 1869, and in 1871 was appointed one of the honorary medical officers of the Swansea Hospital. Two years later he was placed on the resident staff. He is a member of numerous medical societies of the United Kingdom. Three times president of the Swansea Medical Society, he also served in that capacity for the South Wales and Monmouthshire Branch of the British Medical Association.

When he was twelve years of age Rawlings affiliated with the Wesleyan Methodist Church, in which denomination he later became a lay preacher and class-leader. Becoming a total abstainer in 1871, he has been for many years a prominent advocate of total abstinence and of the non-alcoholic treatment of diseases. His teetotal views were further strengthened in 1873 by his marriage to Miss Elizabeth Rees, also a total abstainer. Both he and his wife affiliated with the Independent Order of Good Templars, and became active workers in that organization. Rawlings joined the British Medical Temperance Association in its early days, and has served it in various official capacities for many years. He has devoted a considerable amount of his time and attention to the medical and scientific aspects of the alcohol problem. Recognized as one of the leaders of the temperance movement in Wales, Rawlings is a vice-president of the National and the Western Temperance Leagues.

RAZI. A ferment prepared by the natives of Java. It consists of onions, black pepper, and capsicum, mixed and made into small cakes. It is used in the preparation of several liquors. See BADEK; BROM.

READ, ELISHA THORNTON. An American banker, editor, and temperance advocate; born at Woonsocket, Rhode Island, March 6, 1867; died there Oct. 29, 1912. He was educated in the public elementary and high schools (1886) of his native city, and at Professor Bushee's private school at North Smithfield, R. I. Engaging in the banking profession, he was for nine years in the service of the local First National Bank, after which he entered the employ of the National Union Bank of Woonsocket, remaining there for the greater part of his life until ill health forced him to resign. He was unmarried.

For a few years after he had become of age Read voted the Republican ticket, but in 1889, when State constitutional Prohibition was overthrown by that party in Rhode Island, he entered the ranks of the Prohibition party and for many years served as a member of the State central committee. From 1901 to 1904 and in 1019-11 he was State chairman. He was secretary of the Rhode Island delegation to the Pittsburgh Prohibition Convention in 1896, during which period he was also editor of the *Independent Citizen*. At the city Prohibition convention held at Woonsocket in 1898 he was nominated for mayor, and at the State convention at Providence in September, 1908, he was chosen candidate of his party for general treasurer. During the campaigns of 1901 and 1902 he was secretary and chairman of the State Central Committee.

READING BEER. A beer formerly brewed at Reading, Berkshire, England. According to a recipe for it, given by Tuck ("The Private Brewer's Guide," London, 1822), in addition to malt and hops, its ingredients included grains of paradise, ground coriander seed, sugar, and Indian bark.

REAGAN, JOHN HENNINGER. American statesman and Prohibition advocate; born on a farm in Sevier County, Tenn., Oct. 8, 1818; died at Palestine, Texas, in 1905. He was educated in the local rural schools and at Maryville College, Tenn. In 1839 he removed to Texas, where he served in the Texan War against the Indians. He declined a lieutenancy, became a surveyor, and surveyed the Indian country about the Three Forks

of Trinity for three years. In 1846 he was elected colonel of militia and probate judge of Henderson County.

Reagan studied law for four years and was admitted to practise in 1848. In 1847 he was elected to the Texas Legislature, and in 1852 was chosen judge of the Ninth Judicial District, serving till 1857. He was elected to Congress in 1856, and served until the outbreak of the Civil War. In 1861 he became a member of the Texas Secession Convention and of the Provisional Confederate Congress, and was appointed Confederate postmaster-general, serving till 1865, when he was made secretary of the Treasury. He was captured with President Jefferson Davis and confined as a prisoner of war at Fort Warren from May to October, 1865. After the close of the War he returned to the practise of law at Palestine. An open letter written at this time to the people of Texas advocating laws for the protection of negroes, which should grant them civil and limited political rights with an educational qualification for voting, resulted in his retirement from politics for nine years.

Reagan was reelected to Congress in 1874, serving until 1887, when he was elected Senator from Texas. He remained in the Senate until 1891, when he became chairman of the Texas Railroad Commission, which position he held until his death.

Reagan was always a stalwart advocate of prohibition of the liquor traffic. In 1887 he took a leading part in the contest for State Prohibition in Texas, in which his controversy with Jefferson Davis attracted wide attention.

Reagan was married, but the maiden name of his wife is not known.

See, also, DAVIS, JEFFERSON.

RECHABITES. See INDEPENDENT ORDER OF RECHABITES.

RECLAM, KARL HEINRICH. German physician; born in Leipzig August, 1821; died March 6, 1887. He studied medicine at the universities of Leipzig, Prague, Vienna, and Paris, and was appointed professor of medicine at the first-named institution. He became a recognized authority in his profession and was distinguished as a writer.

Dr. Wilhelm Bode, in his "Alkohol Album," quotes Reclam's views on drunkenness as follows:

> Drunkenness should be punished; and more severely when repeated. Drunkards should be locked up in the workhouse, all the same whether they belong to the lower or higher classes. He who is intoxicated sinks below an animal, as he deprives himself of reason and sense, whereby he is distinguished from the animal. If a crime be committed, drunkenness should be no excuse, but rather render the punishment more severe.

RECTIFICATION. In the spirit industry, the refinement or purification of spirits, or distilled liquors, by redistillation.

The products of the first distillation from fermented grain or potato-mash are not strong enough for many of their destined purposes; so they must be strengthened by rectification. In England the first distillates from the grain-mash are called "low wines," and contain as high as 40 per cent of alcohol. In rectifying there passes over, at first, a milky fluid containing oil-drops, water, and alcohol. This is followed by a clear spirit which is caught separately. The latter part of the distillate is weak in alcohol, and is known as "faints," or "feints." It is added to the next sample of "low wine" for distillation.

In distilling wines for the production of brandy some of the ether, oils, etc., which constitute the characteristic flavoring and coloring-matter of the wines pass over with the alcohol, giving to the brandy some of the qualities of their source. If pure colorless spirits are desired from brandy, it becomes necessary to rectify as in the case of grain spirits.

Potato spirits are especially likely to contain the complex mixture of amyl and other higher alcohols known as "fusel-oil." It is found, also, to some extent, in spirits from grain. Fusel-oil is extremely difficult to remove by redistillation, some of it remaining with the alcohol even when rectified to a strength of 95 or 96 per cent. Some other substances, as acetaldehyde, etc., sometimes remain also in solution in the rectified product.

The separation of these undesirable substances is best accomplished by diluting the rectified spirit to about 50 per cent, and then filtering through charcoal. The higher alcohols separate from the diluted alcohol and are retained by the charcoal. Another method is to shake up the diluted spirits with petroleum oils, which have the power of absorbing the fusel-oil.

The process of rectification is in many stills combined with the primary distillation. The still is so constructed that the liquors are redistilled several times before reaching the receivers. See, also, RECTIFIED SPIRIT.

BIBLIOGRAPHY.—John K. Brachvogel, *Industrial Alcohol, Its Manufacture and Uses*, New York, 1907; *Encyclopaedia Britannica*, 11th ed., viii. 318.

RECTIFIED SPIRIT. In a non-technical sense, any alcohol that has been redistilled. Specifically, a high-grade officinal alcohol produced by ordinary processes containing from 84 per cent of alcohol (British "Pharmacopoeia") to 91 per cent (United States "Pharmacopoeia"). It is extensively used, whether obtained from wines, grains, potatoes, or from any other source, in the "fabrication" or other adulteration of imitation vinous and spirituous liquors. It is diluted, colored, and flavored; and, according to materials used, there is produced port, sherry, or other wine, brandy, whisky, or anything desired. Rectified spirits are also used in the preparation of medicines, flavors, perfumes, etc. See, also, RECTIFICATION.

REDDAWAY, ALBERT HENRY NUGENT. British business man and temperance advocate; born at Stafford, England, Nov. 7, 1856. He was educated at various country schools, went to London in 1871, and entered business in the india-rubber, leather, and asbestos trade. Becoming manager for a firm in Cardiff, Wales, he removed to that town and has resided there ever since. In recent years he has been a manufacturers' agent and insurance broker.

Reddaway joined the Independent Order of Good Templars in 1877, and subsequently held numerous positions in the Order, including that of Grand Chief Templar, and serving for eighteen years on the Grand Lodge executive; he attended every Grand Lodge session from 1884, and was a delegate to the International Lodge sessions in Zurich and Stockholm.

Reddaway's knowledge of music and his experience in handling this vital feature of Welsh temperance campaigns have been important elements of his success. He was the first secretary of the Cardiff Blue Ribbon Choir, and arranged the sing-

ing for the mission of R. T. Booth, the American temperance evangelist, in Cardiff, in 1881, under the auspices of the Cardiff Temperance and Prohibition Society. So successful were these meetings that hundreds of reformed men assisted in perpetuating the movement. Saturday night of each week was set apart for a sort of temperance musical festival, in which pledge-signing was carried forward, together with other features of the mission movement.

REDI, FRANCESCO. Italian scientist; born in 1626; died in 1698. He was a noted zoologist and experimenter, appertaining to the new school of Galileo Galilei, and was also physician at the court of the Grand Duke of Tuscany. Through his long life Redi was an ardent believer in temperance. He had a supreme contempt for the poems written by his contemporaries in favor of wine, and he himself wrote one, "Arianna inferma," in which he praised the use of water. He was the leading exponent in his time of hygiene and of temperance, and both as hygienist and as court physician he invariably advised his patients to use water in place of alcoholic beverages. A writer in *Il Bene Sociale* for August, 1924, says of him: "He honored with his life and in belief the Prohibitionist faith of which he was the precursor and master."

RED RIBBON MOVEMENT. See Reform Club Movement.

REED, LODIE ELIZABETH. American teacher, editor, and temperance reformer; born at Urbana, Ohio, May 22, 1847; died there April 26, 1898. When she was five years of age her family removed to Monticello, Indiana, where she was educated in the local high school. Miss Reed also attended the Methodist College at South Bend, Ind., and Valparaiso (Ind.) University, graduating from the latter institution with highest honors in 1867. For ten years she taught in the schools of Monticello and Attica, Indiana, serving as principal of the high school at the latter town. She was also a member of the Board of Managers of the Hadley (Ind.) Industrial School for a number of years.

Although she was at Urbana, Ohio, at the time of the Woman's Crusade, and decided to enter the work of the temperance reform movement there, it was in Indiana that she assumed leadership of the women's temperance activities. Affiliating with the Woman's Christian Temperance Union of Indiana, she served as corresponding secretary for nearly thirteen years, superintendent of the Department of Scientific Temperance Instruction for ten years, manager of the lecture bureau, and editor for twelve years of the State organ of the Indiana Union, the *Organizer*, of which she was one of the founders.

For three years (1892-95) she was superintendent of the Press Department of the National W. C. T. U. and in 1896-97 of the World's W. C. T. U. In a Press Bulletin issued by her she unhesitatingly advocated national Prohibition.

It was perhaps in connection with the Department of Scientific Temperance Instruction that Miss Reed was able to do most for Indiana and for the W. C. T. U. Assuming the superintendency of the Department in 1881, she vigorously pushed the work from year to year until 1895, when she was rewarded for her labors by witnessing the enactment by the State Legislature of a law making instruction on the physiological effects of alcohol a part of the curriculum of the Indiana public schools. Governor Matthews, in recognition of Miss Reed's efforts, presented her with the pen with which he signed the law.

During the last six years of her life Miss Reed continued to do her work in spite of much physical suffering. A few months before her death Miss Reed felt she had received a call to go to her old home at Urbana, the place where she had entered the reform field, and it was here that she died.

A writer, in a little memorial volume says:

> The women of Indiana owe more to Lodie E. Reed, through the "Organizer," for the success of the White Ribbon movement than any other influence, and her place can not be easily filled.

REED, SETH. American Methodist minister and temperance advocate; born on a farm near Hartwich, Otsego County, New York, June 2,1823, four months after his father's death; died March 24, 1924. His education was acquired mostly at home, his health not permitting him to attend school. In 1836 he removed with his family to Mansfield, N. Y., then a wilderness region, where at seventeen years of age he taught in the district school, and later in two other schools in the same county. In the intervals between teaching he attended a small academy at Springville, which constituted all of his public schooling. In 1842 his mother and the family removed to Grand Rapids, Michigan, where Seth taught school for a year and then entered the office of Martin and Johnson to study law. In 1843-44 he taught in Otisco school.

Although brought up in the Universalist Church, Reed had become a convert to the Methodist faith in 1840, and he began to study for the ministry. In 1844 he was licensed as a local preacher by the Grand Rapids Conference and appointed, conjointly with David Whitlock, to the Flat River Circuit. Mr. Whitlock preached but twice, when he was fatally attacked by pneumonia, leaving Reed in charge of the circuit. In 1845 Reed was appointed on the Mapleton Circuit, and he says in his autobiography: "My salary for the year, including hay, oats, socks, mittens, and cash, amounted to $59.56." In 1847 he was ordained deacon and became pastor of Bennington Circuit.

From 1848 to 1862 Reed served pastorates in Michigan at Mt. Clemens, Pontiac, Ypsilanti, Monroe, Ann Arbor, and Port Huron. In 1862 he was engaged in work among the wounded soldiers of the Civil War, visiting hospitals in Tennessee. On his return to Michigan he obtained a transfer to the Providence, R. I., Conference, and became pastor of the church in Edgarton, on Martha's Vineyard. In 1866 he was appointed pastor of the Mathewson Street Church, at Providence. After four years in New England he was transferred back to the Detroit Conference. In 1868 he was appointed financial agent of Albion College. During the period 1869-72 he was presiding elder of the Romeo District, and during 1872-76 of the Ann Arbor District. He was a member of the committee which selected the Methodist camp-meeting site at Petoskey, and served as secretary of the board of trustees of the camp for thirteen years. He continued his pastoral work until the Conference of 1893, when he was retired. After his retirement he supplied churches in Gaylord and other places, and assisted in quarterly meetings and on special occasions. He was often called

the "Grand Old Man of Michigan Methodism." In 1906 he opened at Chelsea an Old People's Home for the Detroit Conference, of which he took charge for over a year. In 1907 the honorary degree of D.D. was conferred upon him by Albion College.

He was twice married: (1) In 1846, to Harriet Newell Russell, of Otisco (d. 1898); (2) in 1899, to Henrietta Andrew, of Flint.

At the request of the Detroit conference (1913) Reed wrote and published his autobiography ("The Story of My Life," Cincinnati and New York, 1914). He was in his one-hundred-and-first year when he died, from the effects of a fall.

Reed was an ardent advocate of temperance throughout his ministerial career, and took an active part in temperance work in all of his pastorates. He began making temperance addresses when he was eighteen years old, in connection with the Washingtonian movement. During his residence in New England he was engaged in temperance work for the Temperance Committee of Rhode Island, when he visited towns throughout the State, addressing meetings, and taking temperance pledges, securing over 7,000 signatures in a few months. In his autobiography he writes: "I confess pleasure at seeing my name with those of the original organizers of the Anti-Saloon League, which occurred in Washington, D. C., in 1893."



REV. SETH REED
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REED, WILLIAM BAYLIES. American merchant, editor, and temperance advocate; born at Dighton, Mass., Aug. 22, 1834; died at Daytona Beach, Fla., Jan. 30, 1921. His public-school education was hampered by the necessity which compelled him to go to work at an early age, in order to contribute to the support of the large family of which he was a member, and, besides, his health was never robust. In 1852 he moved to Milford, Mass., where he learned the printing trade and became acquainted with general newspaper work. Following the tide of emigration westward he settled at Nininger, Minn., in 1856, where he engaged in contracting and building, and, later, in merchandising. His business ventures were successful, and he established stores in various towns. He married Amanda Bunnell, of Hannibal, N. Y., in 1859. He was an enterprising newspaper publisher, having issued the *Emigrant Aid Journal* (of which Ignatius Donnelly was editor) and other papers.

Reed became a charter member of Star Lodge, Independent Order of Good Templars, at Nininger, in 1856. He held all the positions in the Lodge, and succeeded Dr. A. M. Hutchinson as Grand Templar of Minnesota. He was a forceful advocate of temperance in ways that were peculiarly his own, and was one of the committee that wrote the platform of the I. O. G. T. in 1858.

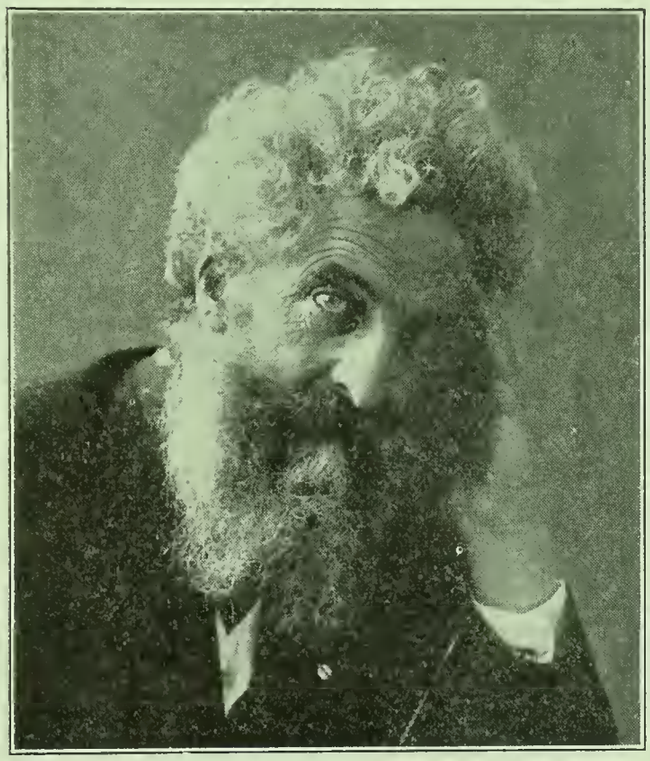
REES, JACOB VAN. Dutch scientist and temperance advocate; born in Utrecht April 16, 1854; died at Hilversum Jan. 4, 1928.

The son of a professor of law in the University of Utrecht, he received his early education in the Fransche School and the gymnasium of his native city. He then received private lessons at Würzburg till April, 1871, when he entered the University of Utrecht (Ph.D. 1878). In 1877 he went to Naples and in 1883-85 to Freiburg to study, returning in 1887 and and 1890 to the Zoological Station at Naples for a similar purpose. In December, 1886, he became lector on histology in the University of Amsterdam, and in 1889 was appointed professor in that subject at the same institution. He filled the chair with considerable distinction until 1924, when, on reaching the age limit, he was retired. In addition to his duties as professor he did much research work, and a monograph of his on the Infusoria was awarded a gold medal. On Sept. 21, 1881, he married Miss Vatiché Adrienné. He was a vegetarian.

About 1893 Van Rees became an abstainer, and joined the Dutch Teachers' Abstinence Society. He attended the International Congress Against

Alcoholism at Basel in 1895, and there met Dr. Forel, through whose influence mainly he became an ardent propagandist of total abstinence. He was one of the founders (1897) of the General Association of Dutch Abstainers *(Algemeene Nederlandsche Geheel-onthouders Bond)*. When Forel inaugurated the Neutral Independent Order of Good Templars (1905), Van Rees devoted himself to it and in 1908 founded a lodge in the town of Hilversum, the first Dutch lodge, and in 1912 the Grand Lodge of Holland. He became Grand Chief Templar of the Order in Holland, and when, owing to illness, Forel abandoned the international direction of the Order, Van Rees succeeded him as International Chief Templar.

In 1913, at the Fourteenth International Congress Against Alcoholism at Milan, he read a paper on "Déchéance Morale Causée par l'Alcool."



JACOB VAN REES

Naturally a peace-loving man, it was a great joy to him to work for the reconciliation of the I. O. G. T. and the Neutral Order; and it was largely due to him that the negotiations (often difficult) between the two bodies were successful. In 1923 he visited London, England, by airplane to be present at the reunion.

Van Rees had always loved travel and life in the open air, and in 1926 he undertook a propagandic voyage to the Dutch East Indies. There he was accorded a rousing welcome, and when he departed he had the satisfaction of leaving in the colony a Grand Lodge of the Good Templar Order, which he had founded in January, 1927.

In 1927, as Past International Chief Templar, he visited the United States to attend a conference of the I. O. G. T., at Philadelphia, and the International Congress of the World League Against Alcoholism at Winona Lake, Indiana (Aug. 17-23 1927), in the proceedings of which he took a keen interest.

Van Rees's labors in the cause of temperance were whole-hearted and self-sacrificing.

He was engaged in Good Templar work in Friesland when he contracted pneumonia, which ended fatally after a short illness.

Writing of him in *L'Abstinence* (Feb. 4, 1928), Dr. Robert Hercod said:

> Interesting as were his studies, Professor Van Rees was not the man to isolate himself in his laboratory. . . He was the born social reformer who scorned what people might say of him. Thus he interested himself in the foundation of a Tolstoyan colony and of a humanitarian school [in Laren, North Holland].
>
> A figure free from banality, adept, without ostentation, of simple life, he attracted at our Congress [at Winona Lake] every one's regard. Always bareheaded, his leonine gray hair floating in the wind, a *roucksack* carelessly thrown over his shoulders . . . those who were able to approach him and see the smile, so fine and good, which illuminated his features, were conquered. . .
>
> Some days ago the chief of the Flemish Good Templars told me of all that Van Rees had been to their movement—a veritable father, always ready to lend his counsel and his personality, healing dissensions, and imparting to his collaborators the apostolic ardor which animated himself.
>
> His funeral showed markedly the respect in which he was held by his colleagues: a hundred flags followed the coffin and formed an avenue through which the funeral cortége passed. . .
>
> Van Rees is no more, but his spirit animates those he has left behind him to continue his work.

De Blauwe Vaan (Utrecht, Netherlands) of Jan. 13, 1928, closes its obituary on Van Rees with the following paragraph:

> We go forth to our people to redeem them from the scourge of alcoholism; and when the song of victory shall sound over our land—may it be speedily—then surely the name of Van Rees shall likewise be reverently heard.

REESE, MARY ANN (BYNON). American poetess and temperance lecturer; born in Pittsburgh, Pa., June 27, 1832; died at Everett, Washington, Feb. 8, 1908. While quite young she removed with her parents to Wheeling, West Virginia, where she was educated at the Wheeling Female Seminary (1847). Miss Bynon taught for years in the Virginia public schools, and at the Third Ward public school of Wheeling. As a schoolgirl she possessed much poetical talent, contributing frequently to the local newspapers. In 1851 she married, at Benwood, W. Va., John G. Reese, of Pittsburgh, Pa., following which she removed with her husband to Steubenville, Ohio, where the greater part of her life was spent. During the Civil War she devoted her time to caring for Union soldiers. Throughout this period she was busy with her pen, and published several inspirational war songs. She was poet laureate of her city, and wrote many New Year's addresses, anniversary odes, etc.

Just before the origin of the Woman's Crusade, she removed with her family to Alliance, Ohio, where in 1874 she was elected president of the local movement. Later she engaged in temperance lecturing and extended her work throughout Ohio and the adjacent States. In 1882 she made a tour of Pennsylvania in the interest of a constitutional amendment. While campaigning in Pittsburgh she and 33 other women were arrested and placed in jail. Following the organization of the Woman's Christian Temperance Union, she was identified with the Ohio W. C. T. U. as lecturer, organizer, and evangelist. She served as the first national superintendent of the department of Narcotics, and in 1885 became one of the national organizers of the National W. C. T. U. Her first assignment was to the North Pacific Coast, where her work was very successful. Attracted by the Puget Sound country Mrs. Reese removed in 1887 to Chautauqua, on Vashon Island, Washington,

which place she made her headquarters as State and national organizer. During the last years of her life she resided at Oak Harbor, Wash. For a number of years prior to her death she was honorary president of West Washington W. C. T. U.

REEVE, TAPPING. American jurist and temperance advocate; born at Brookhaven, Long Island, N. Y., in October, 1744; died at Litchfield, Conn., Dec. 13, 1823. He was educated at Princeton, graduating in 1763, and was for some years a tutor there. In 1772 he removed to Litchfield, Conn., and began the practise of law. Later he established a law school there which attained a considerable reputation throughout the country. In 1798 he was appointed a judge of the Connecticut Superior Court, serving until 1814, during the latter part of that period as Chief Justice of the State.

Judge Reeve was one of the most prominent of the early promoters of the temperance reform in Connecticut and throughout the country. He was a signer of the famous Litchfield Agreement of 1789 (see CONNECTICUT, p. 692), and was for years president of the Litchfield County Temperance Society. He was one of the chief promoters of the Connecticut State Temperance Society, and it was due to his influence that the Supreme Court of the State was led to approve the temperance movement. He was the author of a number of important legal works which became standards. He received the degree of LL.D. from Middlebury College in 1808, and the same degree from Princeton in 1813. He married Sarah Burr, a sister of Aaron Burr.

REFORM BUREAU. See INTERNATIONAL REFORM FEDERATION, INC.

REFORM CLUB MOVEMENT. One of the associated efforts in America against the drinking customs of society and in favor of total abstinence. It was to some extent a counterpart of the Woman's Crusade, and its operations were begun in New England. It originated with J. K. Osgood of Gardiner, Maine, who in 1872 inaugurated what he named "The Reform Club and Blue Ribbon Movement" among the drinking men of that town. He and nine of his drinking companions founded the Gardiner Temperance Reform Club, and similar clubs were formed in Maine, Massachusetts, New Hampshire, and Vermont (see BLUE RIBBON MOVEMENT).

In 1874 FRANCIS MURPHY, also a reformed drunkard, was active in establishing Reform Clubs in Pennsylvania, Illinois, Iowa, and other States, many of them having reading-rooms and arrangements for entertainments. Thousands of persons were induced to sign the pledge as the result of Murphy's labors, and those of two of his sons.

In 1874, also, HENRY A. REYNOLDS, an intemperate physician of Bangor, Maine, succeeded in overcoming his appetite for liquor, and founded (Sept. 10) the Bangor Reform Club. Membership was limited to those who had been drinking men, and the motto chosen was "Dare to do Right." In about a year Reform Clubs had been founded throughout Maine, and by 1876 upward of 70 had been established in Massachusetts. It was the practise at the business meetings of these clubs to give three cheers to any backsliding member when he avowed his fault and signed the pledge anew. The ordinary meetings of the clubs were held on a week night and public meetings, with the W. C. T. U. on Sunday afternoons or evenings. The latter were always crowded.

A red ribbon was worn as a badge by the reformed men, and from this circumstance the movement has often been cited as "The Red Ribbon Movement."

The common platform on which all the Reform Clubs stood was: (1) total abstinence; (2) reliance upon God's help in all things; and (3) missionary work to induce others to sign the pledge.

For many years these organizations did invaluable work within the sphere most frequented by those addicted to the use of liquor, and thousands of men were rescued from the power of their depraved appetites.

In the course of time the work of the clubs was absorbed in other organizations.

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REFORMED CHURCH IN AMERICA. A religious body formed at New Amsterdam (now New York city) in 1628 by emigrants from Holland. Until 1867 it was officially called "The Reformed Protestant Dutch Church in North America," and it is still popularly called the "Dutch Reformed Church." The first minister was Jonas Michaelius, who arrived in the New Netherlands in 1628 and organized a church with some 50 communicants, both Walloons and Dutch. As immigrants settled along the Hudson, on Long Island, and in New Jersey, additional churches were formed. The first church building was erected in New Amsterdam in 1633.

A conference was formed in 1755, and in 1792 the present ecclesiastical government of the Reformed Churches in America was formed. After the stream of Dutch immigration ceased, in the latter half of the seventeenth century, English became (about 1800) the language of worship, and in 1867 the word "Dutch" was eliminated from the title of the church. Following the increase of Dutch immigrants about the middle of the nineteenth century, the greater portion of whom settled in Michigan, Iowa, and elsewhere in the Middle West, many congregations were founded in which the Dutch language was again used.

In doctrine the Reformed Church in America is a distinctly Calvinistic body. No subscription to a specific form of words is required, and admission to communion and full membership is on a confession of faith before the elders and minister. The policy of the Church is Presbyterian. Its highest court is the General Synod.

According to the "Year Book of the Churches" (1923), the Reformed Church in America is:

> . . . a member of the Alliance of Reformed Churches throughout the world holding the Presbyterian System, and of the Council of Reformed Churches holding the Presbyterian System, and has approved the Constitution of the Council of Reformed Churches holding the Presbyterian System.

In 1928 there were 834 ministers, 738 churches, and 156,089 communicants in the denomination.

The Reformed Church has taken a determined stand against drinking throughout its entire history. In the Constitution of Dort (1619) the sin of excessive drinking is denounced, and habitual drunkenness is condemned as a transgression, in-

volving the severest penalty known to ecclesiastical government. In the earliest liturgies, dating back for more than three centuries, among those forbidden to approach the table of Holy Communion are persons who use intoxicating drink to excess. Drunkards are especially mentioned and warned. The records show that from the earliest times this discipline was enforced with a strictness which shames the half-hearted efforts of many modern churches of far greater pretensions. In 1812 the Classis of Paramus proposed that a petition upon the subject of inn-keepers and licenses be sent to the Legislatures of the States of New York and New Jersey, praying for an amendment to the laws in order that landlords who allowed "frolicking" and excessive drinking might be punished. This petition was denied, on the grounds that "laws prohibiting disorderly houses and prevailing vices were already on the statute books, and all that was needed was to enforce these laws."

In 1827 the General Synod declared that "the vice of intemperance is one of the most dangerous and destroying evils of our country, and calls for the deliberations of the wise, and the determined activity of all the friends of man." In June of that year resolutions were adopted by the Synod approving the principle of total abstinence from ardent spirits, urging personal abstinence, requesting ministers to inculcate it, and recommending the formation of temperance societies.

In 1870 the Church made a clear statement regarding total abstinence, as follows:

> The insidious growth of occasional drinking calls for a reiterated recommendation by the Church of the principle of *total abstinence* as alone consistent with the prayer, "Lead us not into temptation," and with the apostle's maxim, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." We submit the following resolution:
>
> *Resolved*, That we urge upon our ministers, both by precept and example, to inculcate habits of abstinence from intoxicating beverages, and to deal faithfully with the consciences of those who are engaged in the liquor-traffic.

In 1875 Christian ministers and individual Christians were recommended to form total-abstinence societies, and employ all instrumentalities possible for the suppression of intemperance. In 1877 a special committee was appointed for the purpose of preparing resolutions on the subject of temperance, and their report, which was adopted without a dissenting vote, read in part:

> *Resolved*, That this Synod heartily approves the great movement now in progress in various sections of our country, that have for their object the advancement of the Temperance cause. . .
>
> 3. That we urge upon our churches and consistories constant faithfulness, in the exercise of Christian discipline against offenders in the Church, who not only in the excesses of drunkenness, but by the manufacture and sale of intoxicating drinks, and also in the renting of property for the purposes of this nefarious traffic, dishonor Christ. . .

In 1881 and again in 1885 previous declarations were reaffirmed and additional resolutions along similar lines adopted. Church members were advised not to sign the applications of persons applying for licenses to sell intoxicants, or in any way to endorse or aid the traffic. As a member of the Federal Council of the Churches of Christ in America, the Reformed Church in America is represented on the Commission on Temperance. It has also had for a number of years a Permanent Committee on Public Morals, of which the Rev. O. M. Voorhees, of New York city, is chairman, and H. P. Schneeweiss, of New Brunswick, N. J., secretary-treasurer.

At the General Synod of 1906 a resolution was adopted recommending the appointment of a permament committee

> to correspond with other churches as occasion may demand, relative to any mutual conference or for the suppression of the liquor traffic, and thus bring the Reformed Church in America into perfect harmony with all that is done against this great evil:

The General Synod held in the city of New York in June, 1928, adopted the following resolutions:

> 1. That this General Synod of the Reformed Church in America hereby renews its allegiance to the Constitution and laws of our country, and stands solidly and squarely back of the Constitution and the 18th Amendment, and the law known as the Volstead Act, duly passed for its enforcement.
>
> 2. That we deprecate the acts of any who may by word or deed lend their assistance to those who seek the repeal of the said Amendment, or to weaken or set aside the Volstead Act; and we call upon the political parties, in National Convention assembled, to pledge full faith and allegiance to the Constitution of the United States, including the said 18th Amendment, and the laws passed in pursuance thereof, and to nominate candidates, who, by their utterances, acts, and records, are commited to such policy.

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REFORMED CHURCH IN THE UNITED STATES. An American religious organization, for many years known as the "German Reformed Church," which traces its origin chiefly to the German, Swiss, and French people who settled in America early in the eighteenth century. Pastorius came to Pennsylvania in 1683 at the invitation of William Penn and founded Germantown, but it was not until 1709 that immigration became steady. The German immigrants were almost invariably thoroughly religious in character, and made provisions for churches and parochial schools, mostly in Pennsylvania, east of the Susquehanna River. Michael Schlatter was commissioned a missionary evangelist by the Classis of Amsterdam, and arrived in America in August, 1746. In 1747 a coetus, or synod, was organized; and in 1751 Schlatter made a visit to Europe, and so interested the people of Holland in the churches of Pennsylvania that he returned the next year with six ministers and a sum estimated at $60,000. The first synod of the German Reformed Church met at Lancaster, Pa., April 27, 1793, and reported 178 congregations and 15,000 communicants, scattered throughout New York, northern New Jersey, Pennsylvania, Maryland, and Virginia, with congregations west of the Alleghanies.

Various movements sprang up for union with other bodies, such as the Dutch Reformed Church, and especially the Lutheran.

The Reformed Church in the United States maintains a number of colleges, three academies, and three theological seminaries.

The Church has a General Synod, which meets triennially, and eight district synods. It has boards for home and foreign missions, and a central publishing house is maintained at Cleveland, Ohio.

In 1922 two bodies belonging to the Reformed Church of Hungary, with a constituency of about 3,000 members, were incorporated in the Reformed Church of the United States. The latter denomination is a member of the Alliance of Reformed Churches throughout the World Holding the Pres-

byterian System, and of the American Council of those churches. It is also a member of the Federal Council of the Churches of Christ in America.

Both in doctrine and polity the Reformed Church in the United States is in hearty accord with the other Reformed and Presbyterian churches. The Heidelberg Catechism is in universal use in its churches, and the system of church courts corresponds to that of the Reformed Church in America, and differs in name only from the Presbyterian bodies. In 1928 there were 1,336 ministers, 1,744 churches, and 356,093 communicants of the denomination in the United States.

The progress of the temperance movement within the Reformed Church in the United States during the last 150 years is a marked feature of its history. At one time ardent spirits were used at marriages and funerals, dedications and consecrations, baptisms, and confirmations. After the subject of temperance had received the consideration of the General Synod, many of the Germans held on to drinking customs of their fathers, believing that they were beneficial to health.

During the latter half of the nineteenth century the Reformed churches gave evidence of progress in temperance work and spirit. Many congregations passed resolutions which did not allow persons to remain in good standing who sold intoxicating drinks, signed applications for licenses, or placed their names on bonds for liquor-dealers. At a meeting of the General Synod, held at Tiffin, Ohio, in May, 1881, a special committee on intemperance was appointed, which in its report offered the following resolution, which was adopted:

Resolved, That the Church of Christ is the true temperance society, and that our pastors and consistories be urged to exercise stricter discipline against all forms of vice, and especially the monster evil intemperance, and to inculcate sound Christian sentiments on the subject of intemperance by precept and example.

In 1884 the General Synod at Baltimore, Md., readopted the action taken at Tiffin, Ohio, three years earlier. Some time before the Eastern Synod of the Reformed Church, held at Bellefont, Pa., adopted resolutions favoring Prohibition.

A report adopted by the General Synod at Hickory, North Carolina, on May 23, 1923, contained the following paragraph:

Your Commission believes that our Churches should utilize every opportunity to strengthen public sentiment in the enforcement of the Volstead Act and Prohibition laws and, as well, to educate young and old in the scientific basis of Prohibition. This educational work is important in our large cities and in many rural districts also. Emphasis should be placed upon the fact of the findings and conclusions about alcohol which modern science has fully established.

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REFORMED EPISCOPAL CHURCH. A denomination founded in the city of New York, U. S. A., on Dec. 2, 1873, as the result of differences between the High and Low Church parties in the Protestant Episcopal Church. Bishop George David Cummins, of Kentucky, who had been severely criticized for participating in a communion service of the Evangelical Alliance in New York (October, 1873), resigned his prelacy in the Episcopal Church, and, together with 7 clergyman and 20 laymen, organized the new church. Cummins was chosen presiding bishop of the new sect, and he consecrated the Rev. Dr. Charles Edwards, rector of Christ Church, Chicago, to be a bishop.

A General Council meets triennially, and the Jubilee Council of the denomination was held in Philadelphia in May, 1924. The Church has a theological seminary in Philadelphia, and its official organ is the *Episcopal Recorder*.

In doctrine the Reformed Episcopal Church declares its belief in the Scriptures as the Word of God, and the sole rule of faith and practise. It accepts the Apostles' Creed, the divine institution of the sacraments of baptism and the Lord's Supper, and the doctrines of grace, substantially as set forth in the 39 Articles of the Protestant Episcopal Church.

The polity accords with that of the Protestant Episcopal Church, except that it regards episcopacy as an ancient and desirable form of church government rather than as of divine right. The Church accepts the Book of Common Prayer as revised by the General Convention of the Protestant Episcopal Church in 1785, but reserves full liberty to alter it as may seem best, "provided that the substance of the faith be kept entire."

The Reformed Episcopal Church is a member of the Federal Council of the Churches of Christ in America. In 1928 there were 70 ministers, 68 churches, and 8,622 communicants in the United States. The Church was introduced into England in 1877, and into Canada and India.

The Reformed Episcopal Church has numbered in its ranks many devoted adherents of the temperance movement. Again and again its highest legislative body, the General Council, has, by resolutions, recognized the importance of temperance reform, and emphasized the duty of supporting the Eighteenth Amendment and the Volstead Act.

As early as May, 1877, the General Council expressed its pleasure at "the progress of a temperance revival throughout the country" and commended the movement to both the clergy and the laity. It has since often emphasized the necessity of combating the evils of the liquor traffic; and at its meeting, held in Philadelphia May 18, 1927, it adopted the following resolution:

Be it resolved, That the triennial General Council of the Reformed Episcopal Church assembled here hereby heartily endorses the Eighteenth Amendment and the Volstead Act and urges the government to use every means at its disposal to enforce the law.

REFORMED GERMAN CHURCH. See REFORMED CHURCH IN THE UNITED STATES.

REFORMED PROTESTANT DUTCH CHURCH IN NORTH AMERICA. See REFORMED CHURCH IN AMERICA.

REGAN, FRANK STEWART. American lawyer, lecturer, and Prohibition advocate; born in Rockford, Ill., Oct. 2, 1862; educated in the public schools of that city. Choosing the law as his vocation, he began his studies, but before graduation, was elected alderman, and served two years as the only Prohibitionist alderman of his ward in the city council. He was elected president of the Young People's No-License League, and was also chosen chairman of the Citizens' Association, organized for a campaign which resulted in the election of a no-license mayor and six aldermen in 1893. In 1895 he married Miss Helen M. Crumb, of Rockford, and was admitted to the bar the same year.

Regan joined the Prohibition party soon after the campaign of 1896, and in 1898 was elected

from the Tenth Senatorial District of Illinois to the State Legislature. It is claimed that he was the first man in the United States to be elected to legislative office on the Prohibition ticket. In the Legislature he consistently maintained his temperance record. For twenty years past he has filled engagements on the Chautauqua lecture platform, his specialty in recent years being rapid crayon work as a cartoonist. His lecture "The Fool Taxpayer" has been a popular feature and has roused a number of communities to take up the question for examination. On account of his success in unearthing hidden properties that had long escaped taxation, he has been engaged in a number of Prohibition battles in various States. He was one of the first men in the country to expose the fact that so many of the German breweries were owned across the sea and were evading their taxes in America. When the World War broke out (1914) this became a matter of international importance.

Regan is the author of "What Is Wrong with Prohibition?"

REGENSBURG, BERTHOLD von. A German monk who in the thirteenth century conducted a successful temperance crusade in central Europe. (See GERMANY, vol. iii, p. 1090.)

REHOBOAM. A vessel holding sixteen quarts; a double JEROBOAM.

Brewer, in his "Dict. of Phrase and Fable," uses rehoboam in the following table of measures:

1 rehoboam=2 jeroboams or 32 pints
1 jeroboam=2 tappet-hens or 16 pints
1 tappet-hen=2 magnums or 8 pints
1 magnum=2 quarts or 4 pints

See, also, TAPPIT-HEN.

REID, WILLIAM. Scotch Presbyterian minister and temperance leader; born at Paisley, Renfrewshire, in 1814; died in Edinburgh Aug. 13, 1896. He studied for the ministry at Glasgow University (D.D.) and at Secession Hall in that city. Ordained to the ministry of the Presbyterian denomination, he became pastor of the Lothian Road United Presbyterian Church, Glasgow, which he served for 53 years.

Reid was for nearly 60 years a prominent figure in the Scottish temperance ranks. While still a student he was an ardent advocate of total abstinence, and as a young man of 25 his activities evoked laudatory comment in the temperance periodicals of the time. In appreciation of his services to the temperance cause he was elected in 1845 first president of the Scottish Temperance League. He held the office for three years.

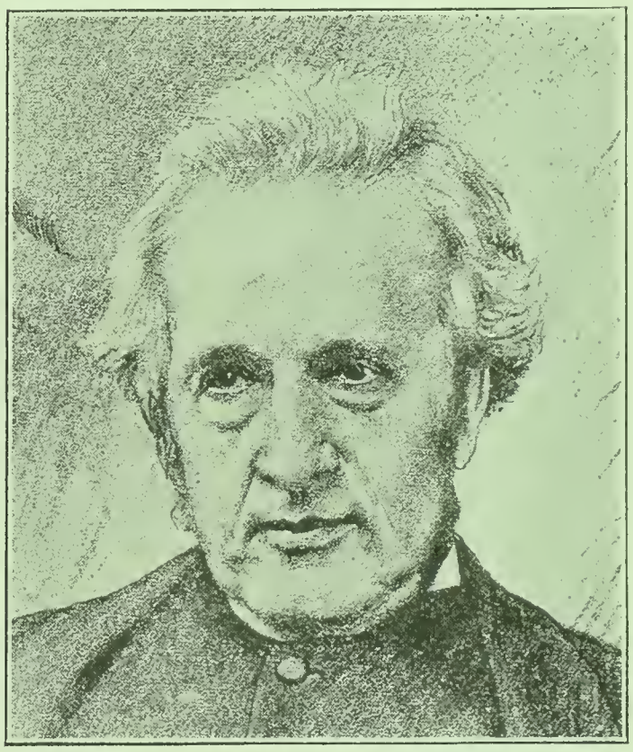
Reid was a forceful speaker and much in demand throughout the United Kingdom at temperance conventions. In 1854 he took an active part in the conference and demonstration promoted by the London Temperance League. At the important Conference on Intemperance held at Glasgow in 1876 he urged Christian churches to assist the total-abstinence movement. He visited Ireland in 1878 and delivered several lectures under the auspices of the Irish Temperance League.

Reid was, also, a voluminous writer, and produced a number of important works on temperance subjects. In 1847 one of his tracts on the relations of teachers, parents, and young people to the temperance movement was published by the National Temperance Society. In 1850 he brought out at Edinburgh the "Temperance Cyclopaedia," which proved so successful that it ran into a third edition (1864). Other noteworthy books of his were: "Our National Vice" (1858), the outstanding temperance work of the year; "The Communion Wine Question" (1873); "The Anti-Christ of England: or the Liquor Traffic Viewed in its Antagonism to Humanity, Civilization, and Religion." During 1853-56 he edited the *Absainers' Journal*.

Reid was a strong advocate of the Maine Law, and delivered a number of addresses in favor of it.

Mrs. Reid, his wife (1827-96), was active as a temperance worker for more than 50 years, and for many years was editor of the *Dew Drop*.

Two of William Reid's brothers, **Robert Reid** (b. 1817) and **Thomas Reid** (1819-91), were also prominently associated with the temperance move-



REV. WILLIAM REID

ment. The former was one of the founders of the Scottish Temperance League, and continued to be active in temperance work for more than a half-century. He removed to London from Scotland some years before his death.

Thomas Reid was for several years (after 1852) a lecturing agent for the Scottish Temperance League. His book "The Cause and Cure of Intemperance" had a large circulation. About 1886 he, also, removed to London, where he joined his brother Robert in the promotion of vegetarianism.

REIMAN, VILLEM. Esthonian clergyman, editor, and temperance advocate; born in the community of Suure-Kopu, district of Viljandi, Esthonia, March 9, 1861; died at Kolga-Jaani, Viljandi, May 25, 1917. He was educated in the primary and district schools of Viljandi, at the gymnasium of Pärnu, and at the University of Tartu, receiving a theological degree from the last-named institution in 1887. In 1891 he married Paula Normann, of Kavastu, Meomaa, district of Tartu. In 1887 he became assistant pastor of the Esthonian Jaani-church at Petersburg, and in 1889 he served in the same capacity for the Kolga-Jaani and Valga-Luke churches. From 1890 till his death he was pastor of the Kolga-Jaani church.

Reiman was one of the leading temperance advocates of Esthonia. His interest in the temperance question became known in 1890 with his printing of articles on abstinence and with his founding in that year of an abstinence society named "Eesmärk" (Goal) in Kolga-Jaani. In 1900 he participated in the Fifth Esthonian Abstinence Congress in Viljandi, and he served as chairman of the Central Committee of the abstinence societies of Esthonia for seventeen years (1900-17). He introduced and championed the doctrine of total abstinence in his native country, delivering many temperance addresses and writing numerous temperance articles for the Esthonian press. Further, he edited a series of temperance year-books *(Eesti Karskusseltside Aastaraamat)* in 1900-07, and was editor of the temperance periodical *Karskusleht* in 1911-15. He participated in every abstinence congress in Esthonia with but one exception (and that due to illness) and was a delegate to the Seventh International Congress Against Alcoholism, held in Stockholm, Sweden, in 1907.

Pastor Reiman was one of the leaders of the Esthonian people. He took an interest in their politics and in everything that concerned their moral, hygienic, and economic interests. He also made exhaustive researches into the history of Esthonia. Contributions have been collected for a memorial statue of him to be erected at Tartu.

REINACH, JOSEPH. French publicist, politician, and temperance advocate; born in Paris Sept. 30, 1856; died there April 20, 1921. He was educated at the Lycée Condorcet (Paris), received his licentiate in law from the University of Paris, and in 1877 was admitted to the bar. An advocate at the Court of Appeal and secretary of a legal debating society (1879-80), he early evinced a grasp of political matters which won for him the recognition of Léon Gambetta, the political leader of France at that time. He contributed for a time to the *Revue politique et littéraire*, became a contributor on subjects of foreign politics to *La République Française*, visited the Balkan countries (1877), and in 1878 returned to Paris to agitate for a change in the electoral system.

In 1881 he became secretary to Gambetta. He returned to the journalistic field in 1886, becoming coproprietor with Denayrouse of *La République Française* (founded by Gambetta), and engaged in a newspaper war against General Boulanger, for which he was challenged to three duels, two of them being with Paul Déroulède. In 1889 Reinach was elected to the Chamber of Deputies by the arrondissement of Digne, which seat he continued to hold until 1898.

Reinach wrote much on political subjects, publishing a series of articles in *La République Française* against Boulangism and producing three volumes on Gambetta (1884). In 1901 appeared the first four volumes of his history of the Dreyfus case, which work was completed in 1905. During the World War he published a series of remarkable articles in the *Figaro*.

The name of Joseph Reinach will long be associated with the history of the struggle against alcoholism in France. As president of the temperance group in the Chamber of Deputies, he led a successful campaign for the limitation of liquor-shops in France. Unfortunately, he was no longer deputy when the law of Nov. 9, 1915, forbidding the opening of new liquor-shops in his country, was passed by Parliament. He sustained the interests of antialcoholism and fought against the increase in the number of wine-shops until he had risked his seat in the Chamber of Deputies, his defeat at the elections of 1914 being chiefly due to this fact. For many years Reinach was a member of the Administrative Council of the Ligue Nationale contre l'Alcoolisme.

Reinach was a Chevalier of the Legion of Honor.

REINHARDT, OTTO AUGUST. American business man and Prohibitionist; born in San Francisco, Calif., Jan. 12, 1858; educated in the public schools and at Gaites Business College, San José. Until 1887 he was a farmer in the Santa Clara Valley, Calif., and later a meat merchant. In February, 1889, he married Mrs. Eugenia Julia Oeckel, of Toledo, Ohio. In 1890 he removed to Denver, Colo., where he has since been owner of and dealer in a number of proprietary medicines.

While living in California Reinhardt was active in the Prohibition party, having been a director of the California *Prohibitionist*, and county chairman of the Prohibition party in Santa Clara County. After removing to Colorado he was treasurer of the Prohibition party State Committee for 10 years, State chairman for 15 years, and National and State committeeman for 20 years. He was the Prohibition party candidate for various State offices, including those of governor and treasurer. He also took part in Woman's Christian Temperance Union and Anti-Saloon League activities.

REINITZER, FRIEDRICH. Bohemian educator, scientist, and temperance advocate; born in Prague Feb. 27, 1857; died Feb. 16, 1927. He was educated at the Technical High School and University of Prague, and became professor of botany and zoology in the Prague high school (1888) and professor of botany, mycology, and chemistry of foods at the Technical High School, Gräz.

Reinitzer from his youth was an abstainer from intoxicants, and on the formation of the Gräz Total Abstinence Society became its president. Beginning in 1902, he gave regular lectures on the alcohol question at the Gräz Technical High School and many public lectures in Gräz and other cities of Styria. In 1902 he formed a central committee representing the three abstinence societies of Gräz—the Gräz Abstinence Society, the Technological Abstinence Society, and the Working Men's Temperance Society—the object being to secure unity and cooperation and to supply information.

At the Eighth International Congress Against Alcoholism, held at Vienna in 1901, Reinitzer read a paper on the customary partial payment of the brewery worker in beer ("Die Teilweise Entlohnung der Brauerei-Arbeiter durch Bier"), and at the Ninth Congress, in Bremen, 1903, one on the effects of hops in beer ("Ueber die Wirkung des Hopfens im Biere"). He read a paper at the Eleventh Congress, at Stockholm in 1907, also. He was a frequent contributor to the leading Continental temperance reviews.

RELIGION AND DRINK. From the earliest times drink has played an important part in the history of religion. In the form of wine, fermented or unfermented, it was widely used by ancient peoples in the worship of their gods and goddesses, its significance varying from the ability to confer immortal powers to the placating of

unpropitious deities. Wine was used in sacrifices, votive offerings, and the celebration of religious festivals. Frequently the vine branch symbolized the creative power of a deity, representing both the body and the spirit: the stem, the body; the juice, the spirit; the fruit, the union of body and spirit. Red wine was sometimes substituted for the blood of a sacrificial victim in rites symbolizing the renewal of the body and the soul.

Wine was a common accompaniment to the ritual of sacrifice both to the gods of antiquity and to the heroes of mythology. The Homeric gods attained immortality by drinking nectar and eating ambrosia. In Egypt, as early as 3892 B. C., fermented wine was offered in the sacrifices (see EGYPT, vol. iii, p. 891). Among the Chinese, Mencius (d. 288 B. C.) and Confucius (d. 478 B. C.) commented on the excessive use of wine in religious rites and warned their followers against the vice of drunkenness. The Vedic gods, who were originally mortal, attained immortality by the drinking of SOMA. The earliest Brahmans used spirituous liquors in acts of worship (see BRAHMANISM). Arrack was offered to their gods. The Parsees, modern followers of Zoroaster, still use liquor as a part of many ceremonials. According to George Rawlinson, the Assyrians drank wine very freely, drinking on a large scale was practised in the courts of Babylon and Persia and wine was offered to the gods after victories (see BABYLONIA, vol. i, p. 248). In Japan, saké, a drink made from rice, is offered to the gods.

The Greeks and Romans worshiped their deities with rites that were originally idealistic, but later became orgiastic. Wine played a prominent rôle in these festivals, particularly in the cult of Bacchus. Each year, on the day when the new wine was ready for drinking, the ancient Greeks offered a mixture of sweet wine to Dionysos in the marshes before themselves partaking of the vintage. (See BACCHANALIA; DIONYSOS.)

The first drink-offering recorded in the Bible was that of Jacob at Bethel:

> And Jacob set up a pillar in the place where he spake with him, a pillar of stone: and he poured a drink offering thereon and poured oil thereon. (Gen. xxxv. 14, R. V.)

This was an offering of consecration and hospitality that signified communion between Jehovah and His worshiper.

Drink-offerings, in connection with meal-offerings, were a regular feature of Israelitish worship. They were a part of votive and burnt offerings, but were excluded from sin- and trespass-offerings. Wine, mixed with water, was used in the Jewish celebration of the feast of the Passover. It was also a feature of festival occasions, as when, the people being met together for the reading of the law, Nehemiah said unto them:

> Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared: for this day is holy unto our Lord. . . (Neh. viii. 10, R. V.)

Wine was used in the paschal feast of the Lord's Supper on the evening preceding the Crucifixion. Jesus took bread and blessed it and gave it to his disciples, and the cup in like manner, after supper, saying: "This cup is the new covenant in my blood, even that which is poured out for you." (Luke xxii., 20, R. V.) This wine of the Eucharist represented Christ's blood. Later, in some religious bodies, the use of the wine was denied to any but the celebrant; in others, all worshipers still partake. (See COMMUNION WINE.)

Early Christians used wine in various communal and funeral rites. Vials of it were sometimes placed in the graves of the dead, together with cups inscribed with farewell messages, such as, "Drink and long life!"

Authorities differ as to whether the wine used in Biblical drink-offerings was fermented or unfermented. This question is fully discussed in the section WINE IN THE BIBLE, under WINE.

Whatever may have been the nature of the wine used in the ceremonials, Scriptural prohibitions against the use of wine and strong drink are numerous. Divine commands to abstain were given to Aaron and his sons (Lev. x. 9), the Nazarites (Num. vi. 2-6), the Rechabites (Jer. xxxv. 1-19), Sampson (Ju. xiii. 7), and to John the Baptist (Luke i. 15).

There are, also, direct adjurations against intoxicants to special classes of society, as priests (Lev. x. 8-11), kings, and princes (Prov. xxxi. 4).

In general, the Bible further admonishes:

> Woe unto them that are mighty to drink wine and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him! (Isa. v. 22, 23.)
>
> Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. (Prov. xxiii. 29, 30.)
>
> Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder. (Prov. xxiii. 31, 32.)

From the time of these Scriptural warnings to the present day officials of the Christian Church have found it necessary to inveigh against the evils of intemperance, not only among non-communicants, but among their own laity, and sometimes their clergy, as well.

The robustious spirit of medieval times imposed but little restraint even upon holy men. In Germany, in the sixth century, it is mentioned in one of the law-books of Almains that "every person belonging to a house of God must deliver fifteen seidels of beer to the same per annum."

Brewing by monasteries was quite common in Germany from the seventh century. Plans for the new abbey of St. Gall (816-837) provided for a brewhouse *(domus conficiendae celiae)*. See BREWING. The inebriety of the priests was notorious. Bishop Hincar of Rheims, in a pastoral issued in 852, forbade priests to become intoxicated at anniversaries and memorial days of the dead.

In England, as early as the sixth century, the habits of both laity and clergy were sadly intemperate (see CLERGY AND INTOXICANTS, THE, vol. ii, p. 633). In the ninth century Theodore, Archbishop of Canterbury, and Egbert, Archbishop of York, issued edicts against this evil, whose wording indicated that high church officials were frequently inebriated. About 1500 no less a person than Cardinal Wolsey, then vicar of Lymington, was put in the stocks for being intoxicated at a village feast. It was among the conspicuous duties of churchwardens to round up for punishment frequenters of ale-houses during church hours, and at one time they also administered the law without the aid of a justice of the peace. Occasionally the wardens themselves required to be rounded up, a case being recorded, as recently as 1872, where

a policeman found the churchwardens and other officials of Kirkheaton parish church in the "Beaumont Arms Inn" during prohibited hours.

It was the common custom to treat clergymen to ale or wine on occasions when they "supplied" for an absentee brother. Visiting bishops were similarly treated. As early as 1593 there is the following entry in the accounts of Bewdley church:

Pd for a galland of beere given to the Bishop of Hereford ..... iiijd.

The churchwardens' books of Rotherham contain these entries:

1674. For ale when Mr. Thompson preached.. 0.0.6
1676. For ale when Mr. Turner preached.... 0.0.6
1678. For Sache [saek] and Ale several times for strange ministers when they preached 1.9.0
" For Sache and Ale for 22 strange ministers when they preached 1.13.0

Ale being the common drink in England, it was natural that this beverage should be provided at Sunday-school treats. An entry in the minute-book of the Independent Sunday-school, Skipton, in 1826 shows that for a treat, attended by 34 boys and 60 girls, 7 gallons of ale were furnished, together with a bottle of white wine and "the bottle port wine for females." Mr. Leyden "laid down money for all."

The ale-drinking, however, proved pernicious to the children, it being no unusual sight "to see boys and girls, after the school feasts, falling over the graves in the chapel burial-ground." In 1830, at Mr. Leyden's suggestion, coffee was substituted for ale at the Sunday-school treats.

Not infrequently charities were founded for the free supplying of drink and food. A typical instance was that at St. Cross, near Winchester. In the year 1136 Henry de Blois, Bishop of Winchester, established the Hospital of St. Cross for housing, clothing, and feeding thirteen poor men. Connected with this was the "Wayfarer's Dole," a slice of bread and a horn of ale—which is still given to any one who knocks at the porter's lodge and asks for it during reasonable hours. Emerson, when in England, called at St. Cross and received the Wayfarer's Dole, afterward relating the circumstance as a proof of the stability of English institutions.

In America liquor was freely imported into the colonies. New England had its West-Indian rum; Pennsylvania, its beer. As early as 1700 the cultivation of the vine had been begun in New York, Virginia, and the Carolinas. During the Revolutionary War the use of ardent spirits increased.

With the first colonists, drinking was prevalent among clergymen as well as parishoners, spirituous liquors finding their way even into funereal occasions. It is recorded that at the obsequies of the Rev. Thomas Cobbett, minister of Ipswich, in 1685, there were consumed one barrel of wine and two barrels of cider, and "as it was cold," there was "some spice and ginger for the cider."

By 1774 the drink habit had taken such a hold upon the colonies that the First Continental Congress adopted the following resolution:

Resolved, That it be recommended to the several Legislatures of the United Colonies immediately to pass laws the more effectually to put a stop to the pernicious practice of distilling, by which the most extensive evils are likely to be derived, if not quickly prevented.

Early in the nineteenth century drinking was still frequent among officials and communicants of all denominations, not only in their private capacity, but at ordinations, assemblies, and similar church functions. Says an ecclesiastical writer, cited by Mark Mohler ("Conversion of the Churches from Wet to Dry," in *Current History*, October, 1926):

Till about 1820 liquors were freely furnished at the associations, conventions, assemblies, or whatever other name was given to the general meetings of the various denominations, and often the cost of these so-called "refreshments" exceeded all other expenses of the occasion, as was also the case at the laying of corner-stones, raising frames and dedication of church edifices, the ordination, settlement or dismissal of ministers.

In the latter part of the nineteenth century a brewery, which had been established for a half-century by the Benedictines at St. Vincent's Arch-Abbey, Latrobe, Pa., and which had received the approval of Pope Pius IX, was prohibited from selling beer to the public, although the monks were allowed to brew for themselves. (See KITTELL, FERDINAND.)

Taking official cognizance of this laxity within the fold, about the year 1825 different religious denominations began to pass resolutions favoring temperance, and in some cases they declared for total abstinence. Up to the time of the Civil War, the church had done much to support the moral, but little to sustain the legal, aspect of the fight against drink. After the War, although many church members joined the Prohibition party and other parties espousing Prohibition reform, politics proved an inharmonious ally; and it was not until the organization of the National Anti-Saloon League (1895) that the church found an agency to which it could give its unqualified cooperation.

In all civilizations the relation between religion and drink has been complex and contradictory.

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RENMARK. A town of South Australia, which conducts the only community-owned and community-managed liquor hotel in Australia. This hotel boasts of having the largest bar in the Commonwealth. Its dimensions are 75 feet by 36, and it has accommodations for 275 persons at one time, 8 barmen being employed at busy times. The bar was erected in 1922, at a cost of £4,800. The community sale of liquor was adopted in an effort to lessen the consumption of intoxicants, and the profits of the hotel are devoted to public objects. The hotel is under the management of a committee of five who are chosen by the Parliamentary electors. The committee is subject to the State licensing laws. The population of the town and district is about 4,000. There is no other hotel within a distance of twelve miles, consequently the Renmark, having a monopoly, does a large business. The receipts and profits during 1922-25 were:

YEAR	RECEIPTS	PROFITS
1922	£43,064	£8,170
1923	£46,492	£8,804
1924	£38,328	£7,220
1925	£36,106	£6,509

The barmen of the Renmark Hotel are instructed not to serve intoxicating liquor to intoxicated persons, which is the rule in all hotels according to State laws; but the fact remains that intoxication ensues, and the convictions for drunkenness in Renmark in 1927 were greater than those of



RENMARK, SOUTH AUSTRALIA: BAR OF THE RENMARK HOTEL
IT HAS ACCOMMODATIONS FOR 275 PERSONS AT ONE TIME

Port Pirie, a city with more than double its population. At one sitting of the Renmark Court, in 1926, there were 12 cases of drunkenness listed.

The Renmark system has not reduced the consumption of liquor in that district, as the balance-sheet of the Renmark Hotel for the year 1927 shows an ever-expanding business. According to the committee's report for the year ending June 30, 1927, "The position is a record one, the turnover for the year being £42,954, and the profit £9,972." This result offers an overwhelming proof of the failure of the Gothenburg system in Australia. The profit for the preceding year was £8,098, making an increase of £1,874 in 1927.

The same report showed that the receipts for the year from the bar were £33,974 18s 11d, while the dining-room revenue was but £6,258 and the bedroom revenue £2,468. The liquor, which cost the hotel committee £15,354, was retailed for £33,974, showing a surplus of 121 per cent. The report also shows that while the bar showed a difference of £18,620 between incoming and outgoing prices in favor of the publican, labor received only £2,302 out of this. On the other hand, foodstuffs costing £3,509 realized approximately £6,258, of which wages in the dining-room absorbed £2,325. In other words, more wages were paid to the dining-room staff than to the bar staff, despite the much larger earnings of the latter. If the amount now spent on liquor were devoted to increased trade in the dining-room, as would be the case under Prohibition, the amount of labor employed would be quadrupled.

The amount of profits handed to charities, etc., by the Hotel Committee in 1927 was £1,955 17s. 6d.

REPUBLICAN PARTY. One of the two greater political units into which the people of the United States have been divided since 1860. In all but sixteen years of this period, the party has held the Presidency and a dominating power in Congress. Founded as a protest against the extension of slavery, its outstanding principle has been the protection of American industries and standards of living, and, in later years, of nationalism against so-called internationalism.

The origin of the Republican party was as nearly spontaneous as that of any national movement of large import. By 1854 the old Whig party had virtually reached its end. The great national leaders of many years, Clay, Webster, and Calhoun, had passed from the scene, and the passage of the Kansas-Nebraska Bill opened up the flood-gates for a new political alinement in the northern and western sections of the United States, where opposition to the extension of slavery was most marked. During the winter and spring of 1854, as Congress considered the Kansas-Nebraska legislation, citizens of various sections began to discuss the question of a new party. In a historic meeting of Whigs, Federalists, and Free-Soilers, assembled in a district schoolhouse at Ripon, Wisconsin, Alvan Earle Bovay offered the name "Republican" for the new party. The convention on "Morgan's Forty" at Jackson, July 6, 1854, is considered the party's first important convention. Organization throughout the northern part of the United States followed with rapidity. As stated by Professor Myers: "It may be said that, like Topsy, the Republican party was not 'founded' but just 'grew.' It was the expression of a wide-spread sentiment, soon to harden into a public opinion, that was all powerful, and destined to change the future of the United States and even of the whole world."

Origin

Despite the fact that the hesitation of such leaders as Seward and Weed prevented sufficient crystallization of public opinion to produce a uniform movement within twelve months after the passage of the Kansas-Nebraska Act, the party in its first year secured majorities in 15 States, elected 11 United States Senators, and 120 members to the House of Representatives. In 1855 the movement grew rapidly, and on Feb. 22, 1856, the party's first national gathering was held in Pittsburgh, with representatives from 23 States. Among those present were Abraham Lincoln and Horace Greeley. A formal call was issued for a national nominating convention, to be held in Philadelphia on June 17, the anniversary of the Battle of Bunker Hill.

Party's First National Gathering

The composition of this convention was probably as high in character as that of any political assembly in the country's history. Its members were crusaders in spirit, but with the common sense and ability to carry to a successful conclusion their high moral purpose. Its platform, as a major plank, protested the extension of slavery into the Territories; but found space to call for the construction of a railroad to the Pacific Ocean and for appropriations for the improvement of rivers and harbors. The nominees were Gen. John C. Frémont for President and William L. Dayton, of New Jersey, for Vice-President. In the spirited campaign that followed Frémont suffered defeat—a defeat that historians have come to regard as a good thing for the party, which was entirely sectional at the time and with a candidate doubtfully equipped to handle such a crisis as the threatened secession of the South. Frémont, however, carried 11 States.

In 1858 came the contest between Abraham Lincoln and Stephen A. Douglas for the senatorship from Illinois, bringing the "Lincoln-Douglas Debates," the greatest forensic efforts in the history of American politics. William H. Seward declared "there was an irrepressible conflict between opposing and enduring forces" of slavery and freedom. The country was stirred by "Uncle Tom's Cabin," John Brown's raid at Harper's Ferry, and many other phases of the agitation over slavery. The Republican party acquired increased power in the northern and western States.

By 1860 the stage was set for a successful national contest. Probably the most historic of all national conventions in this country was that of the Republican party at the "Wigwam" in Chicago, May 16-18, 1860. From it, to the surprize of those who had expected the nomination of William H. Seward, the gifted and able New Yorker, emerged, as nominee for President, Abraham Lincoln, of Illinois, who had risen swiftly from obscurity. Hannibal Hamlin, of Maine, was the nominee for Vice-President. The platform strongly opposed slavery extension and declared for those tariff policies which have since become fundamental in the party. The Democratic party divided over the nomination of Douglas and came into the campaign with two tickets. The result was the election of Lincoln, who carried every northern State except New Jersey, with a popular

Election of Lincoln

vote of 1,857,610. The history of Lincoln's administration is largely a history of the Civil War. Slave States began to desert the Union as soon as the result of the election was known. Under the greatest difficulties, by no means confined to the seceding States, President Lincoln carried through an emancipation policy that "saved the Union." His reelection in 1864 seemed doubtful until near election day, when the people rallied to a splendid vote of confidence.

Lincoln's assassination (April 9, 1865) brought to the Presidency Andrew Johnson, of Tennessee, whose bitter contest with Congress over the policies to be pursued toward the seceded States culminated in impeachment, the President escaping removal by a single vote. Both sides in this imbroglio over reconstruction displayed a lack of statesmanship destined to have a lasting effect upon the political line-up of the country.

In 1868 the Republican nominee for President was Gen. Ulysses S. Grant, and, for Vice-President, Schuyler Colfax, of Indiana. Grant was reelected in 1872, despite the defection of certain factions which combined with the Democrats in a movement which resulted in the nomination of a Liberal Republican ticket headed by the great editor, Horace Greeley. His administration stood determinedly for a sound financial policy and against any repudiation of national indebtedness. The President desired the annexation of Santo Domingo, but Congress did not concur. Notwithstanding Grant's personal popularity, the eight years of his incumbency brought several serious scandals and are not regarded as a strong period in national annals.

The Grant Administration

The platform of 1872 contained the party's first plank recognizing woman suffrage.

In 1876 Rutherford B. Hayes, of Ohio, was nominated for President with William A. Wheeler, of New York, for Vice-President. The closeness of the outcome necessitated a special Electoral College which gave the Presidency to Hayes. His cabinet was among the ablest in the history of the country and the administration one of outstanding accomplishment. The troops which had been maintained in the South since the Civil War were withdrawn, specie payments resumed, and standards of efficiency and honesty in government raised anew. President Hayes was not a candidate for reelection, and a long drawn-out battle in the convention of 1880 resulted in the nomination of James A. Garfield, of Ohio, and Chester A. Arthur, of New York. Garfield's term was cut short by assassination. A landmark of the Arthur administration was the enactment of a Civil Service and Merit system, passed practically as a non-partizan measure. The Chinese Exclusion Act, beginning the later U. S. policy of immigration restriction, was passed in 1882.

In 1884 the Republican candidate, James G. Blaine, of Maine, was defeated. The convention of 1888 nominated Benjamin Harrison of Indiana, grandson of a former President, and Levi P. Morton, who were elected. The platform, containing the first plank adopted by either of the two major parties in national convention with reference to the liquor question, declared

> the first concern of all good government is the virtue and sobriety of the people, and the purity of their homes. The Republican party cordially sympathizes with all wise and well-directed efforts for the promotion of temperance and morality.

The chief events of the Harrison administration were the enactment of what was known as the McKinley Tariff Bill, the Sherman Silver Purchase Act, the Sherman Anti-Trust Act, and the endeavor to pass a "Force Bill" aimed at elections in the South. As a result of the Tariff Bill, the Republicans lost the election in 1890. In 1892 Harrison was defeated for reelection.

After the Democratic administration of Grover Cleveland, in 1897 the Republican party returned to power under William McKinley, whose Presidency was notable for the Spanish-American War, as the result of which the United States secured control of Cuba, Porto Rico, and the Philippines. Despite Democratic charges of imperialism, McKinley was reelected only to be assassinated, Sept. 14, 1901, by an anarchist.

McKinley and Roosevelt

He was succeeded by Theodore Roosevelt, whose administration was among the most vigorous in the history of the country. Outstanding events included the building of the Panama Canal, reform of the Civil Service, prosecution of trusts, and a friendly intervention which expedited the finish of the Russo-Japanese War. An enthusiastic advocate of preparedness, Roosevelt brought the army and navy to a new height of effectiveness.

As a result of Roosevelt influence, William Howard Taft, of Ohio, was nominated for President in 1908, and elected over William Jennings Bryan, the Democratic candidate. The country did not approve of the Payne-Aldrich Tariff Bill which was enacted under Taft's administration, feeling that rates had been increased when the party had promised they should be decreased. A split developed between President Taft and former President Roosevelt, which led to party schism and defeat in 1912. During the term of President Taft, however, measures were passed which provided for a direct tax on incomes and the popular election of Senators.

As a result of the division of 1912, the Democratic party for the second time since the Civil War came into control of the Presidency and both branches of Congress. In 1916 the Republican nominee for the Presidency was Charles Evans Hughes, of New York, who was defeated by a narrow margin.

During the World War the Republican party's representatives loyally supported the War measures. In 1918, however, the appeal of President Wilson for a Democratic Congress resulted in an overwhelming reversal of sentiment, and the Republicans were swept into power. In Congress the Republican leaders did not approve the idea of a "League of Nations," as incorporated in the Treaty of Versailles, and the fight over ratification was the uppermost issue during the latter part of Wilson's administration.

The Republican party, in its platform adopted at Chicago in 1920, strongly protested against the adherence of the United States to the League of Nations or any foreign entanglement. Warren G. Harding, of Ohio, was selected as a compromise candidate for President, and the nomination for the Vice-Presidency went to Calvin Coolidge, of Massachusetts. Mr. Harding was elected by a plurality of 7,000,000 votes. The President enforced a policy of rigid economy. A new tariff bill was enacted, a treaty of peace with Germany and Aus-

tria was adopted, and there was rapid recovery from economic depression. President Harding appointed Major Roy A. Haynes, of Ohio, as National Prohibition Commissioner, and Congress enacted the Willis-Campbell Bill, supplemental to the Volstead Act. The outstanding event of the administration, however, was the Convention for the Limitation of Armaments, which met in Washington, D. C., Nov. 12, 1921.

Shortly after the first visit ever made by an active President to Alaska, Harding died suddenly in San Francisco, Aug. 2, 1923. Mr. Coolidge then became President and was returned to office in 1924, the Vice-Presidential candidate being Charles G. Dawes, of Illinois. Coolidge, even more than Harding, insisted upon a policy of strict economy. Four times during his administration federal taxes were reduced, and the country enjoyed an unprecedented period of prosperity.

In August, 1927, Mr. Coolidge, who seemed to have renomination to the Presidency wholly within his control, announced that he did not "choose to run" for reelection, and the Kansas City convention of 1928 nominated Herbert Hoover, of California, for President, and Charles G. Curtis, of Kansas, for Vice-President. The platform strongly endorsed the record of President Coolidge: Public economy, the protective tariff, agricultural relief, conservation, honesty in government, and restriction of immigration. For the first time a national platform contained an unequivocal endorsement of law enforcement, which read:

Coolidge Does Not "Choose to Run"

We reaffirm the American Constitutional Doctrine as announced by George Washington in his "Farewell Address," to wit:

"The Constitution which at any time exists until changed by the explicit and authentic act by the whole people is sacredly obligatory upon all."

We also reaffirm the attitude of the American people toward the Federal Constitution as declared by Abraham Lincoln:

"We are by both duty and inclination bound to stick by that Constitution in all its letter and spirit from beginning to end. I am for the honest enforcement of the Constitution. Our safety, our liberty, depends upon preserving the Constitution of the United States, as our forefathers made it inviolate."

The people through the method provided by the Constitution have written the Eighteenth Amendment into the Constitution. The Republican Party pledges itself and its nominees to the observance and vigorous enforcement of this provision of the Constitution.

The Democratic nominee was Governor ALFRED EMANUEL SMITH, of New York. The Eighteenth Amendment played a prominent part in the campaign. Mr. Hoover was elected by the most overwhelming vote ever given a candidate in the history of the United States.

The Republican Party and the Liquor Question. The Republican party as previously mentioned was organized with the avowed purpose of preventing the extension of slavery. The first decade of its existence was devoted exclusively to the prosecution of this objective. The new party, however, did not escape immediate contact with the liquor problem. Under Lincoln, its first President, financial exigencies of the Civil War caused the passage of the Internal Revenue Law, which placed the liquor traffic upon a legal footing and established it in political relationship with the Federal Government. In the reconstruction period which followed no national stand was taken against alcohol, and the Republican party was at least equally responsible with the Democratic party for various repeals of State prohibitory laws and returns to the license system.

REPUBLICAN PARTY

In 1872 the party inserted a plank in its platform, known as the "Raster resolution," whose purpose, during the campaign, was interpreted by its proponent to mean "the discountenancing of all so-called temperance and Sunday laws." In the party platforms of 1876, 1880, and 1884 there was nothing to repudiate this attitude. Indeed, in 1884, the efforts of Frances E. Willard to present to the Republican National Convention a temperance memorial from the Woman's Christian Temperance Union met with a frigid reception. In 1885 the Anti-Saloon Republican Movement was inaugurated by Kansas Republican Prohibitionists with the purpose of inducing the party everywhere to adopt a platform of "uncompromising hostility to the saloon." The movement was sponsored by Albert Griffin, editor of the Manhattan (Kan.) *Nationalist*, who toured the Eastern States in an effort to arouse Republican enthusiasm against alcohol. There were several State conferences and a national conference in Chicago (1886). The attitude of the press and the party leaders was hostile, and the movement subsided with slight accomplishment. By 1888, however, trend of popular sentiment induced the adoption of the somewhat equivocal Boutelle resolution, which declared that "the Republican party sympathizes with all wise and well-directed efforts for the promotion of temperance and morality." Meanwhile, in several States, temperance prineiples were clamoring for recognition: In 1886, Republican party platforms in no less than ten non-Prohibition States contained planks favoring the submission of the Prohibition question to popular vote.

Prohibition Question Comes to the Front

The attitude of Presidents and candidates for the Presidency was likewise being scrutinized. The public pronouneement of Dr. Burchard: "We are Republicans and don't propose to leave our party and identify ourselves with the party whose anteeedents have been Rum, Romanism and Rebellion," contributed to the defeat of Blaine, the Republican candidate in 1884. The Republican incumbeney of Benjamin Harrison (1889-93) was subject to considerable criticism. The President himself partook of stimulants, and his administration was far from hostile to the liquor interests. President McKinley also ran eounter to an inereasing public sentiment when he countenanced the ARMY CANTEEN and permitted the introduetion of alcohol into the Philippines. In 1913 the Webb-Kenyon Act, limiting the shipment of intoxicating liquors, was passed over the veto of a Republican president.

Meanwhile, the steady progress of Prohibition principles was being reflected in State action. By 1917 more than half the States had adopted Prohibition, for the most part by popular, rather than by party, action. Ever mindful of "wet" votes, both the leading political parties ignored temperance reform as long as they dared. But America's entrance into the World War forced the issue. When the Prohibition Amendment was finally introduced (1917), 70 per cent of both Republicans and Democrats, including both houses of Congress, voted for its submission to the States. The enforcement act was sponsored by Andrew J. Volstead, a Republican.

The Eighteenth Amendment

The Eighteenth Amendment, ratified under a Democratic President, has depended upon Republican administrations for enforcement. Under President Harding (1921-23), the charge was made that "dry" laws were being enforced by "wet" officials. The President himself, while not a teetotaler, in 1923 declared for the principle of total abstinence. Under President Coolidge (1923-29), despite reorganization of enforcement machinery, renewed activity in prosecution of liquor cases, and favorable decisions from the Supreme Court, the Volstead Act continued to be the target of criticism. In an effort to maintain the prestige of the law, President Hoover, in his inaugural address, March 4, 1929, declared:

> I propose to appoint a national commission for a searching investigation of the whole structure of our federal system of jurisprudence, to include the method of enforcement of the eighteenth amendment and the causes of abuse under it. Its purpose will be to make such recommendations for reorganization of the administration of federal laws and court procedure as may be found desirable.
>
> In the meantime, it is essential that a large part of the enforcement activities be transferred from the treasury department to the department of justice as a beginning of a more effective organization.

BIBLIOGRAPHY.—For the preparation of most of this article the Editors of the STANDARD ENCYCLOPEDIA are indebted to Mr. Charles A. Jones, formerly secretary to the late Senator Frank B. Willis, and now secretary to the Hon. Myers Y. Cooper, Governor of Ohio.

RESTRICTION. A term denoting any legislative policy, short of Prohibition, limiting the privileges of those engaged in the liquor traffic. An early restriction was the compelling of liquor-dealers to pay license fees before they could do business. Another restriction was that requiring prospective saloon-keepers to file applications for licenses, certifying that they were of good moral character and signed by a specified number of property-holders in the neighborhood of the proposed liquor-shop. A further restriction provided that the applicants for liquor licenses must be citizens of the United States before they could hold liquor permits. Any one previously convicted of having violated the law could not be granted a license to sell liquor.

Still another class of restrictions was originated for the purpose of minimizing the effects of the use of intoxicants and the evils of the liquor traffic. Under this class might be grouped legislation concerning the sale of liquor to minors, common drunkards, insane and idiotic individuals, and Indians. Interdiction of the sale of intoxicants on Sundays and holidays also comes under this grouping. Gambling, dancing, and music in connection with saloons led to the enactment of numerous restrictive measures.

Prior to the advent of national Prohibition in the United States, restrictive legislation had been passed in every State in the Union, with varying degrees of success. The failure of some of these measures to bring about the desired effect undoubtedly had the tendency to increase sentiment for the enactment of prohibitory measures.

RÉUNION. An island, formerly known as **Bourbon,** about 420 miles east of Madagascar, under the rule of France. It has an area of about 970 square miles. Its chief exports are sugar and rum. According to the "Statesman's Year-book" for 1928, the production of the latter in 1926 amounted to 1,124,032 gallons (pure alcohol). Morewood in his "History of Inebriating Liquors" (p. 190) says that in the island of Bourbon "from the cassava is manufactured a drink common among the lower order, the same as that in the West Indies."

REWCASTLE, JAMES. See NORTHERN TEMPERANCE ASSOCIATION.

REX CONVIVII. A Latin term denoting "king of the banquet." Among the ancient Romans he was the toastmaster, and was known also as *arbiter bibendi* ("arbiter of drinking") and *magister convivii* ("master of the banquet"). See COMMISSATIO.

REYNOLDS, ABRAM DAVID. American business man and Prohibition advocate; born at Rock Springs, Virginia, Aug. 13, 1847; died Sept. 23, 1925. He was educated at the Virginia Military Institute. He served for a short time just before the close of the Civil War as a major in the Confederate Army. On the disbandment of the military forces he became a teacher near Cambridge, Md.; later he returned to Virginia and bought a partnership in a tobacco business. Some years afterward he removed to Bristol, Tenn., where he engaged in the tobacco business on his own account.

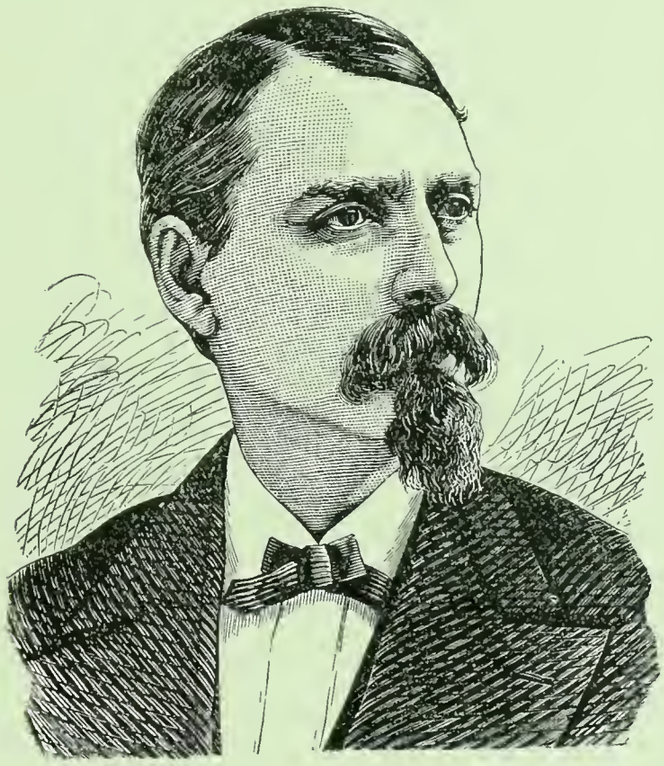
Becoming interested in the temperance question, Reynolds changed from the Democratic to the Prohibition party and was for many years chairman for his Congressional district and treasurer of the State committee. He was a member of the National committee of that party from 1892 to 1896 and from 1904 to 1912. In more recent years, while retaining an eager and participating interest in temperance movements, his part was largely that of a counselor, leaving the more active work to younger men. A characteristic utterance of this veteran Prohibitionist in 1918 was: "The liquor business is gone, and I do not feel like fighting the dead."

REYNOLDS, HENRY AUGUSTUS. American physician and Prohibition leader; born at Bangor, Me., Nov. 9, 1839; died at Worcester, Mass., Feb. 13, 1922. He was educated at Harvard University, graduating from the medical department in 1864. He entered the army as assistant surgeon in the First Maine Regiment of Heavy Artillery, and served until the close of the Civil War, when he returned to Bangor. Here he became city physician, but through habits of intemperance he lost his position. Speaking of this he said:

> I am one of the unfortunate men who inherited an appetite for strong drink. I love liquor as well as a baby loves milk. When I was but a child of less than eight years of age I began to strengthen that appetite first by drinking cider. Cider I call the devil's kindling wood. Next I used native wines, then ale and lager beer, and the stronger drinks. I drank at parties, weddings, dances, etc., and treated friends who called on me at my office or at home. I thought it necessary to their proper entertainment. . . I was a periodical drinker from necessity, as I could not drink all the time; but a periodical drunk with me usually lasted six weeks.

Reynolds took the pledge at a Crusaders' meeting, April 4, 1875. He at once became active in the temperance cause, and instituted the Red Ribbon Reform Club movement. His plan was to organize reform clubs made up wholly of men who had been drinkers, believing that a certain sort of sympathy existed between such men which could not exist between a former hard drinker and a total abstainer. The acceptance of Christianity was an essential feature of the work, and the red ribbon was the badge of membership in the clubs. The work in Maine was continued by Reynolds until

the number of reformed men in that State was estimated at 40,000. He subsequently carried on his work in Massachusetts, Michigan, and other States. In Maine in 1875 he was invited to hold a Reform Club meeting in the House of Representatives, and the Legislatures of Massachusetts and Michigan passed resolutions indorsing his Reform Club movement. His work in Mississippi in 1885-86 was spoken of as the pioneer temperance work of the State, and was regarded with such favor that he was invited to address both houses of the Legislature assembled in joint session for that purpose. During 1892-97 he published and edited *Living Issues*, a temperance paper, at Pontiac, Mich. It was the organ of the Prohibition party in that State.



HENRY AUGUSTUS REYNOLDS

It is interesting to note that Reynolds first suggested the use of the white ribbon as the badge to be worn by Christian women united in temperance work. This color was not officially decided on until the national convention of 1877, when a debate occurred on the question of the badge, one group of delegates contending for purple, and another seeking to secure the adoption of the national colors, red, white, and blue. In the midst of the debate Miss Winslow, editor of *Our Union*, suggested white—a color already in use among a number of groups of women organized for temperance work in the meetings held by Dr. Reynolds. It was at Waltham, Mass., in February, 1876, that the W. C. T. U. workers assisting Reynolds first wore the white ribbon at his suggestion.

RHAETIAN WINE. Wine produced in the territory of Verona, widely used in ancient Rome. Virgil considered it to rank next to the Falernian.

RHINE WINE or **RHENISH WINE.** Wine made from grapes grown in the neighborhood of the River Rhine in Germany. In its general meaning the term includes the Moselle wines; in a stricter sense it designates the light still wines of this region. The white Rhine wines are among the finest in the world, and are generally known in England as "hock," although the latter name strictly belongs to the wine produced at Hochheim, on the northern bank of the Main.

The most famous of Rhine wines is Johannisberger, which comes from the vineyards (about 55 acres) situated on a hill of that name near Mainz (Mayence). Other notable Rhine wines, in the order of public estimation, are Steinberg, Rüdesheimer, Gräfenberg, Marcobrunner, and Assmannshäuser (a red wine).

The wines of the Rheingau, Rhenish Hesse, and the Palatinate are usually classed as Rhine wines, although most of them are produced on tributaries of that river.

The most important wines produced in Rhenish Hesse (on the left bank of the Rhine and south of the Rheingau) are those of Liebfraumilch, Nierstein, Oppenheim, Bodenheim, Laubenheim, and Scharlachberg.

The wines of the Palatinate are similar to those of Rhenish Hesse. The vine-growing communities of this region are situated at the foot of the Haärdt mountain, which is the northern continuation of the Vosges. The huge amount of wine produced in this district forms about one tenth of the total production in the south of Germany.

The most important growths here are those of Forst, Deidesheim, and Durkheim. Ruppertsberg is another wine of the Palatinate.

RHODE ISLAND. One of the southern New England States of the United States of America; bounded north and east by Massachusetts, south by the Atlantic Ocean, and west by Connecticut. The smallest State in the Union, Rhode Island has an area of 1,248 sq. mi. and a population (est. July 1, 1928) of 716,000. Rhode Island ratified the Constitution May 29, 1790. Providence, the capital, has a population (est. July 1, 1926) of 274,800.

Historical Summary. Providence, the first settlement in Rhode Island (June, 1636), was founded by Roger Williams on the basis of religious toleration, with a view to its becoming a haven for those oppressed for their religious convictions. Portsmouth was founded by Anne Hutchinson in 1638; William Coddington, one of her followers, settled Newport in 1639; and Warwick was founded in 1643 by Samuel Gorton.

In 1643 Williams obtained from England a charter for "The Providence Plantations in the Narragansett Bay," under which the four settlements (named above) consolidated (May 19, 1647). This union was dissolved in 1651, Providence and Warwick uniting, and Portsmouth and Newport forming a second group. (They were reunited in 1654.)

Early Charters

In 1651 Williams went to England with John Clarke with the object of having Coddington ousted as governor of Rhode Island (Newport and Portsmouth) and Connecticut, and when he returned to Providence (1654), he was chosen president (Sept. 12, 1654) of the colony, serving until May, 1658.

Clarke remained in England and in 1663 secured from Charles II a charter (for "the English Colony of Rhode Island and Providence Plantations") establishing such a liberal republican government that it remained unchanged by the Revolution and, except for a brief three-year period (1686-89) when Sir Edmund Andros was governor of New England, was not superseded until 1842.

Though firm in her opposition to the war with King Philip (1675-76), Rhode Island suffered more severely than any of her sister colonies. Warwick and Providence being destroyed by the Indians, and King Philip himself being slain in what is now the town of Bristol. The great "swamp fight" occurred in 1675 in Narragansett County, when more than 1,000 Indians were killed.

While excluded from the New England Confederacy, Rhode Island always assisted in defending the New England colonies, especially during King William's War (1689-97) between England and France for empire in America, when she furnished troops and seamen. The Rhode Islanders were also conspicuous for their patriotism during the period just prior to the struggle for independence, and were very active during the Revolution. The first commander-in-chief of the Continental Navy, Esek Hopkins, was a Rhode Islander, and the first naval squadron sent against England sailed from Providence. When the Rhode Island Assembly heard of the Battle of Bunker Hill, they sent three regiments under Nathaniel Greene to Boston. In June, 1772, Abraham Whipple and certain volunteers burned the British revenue schooner "Gaspee" in Narragansett Bay. Newport was occupied by the British for the greater part of the War. On Aug. 29, 1778, occurred the Battle of Rhode Island, in which the British suffered the greater loss.

Rhode Islanders Conspicuous for Patriotism

In the early part of the eighteenth century the coast of Rhode Island was infested with pirates, of whom some 30 were hanged at one time in Newport. Agriculture had given way to commerce during this century, and Newport was thronged with pirates and traders who exchanged West-Indian rum for African slaves, until checked by the British Navigation and Sugar Acts.

The charter of 1663 (see above) contained many restrictions upon suffrage which led to open discontent, particularly because of the inequality of representation in the lower house of the Legislature. In 1840 the electorate was composed of about 9,500 men out of a population of 109,000. Failing at attempts to secure legislative action, the people organized "suffrage associations" (1840-41) and finally, at a mass meeting at Providence (July 5, 1841), they called a constitutional convention. A constitution was framed and adopted, which action precipitated a crisis, culminating in Dorr's Rebellion (1842), but the new constitution went into effect in May, 1843. It retained the real-estate qualification for foreign-born citizens until 1888, when the present suffrage laws were adopted.

Liquor Legislation. In 1638 the first tavern in Rhode Island was opened at Portsmouth, and in the same year eight drunken men were arrested in that town. Warwick was the last of the four settlements to provide an inn for the accommodation of travelers. During the early days of their history, each of the settlements made regulations restricting the traffic, requiring licenses, and forbidding the sale of liquor to Indians.

The first General Assembly met in 1647, when the first regulatory liquor legislation was enacted. One act provided for a heavy fine (£5) for selling liquor to Indians. In 1649 the General Assembly permitted Roger Williams "to sell a little wine or stronge drink to some natives in theare sickness." Another act provided for the licensing of taverns, ale-houses, and victualing-houses.

Besides restricting the traffic, local authorities punished drunkenness by a fine of five shillings, or six hours in the stocks, for the first offense, which was doubled for the second offense, while a bond of £10 had to be posted for good behavior.

Any citizen was permitted to take liquor away from any Indian by an act of 1654, in which year legislation was enacted limiting the number of ordinaries to two in each town, with the object of preventing further drunkenness.

In 1655 an excise tax of five shillings was levied upon every anker of spirits and every quarter-cask of wine, not only upon imported liquors, but upon the entire quantity already in the colony, and all liquors had to be entered in the town records. The act also regulated prices, but this caused so much complaint that this clause was repealed the following year.

In 1658 an act provided for the appointment by each town of two officers whose duty it was to board all vessels and record all liquors thereon. Evading this provision meant confiscation of the liquors. Duties derived from this act went into the town treasuries.

The sale of liquor to Indians was absolutely prohibited under heavy penalties in 1659.

A law was passed in 1661 prohibiting the sale of wine or liquor in houses not providing at least one bed for travelers, in order to encourage the keeping of inns.

Tavern-keepers were required in 1666 to secure licenses from town magistrates, and in 1669 the excise tax was increased to ten shillings.

Rhode Island in 1673 forbade tippling on Sunday, under a penalty of six shillings. In that same year a special committee was appointed by the General Assembly to treat with the Indian chiefs with regard to the prevention of further drunkenness among their tribes.

An act of 1674 gave the colonial Government control of the collection of the wine and liquor tax, and the farming-out system was introduced.

The Sunday law was reenacted in 1679, and special efforts were made to suppress the illicit traffic. All customs acts were repealed when Sir Edmund Andros became governor (1686), but they were reenacted by the General Assembly at the termination of his administration (1690).

All foreign wines and liquors were taxed in 1696. In 1708 town councils were permitted to regulate license fees with a maximum of £10, according to local needs and requirements. The sale of liquor to negroes was forbidden in 1708.

In order to encourage the establishment of taverns and ferries, persons engaged in those enterprises were in 1719 granted the exclusive right to sell liquors. As late as 1789 such persons were exempted from license.

Growing more and more severe toward drunkenness, the General Assembly in 1721 instructed town councils to publish the names of the habitual drunkards in their communities. The sale of liquor to such persons was thereafter prohibited. As these drunkards began to frequent distant communities where their names had not been posted, it was ordered in 1725 that the names of such persons should be exhibited in all neighboring towns also.

Names of Habitual Drunkards Posted

The license fee was raised from £10 to £15 per annum in 1729 and tavern-keepers were required to give bond for keeping order in their respective establishments.

An act of 1732 limited the amount of a liquor debt which was recoverable to twenty shillings, and another act in 1762 changed the maximum license fee from £15, old tenor, to £5 of the new currency. In order to encourage domestic brewing, a tax of twenty shillings was imposed upon each barrel of malt liquor brought into the colony, except when imported from Great Britain.

Public sentiment was not averse to the use of liquor on public occasions, the General Assembly in August, 1740, voting to expend £15 for liquor to be used in dining officers of a company raised to war against the Spaniards. In May, 1749, they voted a similar amount for liquors to be served at a meeting called to solemnize the proclamation of peace.

In 1798 the statutes relating to liquor were revised. Summed up briefly they were as follows: Town counells might grant licenses at fees from $4 to $20. No tavern-keeper was permitted to trust any person living within five miles of the tavern for more than two dollars' worth of victuals or drink. Town councils might revoke the licenses of persons keeping disorderly houses. A penalty was imposed for erecting a sign on a public house without first obtaining a license. Habitual drunkards were to be posted, and the sale of liquor to such inebriates was prohibited.

In June, 1839, the first local-option law in Rhode Island was passed.

Out of this measure evolved the famous "license cases" in the U. S. Supreme Court. In 1847 Cumberland (town) was under local option. One Fletcher bought in Boston a barrel of brandy which had been imported from France, brought it to Rhode Island, and sold it in Cumberland. He was arrested and convicted, and the case was taken to the U. S. Supreme Court on the claim that the constitutional rights of the accused had been violated, and that the State law was void as to liquor imported from another State, since it was legislation on the part of one State attempting to regulate commerce with another, which power was reserved to Congress. Similar cases had arisen in Massachusetts and New Hampshire, and all three cases were brought up from State courts on writs of error involving the same question. The Supreme Court affirmed the State laws prohibiting sale without license, declared that the methods of granting licenses were constitutional and valid against the sale by any one importing and selling liquor in an original package or otherwise, whether from a foreign country or another State, and upheld the State laws as being an exercise of their police power.

The "License Cases" of 1847

Thus Rhode Island had a leading part in establishing the policy of State-wide Prohibition. It was one of the first States to take full advantage of this decision and to adopt the Maine Law (July, 1852), which controlled the situation until June, 1863, but was laxly enforced.

The Eighteenth Annual Report of the American Temperance Union in 1854, referring to the enforcement of the Maine Law in Rhode Island, stated that public officers refused under the slightest pretense to do their duty, and that legislators sacrificed the temperance cause to the service of their own ends. The Maine Law was not given a fair chance to prove itself in Rhode Island.

In 1848 one or more persons might sell liquor for medicinal or art purposes in no-license towns.

In 1851 the Legislature rejected the Maine Law on its first presentation, but a new Legislature was elected the following year which in May (1852) adopted the prohibitory law, with this exception:

> The town council of any town may, and the mayor and aldermen of any city shall, annually, on the Monday next following the annual election of town officers of any town, or as soon thereafter as may be convenient, appoint some suitable person or persons as the agent or agents of said town, to sell at some central or convenient place or places within said town, ale, wine, rum, or other strong or malt liquor to be used for sacramental, medicinal, mechanical, chemical and culinary purposes only.

This first general prohibitory law went into effect in July, 1852. The following year the law was declared unconstitutional by the United States Court, whereupon the Legislature passed another law meeting the Court's objections.

This new law was submitted to the people at the next election, and the vote resulted in an overwhelming majority for the continuance of Prohibition. This law provided for what has since been known as the "dispensary system." Enforcement was bad, and changes in the personnel of the Legislature brought several alterations of the law in 1856.

Maine Law Adopted

The Maine Law remained in operation until 1863, when a license law was substituted for it. The license fee was made $100, except for dealers who sold liquor in quantities of less than three gallons, in which case the fee was $30.

In 1865 town councils were granted power to limit the number of licenses in their respective jurisdictions, and in 1867 the license fee was fixed at $200 to $500. The penalty for violation was increased in 1867 and the sheriffs were made responsible for enforcement. The city marshal of Newport, the chief of police of Providence, and the State police generally, might seize all liquors kept for sale contrary to law. The State attorney-general was required to indict all persons complained of at the next meeting of the county court. Boards of aldermen and town councils might refuse to grant any licenses if they so chose.

The shortest Prohibition law on record was passed in 1874, repealing the license clauses and the words "licensed" and "unlicensed." A constabulary act for its enforcement was passed. This law was repealed in 1875, however, and the license law of 1863, with some modifications, was reenacted: it included municipal local option, and cider and domestic wines were excepted from its provisions.

In 1877, 1878, and 1879 Gen. Charles A. Van Zandt, by whose deciding vote the prohibitory law of 1874 had been passed, was reelected as governor.

In 1881 an effort to enact a prohibitory law failed, but the Legislature did pass a law prohibiting the sale of liquor within 400 feet of any public school. A search-and-seizure law was also enacted.

On April 7, 1886, Rhode Island voted on a prohibitory amendment to the State Constitution. Despite the fact that a three-fifths vote was necessary to amend, the result showed 15,113 votes in

favor of the amendment to 9,330 against it. The amendment, which became operative on July 1, 1886, read as follows:

> The manufacture and sale of intoxicating liquors to be used as a beverage shall be prohibited. The General Assembly shall provide for carrying this article into effect.

It can readily be seen that the amendment merely stated that there should be Prohibition, and left the enforcement of it to the Legislature and executive officers of the State. The result was extremely disastrous to the temperance cause. The adoption of the amendment had been largely due to the people becoming aroused at the dictation of the liquor machine in the State and because of the disregard by the party in power of the very moderate restrictive laws then in effect. Yet the temperance people entrusted the enforcement of their Prohibition Law to the very same party against whose subservience to the liquor power they had just protested. (See Colvin, p. 144.)

Prohibitory Amendment to State Constitution

A moderately satisfactory enforcement measure was enacted, but later, when it was found necessary to pass additional enforcement legislation to bolster up the first law, it was impossible to secure such measures. The Rhode Island Legislature enacted a provision establishing a State constabulary to enforce the Prohibition Law. The Prohibition leaders were at first pleased, but their pleasure was turned to anger and amazement by the appointment shortly afterward of a notorious political boss as chief of the constabulary. Three years later this official was paid a large sum to manage the liquor interests' campaign for the repeal of the amendment. Further, the city officials of Providence absolutely refused to enforce the State law, and the city prosecuting attorney declared Prohibition "incapable of enforcement" in Rhode Island.

Non-enforcement General

Temperance advocates within the Republican party endeavored to induce their party to grant needed amendments to the Prohibition Law. They succeeded in obtaining an apparently satisfactory platform declaration in 1888; but in the next Legislature the wet element predominated, and not only was all dry legislation blocked, but the Legislature voted to resubmit Prohibition, declaring that the vote must be taken at the end of twenty days (June 20, 1889). The drys were therefore forced to wage their campaign for retention of the law in such a short time that there was no chance of adequate organization of their forces.

The liquor interests in the State felt that the longer the prohibitory law was on the statute-books, the stronger sentiment for it would grow, and they took this means to check the spread of Prohibition both within and without the State. They also secured the influence of the large newspapers in Rhode Island, and through their columns endeavored to spread the news "of the total failure of the prohibitory law" in every home in the State.

The most aggressive liquor organization in the State in the campaign for the repeal of Prohibition was the National Protective Association, formed by the liquor interests after the enactment of constitutional Prohibition in 1886. It had unlimited financial resources at its disposal.

Liquor corruption in the State was notorious during this campaign. The Rhode Island Legislature "deliberately encouraged the corruption of the ballot by passing a special act postponing for thirty days the going into effect of a recent ballot-reform law so that it would not become operative until after the election on the repeal of prohibition" (Colvin, pp. 209-210).

The leading newspapers fought Prohibition with great intensity, attributing the violations of the law to the inherent weakness of the Prohibition policy rather than to the perjured officials and political conspirators who betrayed it. Notwithstanding that Prohibition was probably more poorly enforced than in any other State, statistics show that drunkenness, crime, and the other evils usually associated with drink greatly decreased under the amendment and that upon the repeal of the latter they increased considerably. Owing to lack of enforcement Prohibition soon became unpopular; and in June, 1889, it was repealed and the license system again adopted.

Prohibition Repealed

Immigration almost doubled the population in 1863-86, and, by an extension of the franchise to aliens, it was possible to repeal Prohibition by an overwhelming majority. As a substitute for the prohibitory amendment, a law was passed providing for local option on petition of 10 per cent in cities and 15 per cent in towns of the total vote cast for governor at the last previous election.

When constitutional Prohibition was repealed in Rhode Island (June 20, 1889), by a vote of 28,315 to 9,956, the former license law was reenacted, many of its restrictive clauses, which had been inserted through the strenuous efforts of the temperance forces, being omitted. The Prohibitionists tried for ten years to have these clauses restored, and in 1898 they were finally able to secure the reenactment of a few minor ones.

After 1889 it was increasingly difficult to secure further temperance legislation in Rhode Island.

In 1902 occurred the legislative contest known as the "Block Island Case" (see the section THE TEMPERANCE MOVEMENT, below.)

In 1903 there was a fairly good local-option law in the State, but it was practically unenforced.

The liquor interests practically controlled Rhode Island's Legislature for 22 years, and successfully defeated every attempt made by the temperance leaders for better conditions. In May, 1908, however, a measure was enacted which was not only a step in the direction of Prohibition, but which undoubtedly indicated that henceforward there would be a change of policy on the part of political leaders as regards temperance legislation. This law provided that not more than one liquor license should be issued for every 500 of the population, prohibited the location of a saloon within 200 feet of a parochial or public school, and ordered the closing of saloons on Labor day, election day, Christmas day, and Sundays. Licensed taverns, where liquor was served with food to guests, were excepted. It prohibited the sale of liquor to minors and women, and fixed the fee for licenses for retail saloons at $400 to $1,000 in places of more than 15,000 inhabitants, and $300 to $750 elsewhere. The fee for a wholesale license was $700 to $1,500.

Liquor Interests Control Legislature

The Supreme Court of Rhode Island gave an

important decision in 1910 to the effect that when Christmas day falls on Sunday the law must be applied on Monday, closing the saloons on that day. A State enforcement law was passed in the same year.

The liquor-dealers, fearing the continuance of such features as had in other States led to the adoption of Prohibition, introduced three bills in 1911 to allay popular criticism. One of these was to restrict liquor advertising and to do away with electric displays except at licensed places. Another forbade free lunch in any form. A third attempted to prevent the peddling of liquors from wagons. None of the measures passed.

In 1914 Rhode Island had a law providing that no druggist could sell alcoholic beverages without a license, and, if unlicensed, he might not have on his premises as much as two quarts of intoxicating liquor. The leading drug-stores announced that they would not sell alcoholic liquors at all.

In spite of strenuous efforts by the drys, Rhode Island remained one of the two States that refused to ratify the Eighteenth Amendment. The question was considered, but on March 2, 1918, the State Senate voted by 20 to 18 to postpone indefinitely the consideration of the ratification resolution. At the 1919 session of the Rhode Island Legislature the question of ratification was again before the Senate, but that body, by a vote of 25 to 12, decided to postpone indefinitely consideration of the resolution. During that same session the Legislature passed the first of the so-called "Saugy" bills, arranging for the licensing of saloons for the sale of liquors actually intoxicating by defining liquors having more than 1 and less than 4 per cent of alcohol as "non-intoxicating" beverages. This act became inoperative by the Federal Supreme Court decisions of June, 1920.

Eighteenth Amendment Not Ratified

On March 13, 1919, the Legislature appropriated $5,000 to be expended by the attorney-general in testing the legality of the Eighteenth Amendment. In compliance with his instructions from the Legislature the attorney-general took the necessary proceedings, and on June 7, 1920, the Supreme Court sustained the validity of both the Eighteenth Amendment and the Volstead Enforcement Act.

A State enforcement measure, drawn up with the assistance of the Anti-Saloon League, was introduced into the House of Representatives on March 5, 1920, by the Hon. Everett P. Mathewson, but it was not passed.

The Legislature of 1922 passed a Prohibition enforcement bill, known as the "Sherwood Act," by an overwhelming majority in both houses. The bill was introduced in the Senate by Herbert A. Sherwood and in the House by Representative Stephen A. Sweet. It was passed by the Senate on April 7 by a vote of 34 to 4, and the Sweet bill was passed on April 21 by a vote of 63 to 35, two members being absent. It was signed by Governor Emery J. San Souci on May 3, but had actually become law by expiration of time on May 1.

The Sherwood Act

This law prohibited the manufacture, sale, and transportation of intoxicating liquors for beverage purposes, and included a weak search-and-seizure proviso with inconsequential penalties.

The Sherwood Prohibition Enforcement Act was attacked as unconstitutional and void in the Sixth District Court, Providence, in June, 1922, by Daniel T. Hagan, attorney, in defending a prisoner charged with illegal possession of alcoholic liquor. The Supreme Court upheld its constitutionality (October, 1922).

The State Enforcement Law, as it existed in 1923, provided that a person who sold, furnished, or gave away any preparation containing wood alcohol, knowing that it was to be used for beverage purposes, was civilly and criminally liable for injury or death resulting therefrom. If death resulted, he was guilty of murder. One half of the money arising from fines, forfeited bonds, and seized property was placed in the State treasury, while the other half went to the treasury of the city where the violation occurred. It was unlawful to possess property designed for the manufacture of liquor intended for illegal use.

In 1923 and 1924 the Kiernan Bill, repealing the Sherwood Act, passed the Lower House of the Legislature, but failed both times to pass the Senate. In 1925 a bill, creating a State police force in Rhode Island along the lines of the Pennsylvania and New York forces, became a law. The measure was backed by the drys. The State police have greatly strengthened enforcement and bettered conditions.

As a result of the unanimous opinion of enforcement agencies that severer penalties were needed, a bill to enforce penalties for liquor-law violation was introduced in the General Assembly at the 1925 session. It passed the Senate, but was pigeon-holed by the Judiciary Committee in the House. A similar bill was introduced in the House in 1926, but was defeated by a vote of 57 to 38. On the same day, by a vote of 40 to 52, the House ordered the Kiernan resolution, asking Congress to modify the Volstead Act, placed on the calendar.

The Temperance Movement. Home-brewing was popular with the poorer classes in the seventeenth century, while the wealthy indulged in heavy Spanish wines. Charles II in 1663 encouraged viticulture; but the colonists, finding their soil and climate unfavorable, refused to engage in it.

Various wars and boundary disputes diverted the attention of Rhode Island from the drink problem for a time, and the only efforts made to suppress illicit liquor were under the old English laws.

Domestic brewing was encouraged in 1731 to offset the importation of malt liquor from New York and other provinces, which was declared hurtful to Rhode Island industries. As the colony became more interested in commercial pursuits, molasses became one of the chief imports, and the manufacture of rum an important industry. Newport became the center of this growing industry, 30 rum distilleries being located there at one time.

In 1734 Newport sent eighteen rum-laden vessels to Africa in exchange for black slaves. Because of this lucrative rum trade, Rhode Island opposed the Molasses Act (1733), passed by England to check French colonial development and trade with New England. The Act called for a high duty on rum, but the duty was so high that it could not be collected. It was replaced by the Sugar Act (1764), which was lower and collectible. Rhode Island protested that this tax would hurt, perhaps kill, the rum industry. Both of these taxes were repealed in 1766.

Eighteenth-century Conditions

Prior to the organization of branches of the large national temperance societies in Rhode Island, various temperance leaders in the State actively participated in the work of these societies, both in an official capacity and otherwise. One of these was the Hon. A. C. Barstow, and another was the Hon. Latimer W. Ballou, Rhode Island Congressman, both of whom were vice-presidents of the National Temperance Society.

Early Temperance Societies

The Sons of Temperance were among the first groups to become active in Rhode Island. Introduced into the State about 1850, the Order grew rapidly, and its members were influential enough to obtain two of the annual sessions for their State, the National Division meeting in Providence in June, 1857, and again in July, 1875. In 1891 there were 640 members of the organization in Rhode Island. Among its more influential members were Alonzo D. Vose, of Woonsocket, Charles H. Higgins, of Providence, Ara Hildreth, of Newport, Philip B. Stiness, of Providence, Smith Quimby, of Hills Grove, and John S. Williams, of Providence.

The Loyal Crusaders, a branch of the Sons of Temperance, composed of a younger class of children than were accepted in the Cadets of Temperance, reported two companies in Rhode Island in 1892, with a total membership of 164.

The Templars of Honor and Temperance were also among the early temperance bodies which had many active members in Rhode Island. The Supreme Council of the Order held its twenty-seventh annual session in Providence in 1873, and its forty-fifth in the same city in 1891.

The Catholic Total Abstinence Union of Rhode Island came into existence in the second half of the nineteenth century and was active in the formation of the national organization of the same name in February, 1872. The Providence District Union had 10 societies in 1892, with 676 adult members. The State Union holds its annual meeting on Memorial day.

The Rhode Island State Temperance Union was founded in the early part of 1869. The sum of $5,000 was raised for carrying on the work in the first year of its operation, and a depot of supplies of the publications of the National Temperance Society was established. In 1870 several wealthy men contributed liberally to the Union funds, and much good was accomplished in that year. Several well-attended State and district temperance conventions were held under the auspices of the Union; an organizing agent was kept in the field for several years; and temperance pledges were introduced into the public schools.

The Prohibition party was introduced into Rhode Island about 1865. In 1873 a State Prohibition convention demanded a temperance ballot and, as yet candidates had been nominated by both major parties, the Prohibitionists placed a dry man in the field and polled 4,500 votes. In 1875 Rhode Island Prohibitionists nominated R. Hazzard for governor, the Republican party having nominated an avowed wet. Temperance Republicans and Prohibitionists polled 8,724 votes for Hazzard and the election went to the Legislature, which body chose the wet Republican candidate.

Prohibition Party

Albert C. Howard was the Prohibition candidate for governor in 1876 and 1880. In 1877 the Prohibitionists chose for their gubernatorial candidate Gen. Charles A. Van Zandt, which nomination was ratified by the Republicans, with the result that he was elected, as stated above, in three successive years (1877-79).

State chairmen of the Rhode Island Prohibition party have been: H. S. Woodworth (1877-88, 1892), John W. Blodgett (1889), James A. Williams (1893-1900), Elisha T. Read (1901-04, 1910-11), C. H. Tilley (1904-08), and Roscoe W. Phillips (1913-20).

Henry B. Metcalf, organizer of the Rhode Island Law Enforcement party in 1889 and twice Prohibition candidate for governor, was nominated for Vice-President of the United States in 1900.

Rhode Island was one of the earliest States in the Woman's Temperance Crusade. Following a lecture by Dr. Dio Lewis at Valley Falls, R. I., in 1865, eighteen prominent women of that town, under the direction of Mrs. Elizabeth Chase, began a crusade against local saloons, visiting them daily for two weeks with appeals to the proprietors to quit the business. After about one month had passed, the women decided that this attempt was doomed to failure, and determined to change their tactics. Accordingly, they made the following appeal to the town council of Valley Falls:

> We come to entreat you, for the sake of public and private virtue, for the sake of humanity, for the sake of your and our families, and above all, before God, of your high trust as guardians of the public welfare—nay, we feel that we have a right to demand that you grant no licenses to sell intoxicating liquor in the village of which we are citizens.

The council promised to consider this remonstrance and hinted that the women withdraw. They, however, remained and urged that the council grant no licenses that day, knowing that applications for license must be made before 4 P. M. They remained until their petition had been granted. Pleased with this result, the women repeated their visits, remaining all day when necessary, with the result that, excepting one year, no licenses were granted in that part of the town for nineteen years. Similar efforts in other parts of the State failed because of the general indifference at that time to all attempts at Prohibition reform.

The first local branch of the Woman's Christian Temperance Union in Rhode Island was formed at Providence on March 10, 1874. The State W. C. T. U. was organized Jan. 20, 1875, with Mrs. Annie Wittenmyer, the national president, presiding. An organization in Providence known as the "City Women's Temperance Union," which had been formed on April 13, 1874, was the basis of the State Union. Mrs. W. F. Bainbridge, of Providence, was elected first president of the Rhode Island Union, and she served from January to May, 1875. Mrs. C. Clough was the first corresponding secretary.

Providence W. C. T. U. Formed

One of the first acts of the Providence W. C. T. U. was the memorializing, early in 1874, of the State Legislature for a restriction upon the sale of intoxicating liquor in the State as a means of promoting the temperance cause. The names of 500 women were secured to the memorial, and 50 women, marching by twos, filed into the Statehouse. It was an unheard-of happening, but they were kindly received by the assembled legislators and a hearing was granted them. Expecting their petition for a prohibitory law to be considered

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at the May, 1874, session of the Legislature, the Union secured the names of 10,000 women to their memorial. On the day appointed for the hearing 23 Providence women went to Newport with these names and presented them to the Legislature there. The ensuing discussion was long and heated, and when the vote was taken, a tie resulted. The president of the Senate, Gen. Charles A. Van Zandt, later thrice governor of the State, then cast the deciding vote and the Prohibition Law of 1874 was enacted.

Prohibition Law of 1874

Mrs. Bainbridge's successors in the presidency were: Miss Phoebe Hathaway, of Portsmouth, (1875-77); Mrs. Susan Hammond Barney, of Providence, later Round-the-World Missionary for the World's W. C. T. U. (1877-84); Mrs. Emeline S. Burlingame (1884-90), especially active in working for the constitutional Prohibition amendment in 1886; Mrs. Mary A. Babcock, of Phoenix (1890-1904); Mrs. Deborah Knox Livingston (1904-12); Mrs. Jennie L. W. Rooke (1913-19); and Mrs. Ethelyn Hinckley Roberts (1919-29).

Among others prominent in W. C. T. U. work in the State should be mentioned: Miss Elizabeth P. Nicholls, Westerly, who served for eleven years as corresponding secretary and evangelistic superintendent; Miss Mary E. Olney, Providence, for 22 years corresponding secretary; Mrs. Eva H. Smith, recording secretary and treasurer; Miss E. Carol Hodge, Providence, superintendent of Scientific Temperance Instruction; and Miss Emma G. Welch, Providence, recording secretary.

In addition to the important work already mentioned in the campaign of 1874, the Rhode Island W. C. T. U. contributed valuable assistance in two other temperance victories in the State, namely, the securing of a law requiring scientific temperance instruction to be given in the Rhode Island public schools (1884) and the enactment of State-wide Prohibition in 1886.

The efforts of the Union to-day are being directed toward a stricter enforcement of the Eighteenth Amendment and the advocacy of world-wide Prohibition.

The official organ of the Rhode Island Union is the *Outlook*, which is published monthly in Providence. Some of its editors have been: Mrs. Mary A. Babcock, Mrs. Elizabeth B. Hadley (for many years president of the Providence Union), Mrs. Maria J. Earle, of Cranston, Mrs. J. J. Hall, and Mrs. Ethelyn H. Roberts, of Providence.

The Rhode Island W. C. T. U. has always cooperated with the Anti-Saloon League in its campaigns in the State, and together with it and the Prohibition party it formed the Allied Temperance Committee of Rhode Island in 1913. In September, 1920, the State Union sent its president, Mrs. George F. Rooke, to the Fifteenth International Congress Against Alcoholism, held at Washington, D. C.

In 1925 the Union celebrated its fiftieth anniversary at the Central Baptist Church, Providence.

From a membership in 1918 of 2,020, the Rhode Island Union has grown to one of 2,915 in 1928.

The headquarters of the organization are maintained at Room 515, 36 Exchange Place, Providence. The officers of the State Union are (1929): President, Mrs. Ethelyn H. Roberts; vice-president at large, Mrs. Grace P. Barber; corr. secretary, Mrs. Ruth E. Richardson; recording secretary, Mrs. Linda Battles; treasurer, Miss Lena W. Sparks; Y. P. B. secretary, Miss Ruth Barton; L. T. L. secretary, Mrs. Lillian C. Libby.

In August, 1898, Dr. Howard H. Russell began the organization of an Anti-Saloon League for Rhode Island. The Rev. Norman Plass, who had recently become pastor of the Congregational Church at Barrington, R. I., had previously lived in Ohio, where he had been brought into contact with the League and he understood its effective working. On Nov. 17, 1898, Dr. Russell issued a temporary commission to Mr. Plass, making him superintendent of the Rhode Island Temperance League, by which name the organization was known until 1914, when it was incorporated as the Rhode Island Anti-Saloon League, with headquarters in Providence. By the action of the Union Ministerial Association of Rhode Island, Plass was authorized to go forward with plans for the new organization. He arranged for a series of meetings to be held in various churches throughout the State, and secured the services of Doctor Russell, Dr. H. A. Tucker, of Pennsylvania, and Dr. John Collins Jackson, editor of the *American Issue*. About $4,000 was obtained during the meetings for carrying on the antisaloon movement.

At a meeting held in Providence on Feb. 3, 1899, under the auspices of the Union Ministerial Association, the following were named as the first officers of the League: President, the Rev. Wallace Nutting; first vice-president, the Rev. J. M. Lowden; second vice-president, the Rev. William Sheafe Chase; third vice-president, the Rev. J. P. Malone; secretary, the Rev. W. C. Selleck; treasurer, Eben McGregor; attorney, Department of Law Enforcement, Washington R. Prescott. Mr. Plass was appointed superintendent for one year.

The League opened headquarters in the Banigan Building (Room 435A), 10 Weybosset Street, Providence, Superintendent Plass immediately launching a vigorous campaign. Three trials of State-wide Prohibition having developed a strong opposition to that policy, the League was forced to confine its early efforts to education and law enforcement. Plass carried on a vigorous campaign for about ten months, and began some 200 prosecutions against the more notorious lawbreakers. In attempting to enforce the law as an independent agency, however, the League made the usual mistake of hiring legal counsel and investigators out of its own funds, and soon found itself financially embarrassed. While the law permitted some of the fines and penalties to be paid to those prosecuting liquor cases, delays were so numerous at that time that often months would elapse before the cases were settled and the League could receive any of the fines. Later the League changed its policy and simply cooperated with the existing legal authorities in the work of law enforcement.

A.-S. L. Opens Headquarters in Providence

Plass resigned on Oct. 20, 1899, to assume charge of the Buffalo district of the New York Anti-Saloon League, and the Rhode Island superintendency was filled by the Rev. Albert Barnes Cristy, a Congregational clergyman, who had for a short time served as superintendent of the Cleveland District of the Ohio A.-S. L. At the same time he became editor of the *Rhode Island Issue*.

Law enforcement was the most important activity of the League. In 1902 Providence had the

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name of being the most profligate city in New England. Superintendent Cristy addressed himself to the task of bettering conditions there, with the result that in 1903, according to the *American Issue* of Oct. 16, 1903, "it might be said that Providence was more free from the evils we have enumerated than any other city in New England."

Prior to 1899 it had been found impossible to secure amendments to the law restraining the liquor traffic in Rhode Island. After an exhaustive study of the laws of other States, the Rhode Island League prepared a set of amendments which would give their State as good a restrictive law as existed. For eight years it persisted in introducing and urging these amendments on the Legislature without success. Suddenly, in 1908, the Legislature gave the League most of what it sought, and the Supreme Court decided that the law required an annual voting on the question of license.

Since license was evidently going to be the State policy, the League set out to secure as strong a license law as possible. By January, 1911, the following results had been secured through the efforts of the League:

1. Limitation of license (1-500). This cut the saloons down 429 and by the recent action of the license commissioners will still keep the number down.
2. Closing saloons on election, Christmas, and Labor days.
3. Defining taverns and victualing-houses that may receive liquor licenses, and when and to whom such may sell.
4. Forbidding sales to women of liquor to be drunk on premises.
5. Forbidding sales or gifts of liquors to children.
6. Regulating clubs that dispense liquors.
7. Licensing drug-stores so as to eliminate fake druggists. This has driven over 50 such out of business.
8. Requiring the State Board of Pharmacy to act against lawless pharmacists.
9. Successfully opposing the enactment of laws favoring the traffic.

A number of prominent Rhode Islanders have served the League in the capacity of president, among them being Bishop James DeWolfe Perry, the Hon. Nathan Whitman Littlefield (1911-25), and the Rev. Edward Holyoke (since 1925).

In October, 1914, the Rev. Sam Small conducted a vigorous No-license campaign in Rhode Island under the auspices of the newly incorporated Anti-Saloon League.

Cristy resigned on Nov. 1, 1916, when the Rev. William T. Green, pastor of the Baptist Church, Natick, R. I., who, since 1903, had been serving as editor of the *Rhode Island Issue*, became acting superintendent for a short time. On Feb. 1, 1917, the Rev. Edwin Simpson, superintendent of the Detroit District of the Michigan Anti-Saloon League, was elected superintendent. He resigned on Feb. 14, 1919, and on March 10 the Rev. Ernest V. Claypool, superintendent of the Harrisburg District of the Pennsylvania A.-S. L. became head of the Rhode Island League. He was ably assisted by the Hon. Samuel H. Davis, who represented Westerly in the State Legislature, and who became attorney for the League early in 1919.

The Rhode Island League has always cooperated to the fullest extent with the other temperance organizations in the State, particularly the State W. C. T. U., with which organization it has always worked in the closest harmony. The League has participated in such international temperance gatherings as the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., in 1920, and the International Convention of the World League Against Alcoholism, held in Toronto, Canada, in 1922.

Rhode Island Civic Safety League

In April, 1922, the Rhode Island Anti-Saloon League organized an auxiliary, known as the "Rhode Island Civic Safety League," for the purpose of making possible local action on liquor problems by citizens in various communities of the State. It was intended, also, to bind together these community groups in a closely organized body embracing the entire State. This new auxiliary was sufficiently independent of the Anti-Saloon League to handle some questions that the latter itself could not touch. In its constitution the aim of the society was described as follows:

> The object shall be to spread American ideals, to assist in securing obedience to all law, but especially the Prohibition laws, and to secure and make public facts as to the attitude and action of officers and candidates for office, especially as related to the enforcement of law.

It was believed that this organization would afford the law-respecting element in each community an opportunity for concerted action against the strongly intrenched vice interests. The headquarters of the Civic Safety League were maintained under the same roof as those of the Anti-Saloon League in Providence. The greatest activity of this organization was the securing of signatures to a pledge that the signer would obey all of the prohibitory laws and would encourage others to do likewise.

On March 1, 1922, Claypool was made acting superintendent of the Connecticut Anti-Saloon League, which organization was merged with that of Rhode Island. At the same time Harry E. Olcott was made superintendent of field work in Connecticut under Claypool. On April 3 the Rev. Thomas Justin Steuart became editor of the Connecticut-Rhode Island edition of the *American Issue* and assistant superintendent in Rhode Island, and on May 1 the Rev. Arthur E. Tarbell, superintendent of the Connecticut Temperance Union, was appointed assistant to Claypool in Connecticut. The transfer of Steuart from State work to that of the Anti-Saloon League of America brought about the appointment of Tarbell as assistant superintendent of Rhode Island as well as of Connecticut on Sept. 1. Steuart, by special arrangement with the National League, remained as editor of the *Connecticut-Rhode Island Issue*.

At a special meeting of the trustees of the Rhode Island League, held in April, 1923, it was decided that the name of the organization should be changed to "The Rhode Island Anti-Saloon and Law Enforcement League." A special law-enforcement department was created, with the assistant superintendent, Arthur E. Tarbell, in charge. This department had an advisory committee, five members of which were appointed by the Anti-Saloon League and five by the Citizens Patriotic Association.

On Jan. 1, 1925, the Rhode Island Anti-Saloon League again became an independent unit under the superintendency of Rupert Percy Hutton, previously head of the Massachusetts, Wisconsin, and Oregon Leagues. During the same year the Rev. Norris G. Wood became assistant State superintendent of the Rhode Island League.

During the past three years (1925-28) the League has distributed as many as 750,000 book-pages of temperance and Prohibition literature annually.

In 1928 approximately 200 contestants were entered in competition for nine prizes, offered for the best essay of 1,000 words on "The Economic and Social Benefits of Prohibition," based on a study of "Prohibition At Its Worst." by Prof. Irving Fisher, of Yale University. This contest was held under the auspices of the League, and similar prizes are offered annually for the best sermon on the anniversary of Prohibition. Through these contests and the State-wide rallies, much newspaper publicity and consequent education of the public is being secured in Rhode Island.

The League officers are: Honorary president, Judge Nathan W. Littlefield; president, the Rev. Edward Holyoke; vice-presidents, B. Franklin Spooner and Mrs. Henry A. Eldridge; secretary, the Rev. Earl E. Story; treasurer, Willis H. White; chairman, Executive Committee, David P. Moulton; State superintendent, R. P. Hutton.

Rechabites

The Independent Order of Rechabites entered Rhode Island in 1904, in which year Prosperity Tent No. 314 was inaugurated at Greystone. In 1916 this tent had 80 adult and 39 juvenile members. Miss Gladys Parker was its secretary and J. E. Wilkinson was district secretary for the State.

The demand for prohibitory legislation increased until those in executive offices in the State realized that something definite must be done. Some of them no doubt were temperance advocates themselves, though there were not many who would come out publicly for Prohibition. An exception was Governor Henry Howard, Republican (1873-75), who at a temperance convention in 1873, said:

> I am here to-night especially for the purpose of saying, not from the standpoint of a temperance man, but as a public man, with a full sense of the responsibility which attaches to me from my representative position, that to-day the prohibitory laws of this State, if not a complete success, are a success beyond the fondest anticipation of any friend of temperance, in my opinion.
>
> Ladies and gentlemen, prohibitory legislation in Rhode Island is a success to a marvelous extent. I have desired, I have felt it incumbent upon me to make that declaration, and I desire that it shall go abroad as my solemn assertion.

The 1874 report of the National Temperance Society stated that "the friends of the cause of temperance are greatly rejoiced" over a prohibitory law of 1874 in Rhode Island. Their rejoicing must have been short-lived, however; for the measure was repealed the following year, and the State was under license for the next ten years. But Prohibition was not yet dead in Rhode Island, and each year after 1875 saw more temperance meetings being held and heard more talk of taking temperance into politics. The St. John and Daniel Club was formed at Newport in October, 1884, at a meeting held in the rooms of the Father Mathew Total Abstinence Society, and Michael Butler, president of that society, was elected first vice-president. Catholic laymen and Protestant clergymen cooperated in founding the Club.

Prohibitory Law Repealed

The events which took place in Rhode Island during the period 1885-90 have been discussed in the section LIQUOR LEGISLATION, above.

The people of Rhode Island soon discovered that even poorly enforced Prohibition was better than high license, especially when it was not enforced much better. For example, in 1888, under Prohibition, there were 273 arrests for drunkenness in the city of Newport. In the first six months following the repeal of constitutional Prohibition, such arrests had increased to 370 (the *Voice*, Jan. 23, 1890). At Woonsocket kitchen barrooms were being run, and the new law was not being any better enforced than was the old one; and on March 22, 1890, the Providence police refused to furnish the number of arrests in that city during the period following the repeal of Prohibition—for obvious reasons. Rhode Island was learning that the liquor men would not permit any law (whether it be Prohibition or High License) concerning their traffic to be enforced in the State.

Public disgust over the third failure of Prohibition in Rhode Island was so intense that all temperance effort was paralyzed for years. A disregard for law developed rapidly and the State became wide open, not only for drunkenness, but also for its kindred evils, prostitution and gambling. Conditions became so bad by 1898 that a vigorous effort was then made to secure a change in the law to make its restraints effective.

In 1900 Providence, with a population of 175,597, had 461 licensed saloons, paying an annual tax of $400 each. The total number of arrests in the city in that year for all causes was 9,025, of which 5,561 were for drunkenness and 570 for assault and disturbing the peace.

In 1901 Rhode Island had one saloon to each 216 of the population. The cost of operating the State penal institutions in that year, plus the expense of arresting and prosecuting law violators and the loss in productive labor totaled $2,200,000. The amount received from liquor licenses was $420,000, leaving a difference between the two sums of $1,780,000. The "Prohibition Party Year Book" for 1904 claimed that four fifths of this amount could be charged to the saloons of the State.

The wily tactics of the liquor traffic were manifested in a legislative contest known as the "Block Island case," at the December, 1902, session of the Rhode Island Legislature. Under the leadership of State Senator Champlin, a wet political boss who was anxious to have liquor sold in his hotel properties, the local-option provision of the law, as applied to Block Island and the county of New Shoreham, was repealed. Champlin surreptitiously introduced in the Legislature, and secured by haste and pressure the passage of, a special provision exempting Block Island for four months from the operation of the Prohibition Law. Immediately Superintendent Cristy, of the Anti-Saloon League, as head of the organized temperance forces of the State, declared war. It came to be seen that the real issue was the destruction of local-option Prohibition throughout the entire State, a "sleeper" having been inserted in the wording of the provision. It required a hard fight in the General Assembly to overthrow Champlin's special legislation and to reestablish Prohibition, but the Block Island statute was finally repealed April 14, 1903.

The Block Island Case

In 1904 Rhode Island had twenty towns and cities under prohibitory laws.

In 1907 the liquor men formed an organization outside the Brewers' Association, consisting of the brewers and wholesalers of the State, which was called the "Rhode Island Liquor League." Later this name was changed to the "Rhode Island Associates," which organization annually conducted the wet campaign. It was necessary to register annu-

ally if one wished to vote, so every spring the Associates communicated with every liquor-dealer in the State, asking him to call upon all of his friends to register. Large cards were distributed to saloons, restaurants, and barber-shops. One of the prominent liquor leaders later admitted that "the political parties in many instances distributed these cards for us."

Superintendent Cristy, supported by the temperance forces of Rhode Island, fought for long years for the relief which in a certain measure was granted by the provisions of the law of 1908, but the liquor forces were so thoroughly in control before that year that even a small victory of any kind was practically impossible. In view of the tremendous odds against which the antisaloon forces were compelled to fight, and the power and influence which the liquor crowd were able to exert, the passage of the 1908 law was a great triumph for the moral forces of the State.

In 1908 this new law abolished 429 saloons, and 16 of the 38 cities and towns granted no licenses. These places had a population of about 40,000.

One of the immediate results of the dry victory in 1908 was the organization in that year of the Rhode Island Liquor Dealers' Association, which at once concentrated its efforts on preventing communities from adopting no-license. The organization employed John W. Hogan as counsel, who in October, 1908, began court proceedings to contest local-option petitions in various communities. By challenging the adequacy of the signatures, the Liquor Dealers' Association seemed to be in a fair way to prevent a vote in most of the towns so petitioning. Nathan W. Littlefield, an able lawyer and president of the Rhode Island Anti-Saloon League, who was then defending a petition for a vote on license or no-license at West Warwick, came to the rescue of the communities attacked by Hogan. Littlefield pointed out that the petition clause of the Rhode Island local-option law was so ambiguous that even the court could not determine its meaning, and because of that imperfection was void. The court sustained this contention, making null and void the amendment requiring petitioners for a local-option election. The old provision, that each unit must vote on the question at each election, where general officers were to be elected, was restored. In the fall of 1908, accordingly, every unit in the State voted on the question of license, the result being 21,070 for no-license and 43,007 for license. Of those who voted for general officers, 9,332 did not vote on the license question at all.

Activities of Liquor Dealers' Association

As a result of the 1909 elections in Rhode Island, the antisaloon forces made a net gain of three towns. Licenses were granted in 27 places in the State, and 11 cities and towns were under no-license.

The limited license law, passed by the Legislature of 1909, cut down the number of licenses in the State from 1,242 to 850. Other forces operated in such a way as to make the net decrease of saloons in the State 480.

The vote in the State on license in 1910 was 38,768 for and 15,358 against. Out of the population of 523,000 there were 1,950 liquor-dealers in that year. Four towns changed to license in 1910. Charleston, which did not enforce the law against the former licensees, voted 2 to 1 for license. Portsmouth, which did enforce the law with fair success, cast almost as many no-license votes as the previous year, but increased the license vote by 43. Warren, which had been relieved of the Fall River drunkards, voted license by a larger majority than in 1908. Westerly, which had not voted license in 45 years, voted license by 14 majority, casting 54 more license votes than in 1908 and 235 fewer no-license votes than in that year, the total vote being 181 less than in 1908. After the election there were 7 no-license towns in the State with about 15,000 inhabitants, and 31 towns and cities containing 527,000 under license.

Effects of Limited License Law

In 1911 all towns previously dry voted to remain under Prohibition. The dry vote in 24 towns was larger than in 1910, and in 7 towns the dry vote was the largest in twenty years. The law was well enforced. The temperance forces lost 1 town in 1912, but the dry vote in 30 towns was larger than in 1911.

In 1913 three distilleries were operating in Rhode Island, with an annual production of 4,212 gallons of distilled spirits. In that year 262,329 gallons of spirits were rectified and 701,630 barrels of fermented liquor manufactured. There were 1,513 persons licensed for the retail sale of liquor, including drug-stores.

One of the most serious problems confronting the temperance forces of the State as early as 1913 was that of the rapidly increasing foreign population, especially that part of the immigrant class from southern Europe. This class was overrunning Providence and many of the smaller cities of the State.

According to the testimony of Spencer Over, a Rhode Island liquor man, at a joint meeting of the Interstate Conference Committee and the Board of Trustees of the United States Brewers' Association, held at Springfield, Mass., Oct. 13, 1913, the United States Brewers' Association had "assisted materially" in the work of keeping Rhode Island wet. This organization had persuaded the various labor unions of the State to pass resolutions favoring the license system.

In 1913 three members each from the Anti-Saloon League, the W. C. T. U., and the Prohibition party organized a Central Committee for educational work, and invited to membership any society interested in aiding the common purpose of instructing the people of the State in scientific temperance and in securing the best forms of restraint upon the conditions that attended the traffic in intoxicating liquors. The League members were the Revs. John Stewart, A. B. Cristy, and W. G. Sargent; the W. C. T. U. delegates were Mrs. George F. Rooke, Miss Mary Olney, and Miss Carol Hodge; and the Prohibition party representatives were the Rev. George E. Noble, Roscoe Phillips, and Willis H. White. These nine formed the "Allied Temperance Committee" of Rhode Island.

Allied Temperance Committee

The *Pawtucket Times* of Jan. 23, 1920, carried the following statement regarding the success of National Prohibition in Rhode Island:

> With the advent of Prohibition has come a scarcity of drunkenness cases in the city, and the spectacle of a staggering man on the streets is one to attract attention. Only a short time ago such an incident was so common that little or nothing was thought of it.

This condition has justified the statement that the law is being fairly well observed in the city, and that, while the saloons, many of them, at least, may be open for business, they are not selling anything with sufficient kick in it to get a man unsteady on his foundation and lead him to become a subject for the police and court.

Commissioner George H. Newhall is quoted in the *Providence News* of March 15, 1920, as saying that the bank deposits in his State had increased $9,000,000 in the preceding six months.

A decrease of 467 inmates from the previous year's total (1919) in the institutions under the control of the Rhode Island State Penal and Charitable Commission was shown in the annual report of the Commission presented to the Rhode Island Senate in 1920 by Senator George T. Gorton, of Pawtucket. The total number of inmates, Dec. 31, 1919, was 3,243 as compared with 3,710 for one year earlier. Prohibition and better industrial conditions were assigned in the report as probable reasons for the decreased number of inmates.

Beneficial Results of Prohibition

On July 1, 1922, there were confined in prisons, jails, and police stations in Rhode Island 690 persons, as compared with 820 on July 1, 1917. This figure is at the rate of 110 per 100,000 of population. According to the "Statistical Abstract of the United States," in 1890 the proportion of prisoners in Rhode Island was 162.1 to 100,000 of population, and in 1910 it was 134.4.

Because of Prohibition the John Thompson Rescue Mission in Rhode Island was closed in 1925. For years it had been supported by citizens of Pawtucket and was regarded as serving a worthy purpose in the neighborhood of the railroad yards of that city. The place was closed because, as the trustees explained, "there are practically no more hoboes."

Superintendent Hutton of the Rhode Island Anti-Saloon League states his views on the benefits of Prohibition in his State thus:

The State Factory Inspector reports a decrease of 67 per cent in child labor under Prohibition, and declares the reduction is due to prohibition. Decrease in child labor is matched by increased school attendance.

Rhode Island savings, which for ten years before Prohibition (1908-17) averaged $4 increase per capita per year, were double that amount the first year under Prohibition, and the eighth year under Prohibition were $33 per capita, or eight times the average before Prohibition. Similar increases are recorded in the amount of life insurance written.

The Providence Family Welfare Society reports that since Prohibition they have been required to aid no new family whose poverty was due to drink, and that of the 49 such families whom they were aiding when Prohibition became effective, 40 have become self-supporting under Prohibition. The Associated Charities of Pawtucket reports similar conditions in spite of lax enforcement there.

Providence arrests for drunkenness dropped immediately under Prohibition in 1920. Following that year they gradually rose until 1924. Since then there has been an annual decrease in arrests for drunkenness. Today, in spite of increased population, the arrests are but half the number the last wet year.

Public sentiment generally is slowly but surely coming toward acceptance of Prohibition as a moral, economic, social, and industrial benefit in Rhode Island—an absolute necessity under modern conditions with high-speed machinery in factories and highways congested with motor vehicles.

In planning for the enforcement of Prohibition, Commissioner John Kramer divided the country into ten districts, each under its own director. Rhode Island was placed in the Southern New York District, with headquarters in New York city. Prior to Jan. 16, 1920, the work of securing evidence against violators of the law under War-time Prohibition was in the hands of the regular force of the Internal Revenue Department. A laxity of proper enforcement by Federal authorities in 1922 led to the replacement of the staff of Federal enforcement officers by Commissioner Roy A. Haynes. Under the new officers Rhode Island's wet condition changed to dry in most communities. The new enforcement officers included the famous raiders of New York city, Izzy Einstein, Moe Smith, and Peter Reager, who were brought to Rhode Island to aid in cleaning up conditions in and around Providence. They were immediately arrested in Providence by various persons whom they had raided, and it was necessary for Harry G. Sheldon, Prohibition Director for Rhode Island, to appeal to Federal Prohibition Commissioner Haynes for assistance. Eventually these suits were either thrown out or were won by the Government.

In the fall of 1922 three wet Congressmen were elected from Rhode Island, and Harold J. Gross, the dry Democratic candidate for governor, was defeated. Senator Peter G. Gerry, successful Democratic candidate for United States Senator, was also unfavorable to the dry forces.

According to the report of the Federal Prohibition enforcement officers for the years 1920-22, the open sale of intoxicating liquor in barrooms had been reduced to a considerable degree in Rhode Island in those three years. The seizure of intoxicating liquor in raids made on such premises usually consisted of but a few bottles of liquor. Moonshine plants had decreased materially. The United States Attorney's office was cooperating in every way possible in the enforcement of the Eighteenth Amendment. A large proportion of the violators were foreigners. Prominent citizens and organizations in the larger cities of the State were assisting in law enforcement. The permits of 25 drug-stores had been revoked. Approximately 1,500 cases had been prosecuted in the State courts in ten months of 1922, of which about 1,000 resulted from the activity of the Providence police authorities. There were 144 convictions in 1922 and 110 in 1923. Fines imposed in 1922 aggregated $13,424, and in 1923 $15,650.

Enforcement Improves

Acting Federal Prohibition Director Harry G. Sheldon, in an article in the *Union Signal* of Aug. 16, 1923, stated that 80 per cent of the violators brought before the courts in the State were aliens who required the services of an interpreter before their cases could be tried.

The liquor interests in 1925 made desperate attempts to remove Raymond T. Sewell, in charge of Prohibition enforcement in Rhode Island, because he had "piled up the record of the largest amount of seized liquors and vehicles, and reduced alcohol withdrawals to the lowest point, of any State in the Union." Capt. George A. Parker, new chief Prohibition enforcement officer for New England in 1925, stated that Rhode Island had made greater improvement in enforcement in six months than any other area in New England.

On Dec. 13-15, 1925, there was held in Providence a Rhode Island State Legislative and Law Enforcement Convention, and at the same time the New England Dry Workers' Conference.

In 1925 State's Attorney Charles P. Sisson set a totally unexpected precedent by prosecuting one

Joe Germain, not for selling liquor, but for maintaining a liquor nuisance; so, instead of a $100 fine, Germain received a three-year term in prison, and the Supreme Court confirmed the sentence.

In the same year United States District Attorney John S. Murdock gave criminal liquor men reason for pause when he placed the first padlock in Rhode Island on the Consumer's Brewery in Cranston; also when he secured the first prison sentence for a first offense against the liquor law, and the first prison sentence (three years) for a bootlegger resisting an officer.

In the election of 1926 the Hon. Charles P. Sisson, Attorney-general of Rhode Island, who was openly opposed by the liquor interests because of his enforcement activities, and secretly opposed by the politicians of his own party, was openly supported by the Rhode Island Anti-Saloon League, the Women's Rhode Island Committee for Law Enforcement, and the W. C. T. U., with the result that he received the biggest vote accorded to any officer in the State; while on the same day the Democratic party, with a platform of Prohibition repeal, suffered its worst defeat in 25 years.

Superintendent Hutton comments as follows on the difficulties of Prohibition enforcement:

From the standpoint of Prohibition enforcement, Rhode Island is an exceptionally difficult field, for the following reasons: (1) 76 per cent of its qualified electors are of foreign birth or parentage, mostly from Southern Europe where wine-drinking is the rule. (2) Only two per cent of the population is rural. (3) The population is composed of a comparatively wealthy class who own the land and the industries, and a comparatively poor class who work in the mills for wages which average lower than in most northern States. The great middle class, who have been the strength of the dry movement everywhere, is largely non-existent in Rhode Island. (4) Through the antiquated caucus system of selecting candidates for office which prevails in Rhode Island, those who secretly control the political machine have absolute power to determine nominations, and are thus able to dictate to office-holders when elected. It is significant that the two States which failed to ratify are the two States which still have the unadulterated caucus system. Competent critics attribute their failure to ratify to the caucus system.

Despite difficulties growing out of the wet sentiment in the State, liquor prosecutions in Federal courts have been unusually successful, the percentage of convictions for the past six years continually ranking well above 90 per cent. U. S. District Attorney Major Norman S. Case, while not a Prohibitionist, made an enviable record as a liquor prosecutor. In 1926, of 448 liquor cases 440 were either convicted or entered pleas of guilty. Only 8 were acquitted. The success was not due entirely to his efforts, but to perfect coordination between the Department of Justice and the Prohibition, Internal Revenue, and Customs departments, together with the Coast-guard. Much of the credit, however, for this cooperation must certainly go to Major Case.

Public sentiment in Rhode Island indicates a gradual loss of aggressiveness on the part of those opposed to Prohibition and an increase of aggressiveness on the part of those determined that Prohibition shall be maintained and enforced.

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RHODESIA. A British possession in south-central Africa, taking its name from the South-African statesman and financier Cecil Rhodes. It is bounded on the north by Angola and Belgian Kongo, on the east by Tanganyika Territory, Nyasaland, and Portuguese East Africa; on the south by the Transvaal, Bechuanaland, and Southwest Africa; and on the west by Angola and Belgian Kongo. The region north of the Zambezi River is known as "Northern Rhodesia"; that south of the Zambezi, as "Southern Rhodesia."

What is now Rhodesia was originally peopled by the Bantus, but when white men first penetrated the country it was in possession of the Matabele, Mashona, and other South-African tribes. Because of its rich mineral deposits, there was rivalry among the European nations for concessions in the region. The rights of working the minerals and metals there were secured to the British by a treaty made with Lobengula, chief of the Matabele, in 1888, by the action of Cecil Rhodes and J. S. Moffat, British Resident at Bulawayo. Lobengula was also influenced in favor of the British by his friendship for Dr. L. S. Jameson. For the development of the country the British Government chartered (Oct. 29, 1889) the British South Africa Company, giving it practically sovereign rights over the region.

Boundary disputes soon arose, and were not all settled till 1900. The territory received officially the name of "Rhodesia" on May 3, 1895. Railway and telegraph construction soon began, in accordance with Rhodes's scheme of a Cape-to-Cairo Railway, and gold-mines were opened, conditions being so promising that in two years the white population reached 3,000. By a treaty with Portugal a port for Rhodesia was obtained at Beira, which was connected by railway with Salisbury, the seat of government.

During the next few years the colony suffered from incursions of the Matabele; and Jameson, assisted by Khama, Bechuana chief, drove the tribes back toward the Zambezi. On the death of Lobengula (January, 1894) the Matabele surrendered, and as a result the authority of the South Africa Company was extended over Matabeleland, which was opened to white settlers. During this period the British also gained an interest in Barotseland and Nyasaland.

In 1895 arrangements were being made for the British South Africa Company to take over the administration of the Bechuanaland Protectorate, through which the railway to Bulawayo must pass, when the Jameson raid into the Transvaal (an attempt to upset the Kruger régime) put an end to the proposed transfer and caused a serious crisis in the affairs of the Company, as a result of which Rhodes resigned and Jameson was removed from office. Another native revolt occurred in 1896, during which many white settlers were murdered and Bulawayo was threatened. The trouble was settled, however, by Rhodes, who, with Dr. Hans Sauer and J. Colenbrander, went unarmed into the Matoppo Hills and arranged peace with the native chiefs. Later Rhodes was reelected an officer in the Company (1898).

After the death of Rhodes (May 26, 1902) a change in government was demanded by the people, in order to take it out of the hands of the

South Africa Company. Agitation for self-government continued unsuccessfully for many years, and efforts to unite the colony with the Union of South Africa also proved unsuccessful.

In the World War (1914-18) Rhodesian forces took an active part in the hostilities against the German colonies. At the time of the armistice the country was under invasion by a German force, led by Gen. von Lettow-Vorbeck, which surrendered at Kasama. In the meantime the plan of joining the South Africa Union was definitely abandoned, and in 1922 it was proposed to annex Southern Rhodesia to the British crown. The question was settled by a referendum, in which the vote for self-government was 8,774, while that for union with South Africa was but 5,989. On Sept. 12, 1923, Southern Rhodesia was formally annexed to the British dominions, the new form of government under a governor, assisted by an Executive Council and a Legislature, being established on the following Oct. 1. The present governor and commander-in-chief is Lieut.-Col. Sir John R. Chancellor, G.C.M.G., D.S.O.

According to the census of May 19, 1926, the European population was 39.174; the native population, 834,473. The area is 149.000 sq. mi. The chief towns are Salisbury, the capital (pop. 5,606), and Bulawayo (pop. 7,650).

The British Government took over the administration of Northern Rhodesia from the British South Africa Company on April 1, 1924, on which date the order in Council of Feb. 20, 1924, creating the office of governor, an Executive Council, and a Legislative Council, went into effect. The native population on Dec. 31, 1925, was 1,140,642; the permanent European population, 4,624. The area of Northern Rhodesia is 287,950 sq. mi. The present governor is Sir James Crawford Maxwell, M.D., K.B.E., C.M.G.

Before the arrival of the white man the natives of Rhodesia drank extensively Kafir beer, a fermented liquor, which was in general consumption throughout South Africa. It was brewed in a primitive manner from Kafir corn, a kind of millet, and other grains, and was ordinarily of a low alcoholic content. After the introduction of foreign spirits in South Africa the natives, whenever possible, mixed Cape brandy or other spirits with the beer, which then had a dangerous effect. It has been estimated that 75 per cent of the assaults and other crimes in the native regions of South Africa are caused by the beer-drinks (see vol. iii, pp. 1422-1423). In recent years the natives have learned to make various dangerous concoctions from such substances as molasses, prickly-pear, and other fruits.

From the beginning of British domination in Rhodesia it was understood that intoxicating liquor should be prohibited to the natives, and in its charter (article 12) the British South Africa Company was required to prevent the sale of liquor among them. The liquor laws in force for some years were those of the Cape Colony. By the Liquor Regulations of 1895 magistrates in Matabeleland were given licensing powers, and were required to hold sessions in March and September for hearing applications for licenses, such applications being sent to the Administrator of the territory for final decision.

The Additional Liquor Regulations, 1897, provided for the regulation of the licensing courts of

Salisbury and Bulawayo, where licenses were to be granted by the magistrate of the District and three members, while those of 1898 empowered the Administrator to constitute licensing courts for any of the magisterial Districts that are described in the Southern Rhodesia Boundary Regulations, 1897.

Under the Regulations of 1898 no liquor could be sold, given, or delivered to any native or to any Indian in Southern Rhodesia, except in licensed premises for consumption on the premises, or, on written order, for the alleged use of any Europeans or other residents not prohibited from obtaining liquor. In the latter case a pass was to be issued to such Indian or native receiving the liquor. Forgery of a written order, if detected, involved prosecution and punishment. The maximum penalty for sales in contravention of these regulations was £500, and default of payment entailed imprisonment with hard labor for a period not exceeding six months. If the person convicted was a licenseholder, his license was forfeited together with all liquor found in his possession, and he was ineligible to hold license for five years. Any native found in possession of liquor without a pass was liable to a fine not exceeding £2, or imprisonment not exceeding one month. Permits were required for the importance of all liquor except eau de cologne or rectified spirits for the use of chemists.

Legislation concerning the restriction of the sale of liquor to natives in Rhodesia as well as in the other South-African colonies was undoubtedly brought about through the activities of the United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic. This Committee carried on an agitation among the natives in South Africa, as a result of which Prohibition has been secured in the States of the South African Union, with the exception of Cape Colony, where vested interests in the liquor business are too powerful to admit it.

When Mr. William E. ("Pussyfoot") Johnson visited Rhodesia in September, 1923, he was so impressed by the regulations for the safeguarding of the natives from liquor, that he declared the territory to be "headed straight for Prohibition." This prophecy has not yet (1929) been fulfilled, and in recent years a backward step has been taken in some localities. In Bulawayo and Salisbury the municipal councils have adopted a system somewhat analagous to the Durban system in Natal, by which Kafir beer is brewed and sold by the local authorities direct to the natives. Every effort is made to keep this beer as mild as possible. Opinions vary greatly as to the usefulness of this system, which has been fully discussed in the article KAFIR BEER.

According to statistics courteously supplied by Mr. William Davies of Bulawayo, the quantities and values of alcoholic beverages imported into or manufactured in Southern Rhodesia during 1925 were as follows: Ale, beer, etc., 42,797 gals., value £6,237; liqueurs and spirits, 86,084 gals., value £86,202; wines, 32,116 gals., value £15,677; total quantity, 160,997 gals., total value £108,116. The total value of the imports for 1926 was £126,379. Later figures are not available.

Mr. Davies, who is secretary of the Rhodesian Temperance Alliance, states that

> Bulawayo Municipality made a profit of £1,430 in 1926 from sale of native beer.

The natives consume enormous quantities of this beer, and leave by one door and re-enter by another after being served. From a personal inspection of the Durban and Bulawayo Beer Halls, I have no hesitation in stating that they are both disgusting sights and ought to be abolished. . . With a speaker . . . and a sum of $10,000 to counteract the efforts of the trade, who would focus their powers against us, we could have Prohibition in Rhodesia within two years.

The vote on this question would be tremendously influenced by our women and also by the fact that a large number of our habitual drunkards would vote dry.

A growing circle of our legislators are sympathetic.

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th, 12th, and 13th eds., *s.v.*; manuscript material kindly supplied by the Rev. A. J. Cook, of Cape Town, and Mr. William Davies, of Bulawayo.

RHYTON. A drinking-horn in use among the ancient Greeks and Romans. It was modeled of clay and metal, the end of the rhyton frequently taking the form of an animal's head.



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RICE WINE. See CHINA, vol. ii, p. 590.

RICHARD, FLORENCE DONALDSON. An American Woman's Christian Temperance Union



MRS. FLORENCE D. RICHARD

official; born in Wood County, Ohio, Oct. 10, 1854; educated at the Ohio Normal School, Lebanon, Ohio, and under private tutors. Miss Donaldson became a school-teacher when fifteen years old, and

continued in that employment until 1879, when she married David H. Richard. Her interest in the temperance cause led her to join a number of the existing societies engaged in combating the liquor traffic, including the Good Templars and the Woman's Christian Temperance Union. Becoming a member of the latter organization in 1878, she filled various local offices until 1898 when she was elected president of Putnam County Union. Four



RHYTONS

years later she was made a national lecturer and organizer, receiving a schedule of appointments which carried her into every State of the United States and also into quite a number of foreign countries.

In 1912 Mrs. Richard was elected president of the Ohio W. C. T. U. and is still (1929) in office. She took active and effective part in the successive campaigns necessary to put that State in the dry column.

Mrs. Richard is a member of the Committee of Fifteen of the Ohio Dry Federation.

RICHARDS, THEODORE. American educator and Prohibition leader; born at Montclair, N. J., March 29, 1869; educated at Adelphi Academy, Brooklyn, N. Y., and Wesleyan University, Middletown, Conn. (A.B. 1888; M.A. 1891). He also attended Columbia University Law School for a year. In 1889 he went to Honolulu, where he taught in the Kamehameha School till 1893. On June 29, 1892, he married Mary Cushing Atherton of Honolulu. From 1894 to 1899 he was principal of the Kamehameha School for Boys. In the latter year he became field secretary of the Board of the Hawaiian Evangelical Association, and since 1902 he has been treasurer of the Board. He founded the Honolulu Bible Training School (1906), and was, also, the first treasurer of the Mid-Pacific Institute, of which he has also been a trustee since its foundation.

Richards was chosen president of the Anti-Saloon League of Hawaii at the time of its organization in the Islands, and he served actively in that capacity for several years. He is now (1929) chairman of the Finance Committee of the League. He was publisher of the *Friend* (Hawaiian, *Ka Hoaloha*; Chinese, *Yau Bo*; Filipino, *Ang Abyan*), a monthly periodical in the languages men-

tioned. He also compiled and edited a book of songs in the Hawaiian language entitled "Leo Hoonani."

RICHARDSON, Sir BENJAMIN WARD. British physician and writer on alcohol; born in Somerby, Leicestershire, Oct. 31, 1828; died Nov. 21, 1896. He was educated at Andersonian University, Glasgow, and the University of St. Andrews, from which he was graduated in 1854. He was a Fellow of the Royal Society.

Richardson was one of a small group of British physicians who initiated in England the movement for preventive medicine, which spread to Germany and other countries. A skilful and able physician, a prolific and an able writer on public health, education, and the action of poisons and medicines,



SIR BENJAMIN WARD RICHARDSON

he was known chiefly for his works on alcohol. In 1863, while engaged in some special work, his attention was directed to a careful comparison of alcohol with other substances of the same class. He carried on an investigation for three or more years, and, although not an abstainer at the beginning, his own experiments and his study of the scientific evidence before him led him to personal abstinence and to banish alcoholic liquors from his home.

In 1866, in a paper read before the British Association for the Advancement of Science on the "Action of Organic Compounds," he referred to alcohol as a depressant. At the 1869 meeting of the same Association, in an address on the "Action of the Methyl Series," he refuted the idea that alcohol is a source of real strength. In 1871, he with 271 other well-known physicians signed the Medical Declaration drawn up by Doctor Parkes. Some months later, through the efforts of Robert Rae, secretary of the National Temperance League, who had become acquainted with Richardson in connection with the Medical Declaration, the latter was invited to become Cantor Lecturer of the

Society of Arts for the ensuing season. The lectures of this course, commonly known as the CANTOR LECTURES ON ALCOHOL, were delivered in the winter of 1874 and 1875, and were immediately published, the popular edition having an unprecedented circulation. The London *Lancet* said of Doctor Richardson's conclusions that "being in opposition to preconceived ideas and false experience, so much more important is it that the public should be correctly informed of the progress of medical science on matters of so great concern to the general welfare." The Lectures had a considerable circulation in the United States where they were influential in furthering the movement for scientific temperance instruction in the public schools (see HUNT, MARY H.), besides quickening the interest of temperance workers generally in the scientific aspects of the drink question. Copies of the Lectures were sent by the National Temperance League to 7,000 members of the British Medical Association.

From the time of the delivery of the Cantor Lectures Richardson was actively identified with the temperance movement, especially in its educational field. As president of the Health Department of the Social Science Congress (1877), he described the "Ideal City of Health" in which, as one condition, no traffic in alcoholic liquor would be permitted. Before the Hunterian Society (April 24, 1878), he lectured on "Alcohol in Health and Disease." He addressed the Sanitary Congress (1879) on "The Relation of Alcohol to Bad Housing." He gave courses of popular lectures in Ireland (1877) and Scotland (1878). His interest in educational measures was evidenced in an address before the National Union of Elementary Teachers (1877); in an Exeter Hall speech (1878) "Temperance and Elementary Education," and as presiding officer of the Temperance Union of London Nonconformist Colleges (1880). In 1878 appeared his "Temperance Lesson Book," a series of short lessons on alcohol and its action on the body, designed for school use. It was immediately adopted by the London school board and many provincial school boards in England and Scotland; that same year it was placed on the list of school books by the school board of New York city; and during the next five years it was introduced into many other schools of the United States and Canada. In 1879 it was adopted for use in the New Zealand schools, and was also translated into the Dutch language. Richardson also published in 1878 "Dialogues on Drink," and four lectures under the title "Total Abstinence." In 1887 he published "The Health of Nations" and in 1890 "National Health."

Dr. Richardson was president of the BRITISH MEDICAL TEMPERANCE ASSOCIATION from 1879 until his death; he was an early vice-president of the British Society for the Study of Inebriety; and was officially connected with the NATIONAL TEMPERANCE LEAGUE. He served on the staff of the London Temperance Hospital and was identified with many other social and philanthropic movements. The motive of his activities was expressed in an address at a luncheon given (July 13, 1886) by the National Temperance League to colonial delegates of the British and Colonial Temperance Congress:

> It is the fact that the mere moral side of the question for a long time standing alone, was not sufficient, and in later days has come that important assistance, which has brought classes of the people together of all

ranks and churches—men of science, doctors, lawyers; which has shown that there is a physical basis as well as a moral [basis] for Temperance; and that Nature, always wise in what she does, always prudent, always consistent, will not allow anything that is immoral to stand on a false physical basis when the true physical basis is discovered. And now we have the truth about alcohol; we know that, quite independent of morality, it is good for the individual man and woman not to take strong drink.

Richardson devoted considerable attention to methods of alleviating pain, and introduced more than a dozen anesthetics, including the use of the ether spray. For his services to humanity in this connection he was knighted in 1893. That same year he attended the Fourth International Congress Against Alcoholism, held at The Hague, Netherlands.

RICHARDSON, EDWARD JAMES. American Baptist clergyman, lecturer, and Prohibition advocate; born in Clarke County, Va., Aug. 2, 1869; educated in the public schools and Shenandoah University School, Berryville, Va., and at the Southern Baptist Theological Seminary, Louisville, Ky. He married Annie Wray Selden, of Gloucester County, Va., Sept. 3, 1895. After devoting himself to pharmacy for some years at



REV. EDWARD JAMES RICHARDSON

Berryville, Va., while pursuing his theological studies, he was ordained to the ministry of the Southern Baptist denomination, in Louisville, Ky., May 1, 1895, and held pastorates in Essex, Middlesex, and King and Queen counties, Va., from 1896 to December, 1903.

On Jan. 1, 1904, Richardson entered the service of the Virginia Anti-Saloon League as office secretary, becoming successively superintendent of the Northern District and assistant State superintendent. In October, 1914, he was transferred to Westerville, Ohio, the national headquarters of the Anti-Saloon League, where he became the editorial and business assistant of ERNEST H. CHERRINGTON.

Richardson was present at the organization of the World League Against Alcoholism in Washington, D. C., in June, 1919, and entered into the work of that organization under Doctor Cherrington, general secretary of the League. He attended the International Convention of the League held at Toronto, Canada, in 1922. He continued in the League work, especially at Westerville, Ohio, until May, 1925, when he was sent by Doctor Cherrington as special representative of the World League to London, England.

Soon after reaching London Richardson debated the subject of Prohibition in America with Lord Salveson in the columns of the *Morning Post*, at the invitation of the editor of that paper. While attached to the London office of the World League, Richardson made addresses and held conferences in the principal cities of England, Scotland, and Wales. In October, 1925, he attended the Church Conference on Life and Work in Stockholm, Sweden. He was a delegate to the International Congress Against Alcoholism at Geneva, Switzerland, in 1925 and later visited Paris, Lausanne, Copenhagen, Berlin, and Frankfort-on-the-Main in the interest of the World League. In 1926 he again visited the principal Continental cities, and in July was one of the United States delegates, appointed by President Coolidge, to the International Congress Against Alcoholism at Tartu (Dorpat), Esthonia. At this time he visited Riga (Latvia), where he held a conference with various temperance workers of northern Europe.

In August, 1926, he resumed work in Westerville, continuing there till March, 1928, when he was assigned by Doctor Cherrington to the new offices of the Educational Department of the Anti-Saloon League of America and the World League Against Alcoholism in Washington, D. C., as special representative of those organizations. He attended as a delegate the Congress of the World League, held at Winona Lake, Indiana, in 1924, and was also present at the Grand Lodge session of the International Order of Good Templars in Philadelphia, Pa., in August, 1927, as a special representative of the World League.

Richardson has published numerous articles on temperance topics in America and abroad, and has spoken over the radio several times on Prohibition and allied subjects. His present headquarters are at the Driscoll Hotel, Washington, D. C.

RICHARDSON, ELLEN (RUDDICK). American Woman's Christian Temperance Union official; born at St. John, New Brunswick, Dec. 27, 1848; died at Concord, N. H., March 10, 1919. Miss Ruddick was educated in the public and private schools of St. John, N. B., and South Boston, Mass., and in 1870 was married to George W. Richardson, merchant and postmaster of East Haverhill, N. H., where for some years they resided. Later her husband was elected to the State Legislature and the family removed to Concord.

Profoundly religious from early life, Mrs. Richardson gave herself to active service in various philanthropic and reform movements. She was president of the Grafton County W. C. T. U. for eleven years, and from 1899 until her death was president of the New Hampshire State Union. She was also a vice-president of the National W. C. T. U. She was much in demand as a public speaker, and in various campaigns she appeared repeatedly on the platform in the cities, towns, and smaller communities of New Hampshire. She was con-

nected with a number of civic and benevolent organizations and was a hard worker and a frequent speaker in their behalf, among them The Mercy Home for Women at Manchester, The Memorial Hospital Association, The Woman's Council of National Defense, and The Woman's Relief Corps.

Death overtook her in the midst of her activities. She was stricken in the Pleasant St. Baptist Church, where she was one of the speakers at the "Prohibition Jubilee," held under the direction of the Christian Society. Suffering a hemorrhage of the brain, she died the following morning.

Her only son, Guy Richardson, of Boston, Mass., is editor of *Our Dumb Animals*, and secretary of the Massachusetts S. P. C. A. and the American Humane Education Society.

RICHARDSON, JOHN GRUBB. Irish Quaker manufacturer, philanthropist, and temperance reformer; born at Lisburn, County Antrim, in 1813; died at Bessbrook, near Newry, County Down, March 28, 1890. He was educated at Ballitore School, Kildare, and at Frenchay, in Gloucestershire, England. When about seventeen years of age he was apprenticed to the linen trade, and while still quite young undertook the management of his father's business, which under his direction eventually acquired an international reputation. In 1841 he established his brother Thomas in business in New York, U. S. A.

Richardson was twice married: (1) To Helena Grubb, of Cahir Abbey, County Tipperary, in 1844; and (2) to Jane Marion Wakefield, of Old Moyallon House, County Down, in 1853.

For more than 40 years Richardson and his family were closely identified with the temperance movement in the British Isles. One of the founders of the Irish Temperance League, he served for many years as president of that organization. He was also officially connected with the Irish Permissive Bill Association and with the National Temperance Congress held at Liverpool in 1884, and was for a time president of the United Kingdom Alliance.

Richardson became prominent in the temperance world through his founding of the Prohibition town of Bessbrook, near Newry. In 1857 he purchased an estate of about 6,000 acres, on which he built large flax-spinning mills for the Bessbrook Spinning Company, of which he was the founder, and many comfortable houses for his employees. He erected, also, a public school, dispensaries, a medical club, a temperance hotel, several shops, a cooperative store, and a number of churches. The striking feature of this little town was a ruling that no public house or beer-shop would be tolerated, and, as a natural consequence, a policeman was seldom seen or required. Various temperance historians have commended Bessbrook, and one described it as a "busy, prosperous village, with the nearest public house nearly two miles away." In 1872 there were about 4,000 employees living in Bessbrook, receiving more than a quarter-million dollars annually in wages. For many years the village stood as an example of the benefits arising from the absence of the liquor traffic.

Richardson often used his influence to secure the return or election to official positions of candidates who favored the enactment of temperance legislation. He was not a party politician, although he supported the political policies of the United Kingdom Alliance. In 1878 he was one of those examined by the English House of Lords' Committee on Intemperance. In refusing to accept a baronetcy, offered to him in April, 1882, by Gladstone, Richardson said:

> There is one distinction I should covet above all others—that of being able to influence the great and noble mind of W. E. Gladstone to add to his invaluable services the adoption of such a decided measure in favour of the temperance cause as would free our country in some degree from the curse of strong drink. For many months past, in my most thoughtful moments, I have been strongly convinced that your appeal to the conscience of Parliament and of the nation would ensure the divine blessing and command the support of the best men of both parties.

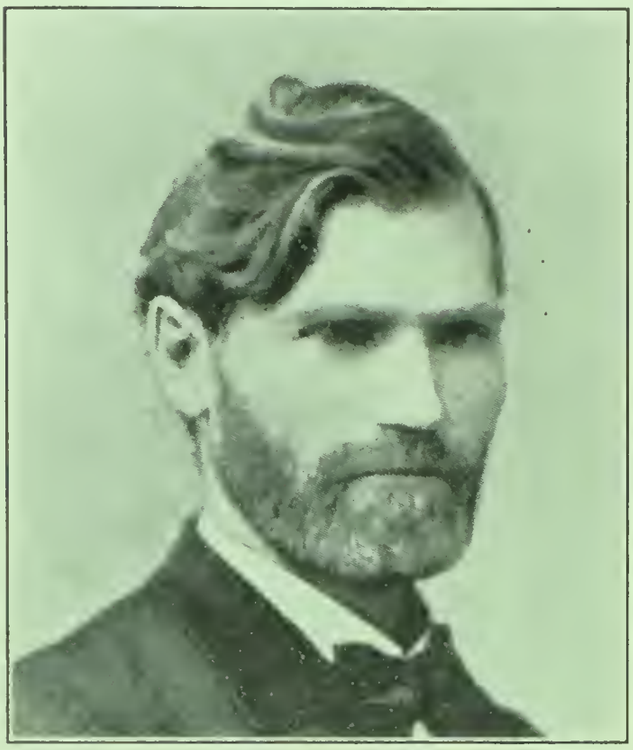
RICHARDSON, RICHARD HENRY STEPHENS. Irish linen-manufacturer and temperance advocate; born at Aberdelgy, Lambeg, Lisburn, County Antrim, May 18, 1869; educated at Rossall College, Fleetwood, Lancashire. In early life he went into the linen business in which his forefathers had been employed for many generations. For the last twenty years he has devoted his time and energies to promoting religious and social activities. He was president of the Cripples' Institutes and Homes of Rest, Belfast and Bangor, and chairman of the Port-stewart-Keswich Convention. He married Ethel J. Richardson, of Moyallon and Bessbrook, County Armagh, in 1897. He is a minister of the Society of Friends.

Richardson took an active part in furthering temperance during the World War, and became treasurer of the Strength of Britain Movement, which was formed in 1916 to advocate war-time Prohibition by means of a great press, publicity, and platform campaign. In this capacity he handled over £30,000 ($150,000) up to August, 1919. He continues to serve as treasurer of the Strength of Britain Movement, Limited, launched in September, 1919, as a movement for "All-time" Prohibition, and amalgamated in January, 1923, with the National Commercial Temperance League. The distinctive policy of this movement may be expressed in the words "Progressive Prohibition" by reduction of the output of liquor by stages. Richardson is president of the Irish Temperance League.

RICHMOND, DANIEL. Scottish physician and temperance pioneer; born about 1811; died at Paisley, Renfrewshire, April 9, 1885. He was one of the early pioneers of the temperance movement in Scotland. In 1829 he participated in a discussion at Paisley on the relation of strong drink to the teachings of the Bible. In January, 1832, he, with James Macnair and others, formed the Tradeston Total Abstinence Society in Glasgow. In that same month he organized the Paisley Youths' Society for promoting Temperance on the principle of Abstinence from all Intoxicating Liquors. This was the first bona-fide and continuous total-abstinence society in Scotland. In this work he was associated with Dr. J. B. Kirk of Greenock, John Dunlop, William Collins, and other temperance leaders.

For more than a half-century Doctor Richmond was a faithful adherent to the principles of total abstinence. On Jan. 14, 1882, he and David Melvin, as chief founders of the Paisley Youths' total-abstinence society, were presented with a testimonial at the celebration of the jubilee of that organization. In January, 1885, he was presented with his portrait and the sum of £463, on his attainment of the fiftieth year in his profession.

RICHMOND, THOMAS CHARLES. American educator, attorney, and Prohibitionist; born at Belturbet, County Cavan, Ireland, Nov. 30, 1848; died at Madison, Wisconsin, U. S. A., Sept. 4, 1920. In 1861 he emigrated to the United States, settling in Green County, Wisconsin. He was educated privately and later graduated from the Law Department of the University of Wisconsin (1882) and took postgraduate work in the Boston Law



THOMAS CHARLES RICHMOND

School. During the Civil War he enlisted in the Union Army at the age of sixteen and served for the remainder of the conflict. After the War he was chosen superintendent of schools for Green County (1874), and then served for a time as principal of the Brodhead (Wis.) High School. In 1884 he commenced to practise law in Madison, Wis., and eventually secured a large and remunerative clientele. On March 1, 1912, he married Miss Alice Hawkins, also of Madison.

Originally a member of the Republican party, in 1882 Richmond became identified with the Prohibition party in Wisconsin. He was a Congressional candidate on the ticket of that party in 1886 and again in 1888, and in 1892 was its gubernatorial candidate in Wisconsin. For about five years he served as chairman of the State Central Prohibition Committee, and throughout that period participated in a strenuous platform campaign in addition to attending to his professional work.

Several of Richmond's campaign addresses were gathered and published in a volume entitled "The Issue of '88," which had quite an extensive circulation.

RIDDLE. A Scotch term for a wire sieve on which are placed a magnum of claret surrounded by a dozen quart bottles of the same wine. In certain Scotch towns, when the Royal Company of Archers holds its annual competitions for the silver arrow, it is customary for the magistrates to present the Company with "a riddle of claret,"

which is brought into the dining-hall by a municipal official.

RIDGE, JOHN JAMES. English physician and temperance advocate; born at Gravesend, Kent, April 3, 1847; died at Enfield, Middlesex, May 25, 1908. He was educated at the City of London School, at St. Thomas' Hospital, and at the University of London (B.Sc. 1866; B.A. 1867; M.B., B.S. 1868; M.D. 1870; M.D. State Medicine, 1890). Ridge was also a Licentiate of the Royal College of Physicians and a member of the Royal College of Surgeons. On May 25, 1870, he married Harriet Newsome Williams, and in that same year became associated with the Clapham Dispensary, London, where he remained for two years. In 1872 he went to Enfield, where he became active in religious and social service work at Chase Side and New Lane. The greater part of his busy life was spent at Enfield, where he was appointed Medical Officer of Health in 1881. About 1875 the Enfield Cottage Hospital was founded at his suggestion. This was an institution on similar lines to the London Temperance Hospital, but on a smaller scale. For a number of years he held the post of Medical Officer to the Joint Board administering the Isolation Hospital of Enfield and Edmonton.

A total abstainer from his youth, Ridge became a member of the Independent Order of Good Templars in 1873, and was one of the charter members of the Enfield Division of the Sons of Temperance, which organization he served for several years in the capacity of surgeon. For many years he took an active interest in the foundation and extension



JOHN JAMES RIDGE

of the work of the London Temperance Hospital, of which institution he was consulting physician for a quarter of a century.

Ridge was one of the medical apostles of the movement against the use of alcohol when the principles involved were not so generally supported by the profession as they are to-day. For 35 years

he did valuable work as honorary secretary to the British Medical Temperance Association, of which he was the founder. He evinced keen interest in the Government's Licensing Bill, and his last public expression was a written message in support of that measure. As the accredited representative of the British Medical Temperance Association, he attended the Fourth, Fifth, Seventh, Ninth, and Eleventh International Congresses Against Alcoholism. At the Basel Congress (1895) he addressed the delegates on the subject of "Scientific Reasons for Total Abstinence from Alcoholic Liquors," and at the Stockholm Congress (1907) he spoke on the administration of alcohol in the treatment of medical and surgical cases. While attending this meeting he was elected first president of the International Medical Temperance Association.

Ridge became a vice-president of the National Temperance League in 1892, was for many years superintendent of the Christ Church Hall Band of Hope, started the great movement of the Boys' Brigade, and was one of the Church delegates to the London Congregational Union. He was long a member of the executive committee of the National United Temperance Council, representing Enfield and district in that body. He interested himself in various campaigns in behalf of temperance legislation, and in 1878 had conducted a personal canvass of the graduates and electors of the University of London in support of Sir Wilfrid Lawson's Permissive Bill.

Doctor Ridge won a national reputation as a temperance speaker and was also a frequent contributor to the contemporary press on temperance subjects. He was editor of the *Medical Temperance Review*, and the author of a number of books, among which were: "Alcohol and Public Health," "The Medical Temperance Dictionary," "The Temperance Primer" (an admirable work which later became a popular text-book), "The Temperance Pilgrim's Progress," and "The Non-Alcoholic Home Treatment of Disease."

RIÉMAIN, FRÉDÉRIC. French advocate and temperance leader; born at Douai, Nord, Feb. 10, 1866; educated at Douai *lycée*, the faculty of letters and law at Douai and Lille, and the School of Political Sciences, Paris (LL.D.). After practising as an advocate in the courts of Douai (1888-89) and Paris (1889-91), he became second clerk *(chef de bureau)* in the Prefecture of the Seine (1917-25).

In 1897 Riémain entered the ranks of temperance workers. In 1901 he became assistant secretary of the Société Française de Tempérance and two years later (Jan. 1, 1903) was appointed general secretary of that organization. In 1903, also, he was elected a member of the Central Committee, and afterward general secretary of the Union Française Antialcoolique. He organized the first national congress against alcoholism, which held its sessions Oct. 26-29, 1903. Conjointly with M. Georges Barbey, he succeeded in inaugurating, in 1905, the Ligue Nationale contre l'Alcoolisme, of which he has ever since been the general secretary.

Riémain has represented the French Government at various temperance conferences and congresses, notably those at London (1909), The Hague (1911), Lausanne (1921), Geneva (1925), and Antwerp (1928).

RIGGS, ANNA (RANKIN). American social worker and temperance leader; born at Cynthiana, Ky., Jan. 28, 1835; died at Butte, Mont., May 7, 1908. She was the daughter of Richard M. Rankin, a noted bridge-builder, who, in 1837, removed with his family to McLean County, Ill. Miss Rankin received her early education in the local schools. On Dec. 25, 1851, she married Captain Henry M. Riggs, of Saybrook, Ill., who was called into military service during the Civil War, and during his absence at the front she lived in Syracuse, N. Y., and attended the university in that city. On her return to Illinois she lived in Bloomington, where she was active in religious, philanthropic, and temperance work, serving also as financial secretary of the Woman's Education Association. In connection with her work for the Association she raised large sums of money for the endowment of the women's department of the University and of a chair of English literature, and for the purchase of the old College building, which was converted into a home for girl students. In 1882 she removed with her husband to Portland, Ore., where she resided for the remainder of her life.

Mrs. Riggs early became identified with temperance work at Bloomington, where she was a prominent member of the Woman's Christian Temperance Union, and she was one of the members of the early board of managers of the *Union Signal*, the national W. C. T. U. organ, which she aided materially through a period of financial depression. On her removal to Oregon she immediately affiliated with the Portland W. C. T. U., of which she was elected president in 1883. In the same year she was active in the organization of the State W. C. T. U., of which she was made president of the First Division, being thereby also first vice-president, and serving in these positions for three years. In 1886, on the retirement of Mrs. Elizabeth J. Hines, Mrs. Riggs was made the second president of the State Union. During her presidency (1886-91) a splendid record of growth was reached, the number of Unions increasing from 32 to 83; and she has been described by Lucia H. F. Additon, in "Twenty Eventful Years of the Oregon Woman's Christian Temperance Union, 1880-1900," as "an indefatigable and unstampedable leader; no journey to any corner ever so remote or difficult but what was cheerfully undertaken." On her retirement from the presidency Mrs. Riggs was made honorary president.

Mrs. Riggs was one of the founders of the Refuge Home for unfortunate girls, established at Portland in 1888, and she was president of the Board of Managers of the Home for sixteen years. In later years the institution was merged into the Florence Crittenton Home. Mrs. Riggs was for a time employed in visiting similar homes in other States, and it was while engaged in this mission that she was stricken suddenly in Butte, Mont.

RIITO-ATAHU. Same as PAIWARRI.

RIJKEN, JOANNES JOSEPHUS DOMINICUS (FATHER ALPHONSUS JOSEPHUS RIJKEN). Dutch priest and temperance editor; born at Utrecht, Netherlands, Jan. 11, 1859; died Feb. 5, 1924. He studied theology (1881-85) at the college of St. Thomas of Aquinas, at Huisgen (a Dominican convent), and at the University of Utrecht. On Aug. 15, 1883, Rijken was ordained, and he

became lectorate in theology (April 15, 1886), professor of physics and mathematics (1886-90), professor of Holy Scripture (1892-94), and professor of moral theology (1894-1916). He also held a number of theological degrees. On Aug. 31, 1923, he was made a Knight of the Order of Orange and Nassau (Black Friars).

From 1907 till his death Rijken edited *Sobriëtas*, a monthly temperance periodical, the official organ of the Dutch Catholic Temperance Society. He also edited the official periodical of the Priests' Temperance Society (section of Sobriëtas) from 1918 to 1924. Despite the handicap of continuous illness (gout), which bound him to his convent, Rijken was the leader of the national Catholic temperance movement in the Netherlands. On account of his profound theological knowledge, his practical sense, and his amiable character, his authority was recognized by every one.

RIKSUTSKOTTET FÖR DE KRISTNAS FÖRBUDSRÖRELSE. Swedish temperance organization, commonly termed in English "Anti-Saloon League of Sweden." Literally its name means "The National Committee for the Prohibition Movement of Christian People." See SWEDEN.

RILEY, ASHBEL WELLS. American militia officer and temperance lecturer; born at Glastonbury, Conn., March 19, 1795; died at Rochester, N. Y., April 3, 1888. He became a convert to total abstinence in childhood, under the teaching of his mother and the uncompromising attitude of his pastor, the Rev. Dr. Calvin C. Chapin, whose sermons made the distillers in his congregation very uncomfortable. In his young manhood Riley took up his residence at Rochester, N. Y., where he became one of the first five village trustees; and when the village became a city he was made one of the aldermen. In 1828 he was appointed brigadier-general in the New York State militia, and soon afterward took a public stand for total abstinence, refusing to drink with his fellow officers at a military supper. While serving as an alderman in Rochester he visited the jail, distributing helpful literature among the prisoners. In 1836 he induced two other aldermen to join him in refusing to grant licenses for the sale of liquor.

As he stated in a speech before the International Temperance Conference at Philadelphia in 1876, Riley first became an advocate of Prohibition as he was watching a tavern burn in a little town in Montgomery County, N. Y., when he heard the wife of a man who had been made a drunkard in the tavern exclaim: "Glory to God! I prayed for that." He began lecturing for temperance about 1838. Though not an educated man, he became a strong, magnetic speaker, sometimes employing novel methods to secure the attendance of those he was most anxious to address; in fact, hiring the liquor people to give him so much of their time. One of his lecture announcements read:

> 1,000 able-bodied men wanted to hear an address on behalf of drunkards' wives and children, by General Riley, one of the vice-presidents of the New York State Temperance Society. Brewers 25 cents per hour; able-bodied men 15 cents, if they are not satisfied at the close of the meeting.

Riley was among the first of the total-abstinence workers to use the pledge systematically; and the mother of Frances E. Willard was among those who early signed the pledge as presented by him in a meeting at Churchville, near Rochester. He had a medal struck commemorating the pledge as given to drinking men; and more than 6,000 of these medals were distributed, each picturing the old oaken bucket, and properly inscribed.

RINGERS. In England the common term used for the bell-ringers of churches. At one time the church-bell had a civic as well as a religious use, being employed to call soldiers to arms and to summon aid in case of fire or riot. The man in charge of the bell commanded the town, for in a moment he could rally and concentrate his followers. The importance of bell-ringing called for proper regulation, and there were many laws for this purpose. One of these laws of the belfry was framed in such a manner as to provide a means of obtaining money in fines, which money was to be spent on ale. There appears to have been a close connection in olden times between the church-bell ringers and the cellar. One set of rules in use at Hathewage, Derbyshire, about 1660, read as follows:

> You gentlemen that here wish to ring,
> See that these laws you keep in everything;
> Or else be sure you must without delay,
> The penalty thereof to the ringers pay.
>
> First, when you do into the bell-house come,
> Look if the ringers have convenient room;
> For if you do be an hindrance unto them,
> Four pence you forfeit unto these gentlemen.
>
> Next, if you do here intend to ring,
> With hat or spur, do not touch a string;
> For if you do your forfeit is for that,
> Just fourpence down to pay, or lose your hat.
>
> If you a bell turn over, without delay,
> Four pence unto the ringers you must pay;
> Or if you strike, miscall, or do abuse,
> You must pay fourpence for the ringers' use.
>
> For every oath here sworn, ere you go hence
> Unto the poor you must pay twelve pence;
> And if that you desire to be enrolled
> A ringer here, these words keep and hold.
>
> But whoso doth these orders disobey,
> Unto the stocks we will take him straightway.
> There to remain until he be willing
> To pay his forfeit and the clerk a shilling.

The allusion to spurs carries one back to the period when they were commonly worn in England. The Tong (Salop) orders were dated 1694 on the notice-board, and contained the following couplet:

> If you ring with spur or hat
> A jugg of beer you pay for that.

In the Dunster rimes (1787), one of the lines refers to the payment of a fine "in cyder or in beer."

One of the most curious examples of these laws of the belfry is to be found in St. John's Church, Chester; it is dated 1627 and reads as follows:

> You ringers all observe these orders well,
> He forfeits 12 pence who turns ore a bell:
> And he yt ringes with either spur or hatt
> His 6 pence certainely shall pay for yt,
> And he that spoil or doth disturbe a peale
> Shall pay his 4 pence or a cann of ale;
> And he that is harde to curse or sweare
> Shall pay his 12 pence and forbeare.
> These customs elsewhere now are used
> Lest bells and ringers be abused.
> You gallants, then, yt on purpose come to ring
> See that you coyne alonge with you doth bringe;
> And further also if yt you ring here
> You must ring truly with hande and care
> Or else your forfiets surely pay
> Full speedily, and that without delay.
> Our laws are old, yy are not new,
> The sextone looketh for his due.

As before stated, the money obtained by the ringers was generally spent for ale. In the past

ringers' jugs were in common use, and some of them, curious examples of the potters' art, are still in existence. A picture of one at Hinderclay accompanies the article HINDERCLAY JUG.

Mention should be made here of the notable career of the Royal Temperance Handbell Ringers. This team began as the Poland Street Handbell Ringers, having been formed in connection with the Poland Street (London) Young Men's Teetotal Society, with a peal of ten bells, which was afterward increased to seventeen. They made their first appearance on March 24, 1866, and in the course of years increased the number of their bells to more than 70. On April 14, 1870, they appeared (by command) before Queen Victoria and the royal family at Osborne House, Isle of Wight, and from that time forward were known as the "Royal Temperance Handbell Ringers." They visited the principal towns in the United Kingdom, and likewise visited Holland, the United States, and Canada.

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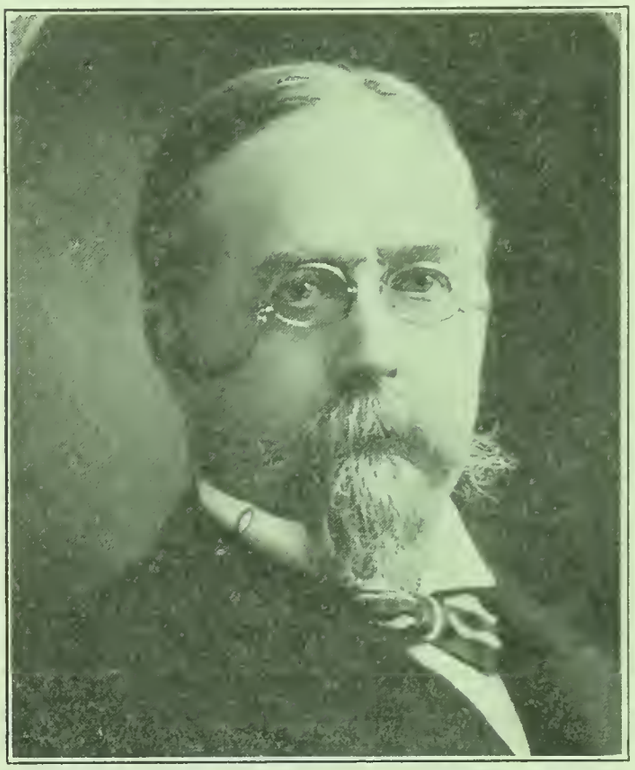
RING OF GOLD. A medieval German moderation temperance society, established by the Count Palatine, Frederick V. The members of this society pledged themselves to observe the rules for two years. The organization was among the first three temperance societies known to history. It had little about it of the nature of modern temperance societies, and was merely calculated to check the prevalent vice of intemperance.

RIPENING. The slow fermentation which takes place after wines are bottled and after beer is put into casks.

RITTER, ELI FOSTER, American lawyer, author, and Prohibition advocate; born in Hendricks County, Ind., June 18, 1838; died Dec. 11, 1913. While a student in DePauw University the Civil War broke out, and he at once enrolled as a private in the Union Army, in a company of college students. He served until the close of the War, attaining the rank of captain. Resuming his studies after the conflict had ended, he graduated in the classical course. He studied law, also, and after being admitted to the bar he opened an office in Indianapolis and quickly rose to prominence in his profession. In 1865 he married Narcie Lockwood, of Greencastle, Ind. For three years he was colonel in the Indiana State Militia.

Until 1884 Ritter had been an active Republican, and had long urged his party to take advanced ground in opposition to the saloon. All through his professional career Ritter gave special attention to the legal aspects of the liquor question, and was attorney for the Citizens' Committee of 100 men, formed to prosecute the election frauds in Indianapolis in 1886. For three years he pressed an important case from court to court in Indianapolis, and at last gained the decision that a license is not a protection against an action to abate the saloon when by its location or conduct it is a nuisance. He secured a number of decisions to the same effect from the State Supreme Court, and thus was instrumental in closing whole districts to the saloon. The principles established in these memorable contests have been accepted and quoted in the Supreme Court decisions of almost every State in the Union.

For some years Ritter was a Prohibitionist, and when the convention of that party was held in Cincinnati in 1892, he was its permanent chairman. He refused, however, to be a candidate for office. The Nicholson Law of 1895 was drafted by Ritter, who selected S. E. Nicholson to introduce the measure into the Indiana Legislature and champion the bill. It was largely Ritter's prosecution of the celebrated case State vs. Gerhard that resulted in the decision by the Supreme Court, construing the Nicholson Law, and upholding every one of its ten sections.



ELI FOSTER RITTER

One of the most notable of Ritter's achievements was his book entitled "Civil and Moral Law. Parts of the Same Thing." In this volume he takes the ground that any civil law which is in conflict with moral law is unconstitutional and must, sooner or later, be so declared by the courts of last resort. He was one of the founders of the Indiana Anti-Saloon League, and all through its early years was its consulting attorney and a member of its Headquarters Committee. To the end of his life he labored to secure State-wide Prohibition for Indiana, and nation-wide relief from the oppression of the liquor traffic.

ROAD-HOUSE. In America, a beer-garden situated in the suburbs of a city and frequently of the most disreputable character.

ROBBINS, ANNIE ALMIRA. American nurse and temperance lecturer; born at Edwardsville, Ill., May 2, 1863; died at Orlando, Fla., Oct. 17, 1925. She was educated privately and at McKendree College, Lebanon, Ill. In 1890 she graduated from the St. Louis (Mo.) training-school for nurses, after which she served for three years in United States army hospitals. As chief nurse during the Spanish-American War, she was stationed at Jacksonville, Fla., Savannah, Ga., and Manila, P. I.

Miss Robbins gave many years of devoted and effective service to the cause of the Woman's Chris-

tian Temperance Union. She became interested in the Y. W. C. T. U. in 1885, and in 1902, upon her return to the United States from Manila, was made an organizer for the National W. C. T. U. While stationed in the Philippines, she organized the first branch of the W. C. T. U. in those islands, and acted as secretary of that organization. In connection with her army work, she opposed the operation of the canteens for soldiers. Miss Robbins rendered excellent service for the W. C. T. U. in Kansas and other States of the Union, in the Philippines, and in Porto Rico, where she was sent in 1917 to organize the insular Union. She was elected president of the Porto Rico W. C. T. U. and by her faithful labor helped to lay the foundations of what is to-day a flourishing organization. During the last few years of her life she was not able to do field work, and lived at Orlando, Fla. She was buried at her old home at Mt. Vernon, Ill.

ROBBINS, JOSEPH HENRY. American Baptist clergyman and Prohibition advocate; born at



REV. JOSEPH HENRY ROBBINS

Yarmouth, Nova Scotia, Aug. 21, 1846; educated at Acadia University, Wolfville, N. S., graduating in 1873. In 1872 he married Miss Mary G. Scott of Yarmouth (d. 1921). Ordained to the ministry of the Baptist Church, he served pastorates for some years in Nova Scotia; transferring to the United States in 1883, and holding pastorates in Vermont and New Hampshire until Jan. 29, 1902, when he became superintendent of the New Hampshire Anti-Saloon League. He had already served as president of the League from the date of its organization (March 14, 1899).

During his pastoral service in Canada Robbins had been active in promoting the Scott Act, and after becoming a citizen of the United States he took a leading part as a member of the Executive Committee of the New Hampshire Law and Order League. After becoming superintendent of the New

Hampshire Anti-Saloon League he promoted numerous contests under the then existing local-option law, and was the author of the State-wide Prohibition law enacted in April, 1917. He resigned the superintendency in September, 1924, and was then made superintendent emeritus. For one year (1925) he was acting pastor of the First Baptist Church, White Plains, N. Y., and in 1927 he returned to Yarmouth, to spend his last days.

See, also, NEW HAMPSHIRE.

ROBERTS, ARTEMAS. An American architect and Prohibition advocate; born at Richmond, Ind., Oct. 28, 1841; educated at the University of Michigan, graduating in 1867. Some years later he removed to Lincoln, Neb., where he became city engineer and a member of the school board.

In 1884 Roberts led the movement in Lancaster County to send representatives to the Legislature who would vote for Prohibition. He was one of the main supporters of the *New Republic*, the Prohibition organ of Nebraska, becoming president of the company in 1886, and editor in 1887. During the great contest of 1890 for constitutional Prohibition in Nebraska, he was secretary of the State committee of the Prohibition party. In 1892 he became chairman of the State committee. He took an active part in the successive State campaigns, beginning with that of 1886, and was several times nominated for public office. In 1901-02 he was superintendent of construction for the Carnegie Public Library in the city of Lincoln.

Roberts has been twice married: (1) In 1867 to Elizabeth Bellangee (d. 1869); (2) to Mary Bellangee. For more than twenty years he and Mrs. Roberts (now 84 years of age) have made their home in Florida.

Roberts is very modest as to his work in the Prohibition field. Writing on Oct. 18, 1926, he says:

> Possibly the employment of W. E. "Pussyfoot" Johnson on detective work, which seemed to set him going for a lifetime of devotion to the cause, was my largest and most valuable contribution to the cause.

Now (1929) in his eighty-eighth year, Roberts is still able to assist local architects.

ROBERTS, CHARLES HENRY. A British statesman and temperance advocate; born at Tidebrook, Sussex, England, Aug. 22, 1865; educated at Marlborough College; scholar of Balliol College, Oxford; and formerly Fellow and tutor, Exeter College, Oxford. He married Lady Cecilia Maude Howard, daughter of the 9th Earl of Carlisle.

He represented the city of Lincoln in Parliament from 1906 to 1918, and the borough of Derby in 1922-23. Under the Liberal Government of Mr. Asquith (afterward Lord Oxford and Asquith) he was Under Secretary of State for India (1914-15), and under the first Coalition Government was Comptroller of the Household (1915-16), and chairman of the joint committee of the National Insurance Commission (1915-16).

Roberts has long been a zealous adherent of the temperance cause. He supported temperance legislation in the House of Commons from 1906. He was in charge of the Temperance (Scotland) Bill in 1911, which was subsequently taken up by the Government and enacted into law in 1913. This Act went into full operation in 1920, and gave veto powers over licenses to electors in areas in Scotland.

His interest in the temperance question led Roberts to make many special trips to the United States and Canada, to study the workings of Prohibition and various other aspects of the temperance reform in those countries. The fruit of his researches was given to the country in several pamphlets, which largely served to correct the false assertions put into circulation by the liquor interests. He has done work as a licensing justice in Cumberland, and is a vice-president of the United Kingdom Alliance.

Lady Cecilia Roberts is also an earnest advocate of temperance reform. She is a member of the Executive Committee of the United Kingdom Alliance and of the Advisory Administrative Committee of the World's W. C. T. U.

ROBERTS, ETHELYN HINCKLEY (CARGILL). American temperance advocate; born at Lowell, Mass., Sept. 10, 1867; educated in the public schools of Lowell, Mass., and Chicago, Ill. In 1889 Miss Cargill married the Rev. John H. Roberts, of Rochester, N. H., and removed with him to his pastorates at Oakland, Maine (1889-91), and in Rhode Island at Carolina (1891-95), Pawtucket (1895-99), and Greenville (1911-19). From 1903 to 1911 she lived in South Attleboro, Mass., where she served for eight years as representative of a business firm, giving health talks.

Mrs. Roberts has long been interested in temperance, having joined a temperance band at the age of sixteen and serving for several years as its treasurer, and later engaging in active work with the Woman's Christian Temperance Union. In 1904 she was elected president of the South Attleboro Union, serving for over six years, and from 1912 to 1919 she filled the same office in the Greenville Union. During 1913-17 and in 1918-19 she was vice-president at large of the Rhode Island Union. From March to October, 1919, she was acting president of the State Union, and from 1919 until April, 1929, she served as president, when she resigned on account of home responsibilities. She is also a member of the Board of Directors of the Rhode Island Anti-Saloon League.

Mrs. Roberts resides at Providence, R. I.

ROBERTS, FREDERICK SLEIGH ROBERTS, 1st Earl. British general and temperance advocate; born at Cawnpore, India, Sept. 30, 1832; died at St. Omer, France, Nov. 14, 1914. The son of a noted military man, General Sir Abraham Roberts, he was educated at Eton, Sandhurst, and Addiscombe, and obtained a second lieutenancy in the Bengal Artillery Dec. 12, 1851. After acting as aide-de-camp to his father at Peshawar (1852-56), he was appointed to the Quartermaster-general's Department, in which he remained for 22 years, eventually becoming quartermaster-general in India. Roberts served at the second relief of Lucknow, at the battle of Cawnpore, and at the action near Shinrajpur. For bravery under fire at Khudaganj (1858) he received the Victoria Cross.

In May, 1859, Roberts married Nora Henrietta Bews, at Waterford, Munster, Ireland.

Robert's promotion was rapid: he became deputy quartermaster-general in Bengal (1872), quartermaster-general and colonel (1875), major-general (1878), lieutenant-general (1883), general (1890) and field-marshal (1895).

For many years he was popularly known as "Roberts of Kandahar," in allusion to his relief

of that place on Sept. 1, 1878, after marching with a selected column of 10,000 troops from Kabul, a distance of 313 miles in 22 days. For his services he received the thanks of both houses of Parliament, was created K.C.B., G.C.B., and a baronet, and was given the command of the Madras army. In July, 1885, he became commander-in-chief in India. On Jan. 1, 1892, he was raised to the peerage as Baron Roberts of Kandahar and Waterford. He left India in 1893. From 1895 to 1899 he was Commander of the Forces in Ireland.

In the Boer War Roberts was sent out as commander-in-chief, arriving at Cape Town on Jan. 10, 1900. His only son was killed in action at Colenso. With Roberts's advent the whole course of the War was changed. Kimberley and Ladysmith were relieved; Cronje, the Boer general, fleeing with 5,000 men, was compelled to surrender (Feb. 27); Bloemfontein was entered March 13; Mafeking was relieved on May 17; and Pretoria was occupied on June 5.

Roberts, on his return to England, was received by Queen Victoria, who handed him the insignia of the Order of the Garter. On Jan. 14 he was elevated to an earldom, and later he received the thanks of Parliament and a grant of £100,000 ($500,000) for his services in South Africa.

From 1901 to 1904 he was commander-in-chief of the British army, succeeding Lord Wolseley. His later years were devoted to demonstrating the necessity of cultivating rifle-shooting by his countrymen, and to emphasizing the desirability of adopting general military training.

Roberts was the author of "Rise of Wellington" (1895), "Forty-One Years in India" (1897), and an autobiography.

Lord Roberts's outstanding opposition to the use of intoxicants was familiar for many years to the whole British army. He served as president of the Royal Army Temperance Association in India in 1884-85, and afterward continued to take the deepest interest in that organization. In 1887 he abolished the use of rum by the troops in that country, and on his return to England he was made chairman of the R. A. T. A. Council. The following letter was issued to the people of England by his orders at Pretoria Sept. 30, 1900:

> Will you kindly allow me to make an appeal to my countrymen and countrywomen upon a subject I have very much at heart, and which has been occupying my thoughts for some time past? All classes in the United Kingdom have shown such a keen interest in the Army serving in South Africa, and have been so munificent in their efforts to supply every need of that Army, that I feel sure that they must be eagerly looking forward to its return, and to giving our brave soldiers and sailors the hearty welcome they so well deserve when they get back to their native land.
>
> It is about the character of this welcome, and the effect it may have on the reputations of the troops whom I have been so proud to command, that I am anxious, and that I venture to express an opinion. My sincere hope is that the welcome may not take the form of "treating" the men to stimulants in public-houses or in the streets and thus lead them into excesses which must tend to degrade those whom the nation delights to honour, and to lower the "Soldier of the Queen" in the eyes of the world—that world which has watched with undisguised admiration the grand work they have performed for their Sovereign and their country.
>
> From the very kindness of their hearts, their innate politeness and their gratitude for the welcome accorded them, it will be difficult for the men to refuse what is offered to them by their too generous friends. I, therefore, beg earnestly that the British public will refrain from tempting my gallant comrades, but will rather aid them to uphold the splendid reputation they have won for the Imperial Army.

ROBERTS, JANE. British educator and temperance leader; born in Toronto, Canada, in 1848; died at St. Albans, New Zealand, July 3, 1923. She was brought up and educated in Ireland. In 1874 she emigrated to Christchurch, New Zealand, where, after working for a few years as dressmaker, she qualified as a teacher and taught in the German Bay School, East Christchurch School, and the South Belt School.

Already a member of the Band of Hope, the responsibility of her position led her to espouse the Prohibition movement and become an active worker therein. In 1897 Miss Roberts gave up teaching, in order to devote herself entirely to temperance work; and for several years she held the position of organizer and lecturer for the Canterbury branch of the New Zealand Temperance Al-



MISS JANE ROBERTS

liance. Her territory comprised thirteen licensing districts, or local-option areas. After eleven years of active and effective service, she resigned her position and spent the next three years in travel and investigation in other countries, including a visit to the World's Convention of the Woman's Christian Temperance Union at Glasgow in 1910, where she officially represented New Zealand. For some time she was president of the Christchurch W. C. T. U. Returning to her home at Christchurch in 1911, she resumed her temperance work, and later entered with enthusiasm into many women's activities in connection with the World War.

Miss Roberts was a fluent platform speaker, often associated with the Rev. Frank Isitt and Mr. T. E. Taylor, and a most capable organizer. She was a familiar figure at the open-air Prohibition meetings held in the square, Christchurch.

ROBERTS, Sir JOHN HERBERT, Bart. See CLWYD, JOHN HERBERT ROBERTS, BARON.

ROBERTS, STANLEY BURROUGHS. Presbyterian minister and Anti-Saloon League director; born at Phelps, Ontario County, New York, Aug. 12, 1855; educated at Phelps Union and Classical School and at Auburn (N. Y.) Theological Seminary. In 1903 he received the honorary degree of D.D. from Macalester College, St. Paul, Minn. He married Mary Louise Hall, of Waterville, N. Y., Dec. 27, 1882. On Jan. 20, 1882, Roberts was ordained to the ministry of the Presbyterian Church in the United States of America, following which he held pastorates at Vernon Center (1882-88), Dundee (1888-92), and Utica (1892-99), all in New York, and in Minneapolis, Minn. (1892—).

Roberts served for a time as a member of the National Board of Directors of the Anti-Saloon League of America, and since 1926 he has been chairman of the Headquarters Committee of the Anti-Saloon League of Minnesota.

ROBERTS, THOMAS. A Scottish-American teacher, merchant, and temperance advocate; born at Montreal, Scotland, March 28, 1810; died at Philadelphia, Pa., U.S.A., April 26, 1872. After being engaged for some time as a teacher and proprietor of a book-store in the Vale of Leven, he went to the United States (1846) and settled on Brandywine Creek, Delaware.

Identifying himself with the Independent Order of Good Templars, Roberts became Grand Lodge lecturer and organizer (1867), and for several years was Grand Chief Templar of Delaware. His ability as a propagandist for the Order led to his being sent to Scotland to introduce the Order into that country. He arrived there early in August, 1869, and a few days later (Aug. 13) formed the first lodge in Scotland at "a meeting held in the hall of the City of Glasgow United Working Men's Total Abstinence Society, the name of the president, Mr. Thomas Mackie, being the first on the application for charter." Forty-two charter members were initiated into the lodge, which was named "Scotland's First." Roberts instituted two other lodges, the "Albion" and the "Thomas Roberts," in Glasgow and two in Edinburgh. On his return to America he continued his successful labors until his death.

ROBERTSON, JAMES SMITH. Canadian editor and Prohibition advocate; born in Toronto April 6, 1853; died Feb. 22, 1925. He was educated in the public schools and other institutions of his native city, and married Annie Moore Kerry in October, 1875. Removing to Whitby he engaged in the newspaper business, becoming editor and publisher of the *Whitby Town Chronicle*. He was, also, a member of the town council. Returning to Toronto, he published the *Advance*, and also the *Canadian Home Journal*, and *Business*. At a later period he edited the *Canada Lumberman*, the *Canadian Miller*, and the *Canada Citizen*, the last-named being a journal devoted entirely to Prohibition and social reform.

Robertson was a lifelong abstainer. He joined the Good Templars in Toronto at the age of fifteen, and remained a member of that order until his death. Tireless in his labors for the success of the Prohibition cause, in 1875 he was secretary of the Dunkin Act Association for Ontario County, and helped to carry its work to success. In the same county he served as secretary of the Scott Act Association in 1880, and helped to roll up a majority of nearly 2,000 for Prohibition.

Robertson was one of the organizers of the Ca-

nadian Temperance League at Toronto in 1889, serving that body in various capacities before accepting the office of president, in which position he gave many years of efficient leadership to the Prohibition cause. He lived to see the Government of the Dominion pass the much-needed measures supplementing Prohibition legislation.

ROBITSEK, ADALBERT. Jugoslavian lawyer and temperance advocate; born at Doroszlό, Hungary (now Jugoslavia), Dec. 9, 1882; educated in the local elementary schools and gymnasium and in the Hungarian Royal University of Science (LL.D. 1905). In 1908 he engaged in the practise of law at Budapest, and has been a member of the Chamber of Lawyers of that city since that date.

Robitsek has been an active temperance worker since 1907, when he joined the International Order of Good Templars, and has served the Order as Chancellor of the First District (1909-13); Chancellor of the Hungarian Grand Lodge (1910-18); Chief Templar of the Lodge "Health" (1918-23); and Grand Secretary since 1919. He has also been a member of the Executive Committee of the Hungarian Temperance League since 1910. He has been active in propaganda work, especially lecturing in the high schools for teachers, schools for policemen, and schools for apprentices throughout the country; he has served as Hungarian national correspondent of the International Bureau Against Alcoholism (Lausanne) and translator of foreign newspapers and books. He has been a representative from Hungary at the International Congresses Against Alcoholism at Lausanne, (1921), and Copenhagen (1923); and in cooperation with the churches, he has done excellent service in arranging public temperance meetings, as on the occasion of William E. ("Pussyfoot") Johnson's visit to Jugoslavia in 1924.

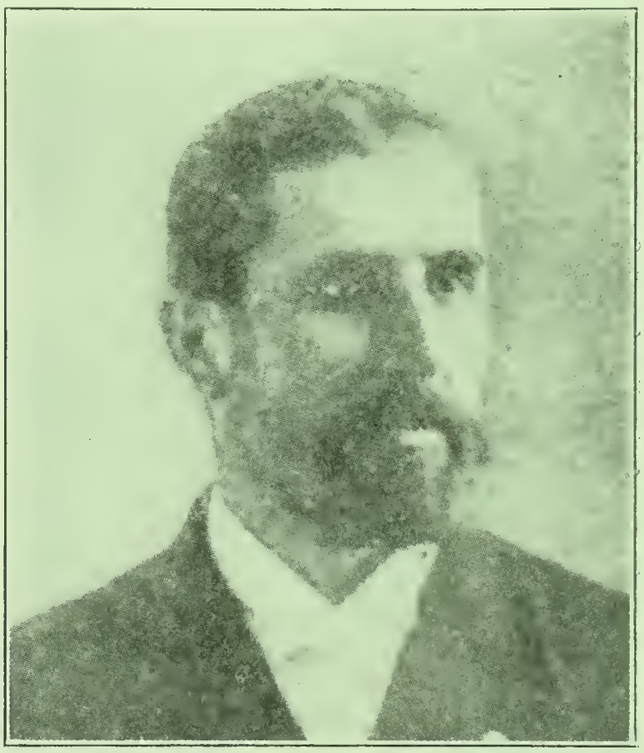
ROBSON, WILLIAM. An Australian Wesleyan Methodist minister, legislator, and Prohibition advocate; born at Newcastle, New South Wales, about 1849; died at Sydney, N.S.W., in November, 1920. After spending his youth in the Illawarra district, where his father owned a mine, he entered the ministry of the Wesleyan Methodist Church at the age of fifteen years, and from 1864 to 1879 served pastorates at Young, Braidwood, Waratah, and Morpeth. Although resigning from active ministerial duties about 1880, he acted as local preacher until his death. He sponsored a bill in the Legislative Council uniting the Methodist Churches in Australia. He assisted in the establishment of Wesley College—serving as a member of its council—and established a scholarship in memory of his son, the Rev. Reginald Robson. Robson was a member of a committee which inspected the Methodist missions in Fiji. For several years he was on the staff of the Colonial Architect, and then he became secretary of a building society. After 1895 he went into business for himself as a public accountant. In June, 1900, he became a member of the Legislative Council, to which he was annually reelected up to the last year of his life.

Robson's death was a severe blow to the temperance cause in New South Wales. A stalwart friend of Prohibition, Robson neglected no opportunity to defend it in the Legislative Council.

ROCHAT, ANTONY. A Swiss clergyman and temperance advocate; born at Geneva July 2, 1854; educated in the local schools, at the City of Geneva College, Geneva University, and the Faculty of Theology, Paris (M. A.; B. T.). He married Stephanie Weiss, of Geneva, March 2, 1880.

Rochat was ordained to the ministry of the National Church of Geneva on Oct. 19, 1879, and he has served as assistant pastor in the following charges: Wufflens-la-Ville (Canton de Vaud), 1878-79; Le-Lieu (Jura Vaudois), 1880-84; Satigny (Canton de Genève), 1884-1907; and Geneva, 1907.

Rochat became an abstainer and joined the Swiss Temperance Society on Nov. 17, 1878, since which date he has taken an active part in the work of that organization, serving as cantonal president of Vaud, 1880-84, and as member of the Central Committee since 1884. At Zurich in 1906 he was elected central president of the Society,



REV. ANTONY ROCHAT

which had become the International Federation of Blue Cross Temperance Societies *(Fédération internationale des Sociétés de Tempérance de la Croix-bleue)*, in the place of his brother Louis Lucien Rochat, who had retired on account of illness. At Copenhagen in 1923 he was elected honorary president of the Federation.

Rochat attended the International Congresses Against Alcoholism held at The Hague (1893), at Basel (1895), and at Brussels (1897), as a representative of the Central Committee of the International Federation of the Blue Cross. At the Hague Congress he gave an account of the work of the Blue Cross Society.

Rochat resides in Geneva.

ROCHAT, GIOVANNI. An Italian Evangelical clergyman and temperance advocate; born at Florence, Italy, Jan. 6, 1849; died April 16, 1919. He was educated at Morges, Vaud, Switzerland, at Lausanne, Switzerland, and at Florence, Italy. Owing to the hostile attitude of the Italian people toward the liberal ideas of the Rochats, the family moved to the canton of Vaud, in Switzerland, shortly after the birth of Giovanni. In the

course of time the latter became a minister of the Evangelical Church of Italy *(Chiesa Valdese)*.

Rochat was perhaps influenced to associate himself with the antialcoholic movement through his friendship with Dr. Auguste Forel, with whom he had attended school at Morges and Lausanne.

In August, 1893, Rochat was pastor at Lucca, Italy; and an account of alcoholism in Italy, sent by him to Forel, was read by the latter at the International Congress Against Alcoholism, held at The Hague that year. In 1897 he was transferred from Lucca to Florence, where he founded, March 19, 1899, the Italian Temperance League *(Lega Italiana di Temperanza)*, the first temperance organization in Italy to make total abstinence its leading principle. The League admitted as members both total abstainers and "moderationists." Rochat, together with Professor Giacomo Falorni, established the official organ of the League, *Bene Sociale* ("Social Welfare"), in which he published in 1908 an interesting account of the struggle against alcoholism in Italy. At the International Congress Against Alcoholism which was held in Paris, France, in 1899, Rochat read a paper on "Alcoholism in Italy." He delivered several addresses relating to alcoholism at other International Congresses. He affiliated himself with the Blue Cross Temperance Society, and took an active part in the conferences of that organization.

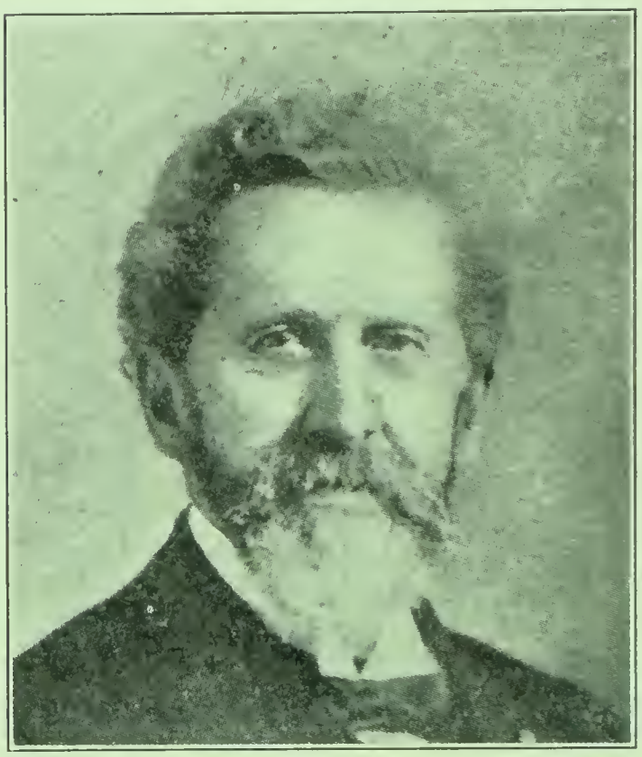
Rochat was recognized throughout Italy as the father of the temperance movement in that country, and he was tendered an ovation at the National Congress Against Alcoholism held at Florence in 1912. He contributed to the *Pioniere* ("Pioneer"), an Italian temperance magazine, and was still active with his pen in behalf of the cause at the time of his death. He was instrumental in bringing about a number of temperance congresses in Italy which awakened the entire country to the danger of the alcoholic menace. Indeed a history of the antialcoholic movement in Italy would be incomplete without a chapter devoted to the temperance activities of Rochat. At the time of his death he was contemplating the acceptance of some work under the auspices of the Blue Cross.

ROCHAT, LOUIS LUCIEN. Swiss pastor and temperance leader; born at Geneva, Switzerland, Jan. 7, 1849; died in the same city Dec. 10, 1917. He was educated at the Calvinistic classical school of Geneva (1857-64), at Geneva Gymnasium, and at the University of Geneva (B.Sc., M.A. 1870; B.Th. 1875). In 1875 he entered the ministry and in that same year made a study of evangelization and relief work in Great Britain. Returning to Switzerland, he acted as assistant pastor at Cossonay in 1876-77, was transferred to Commugny-Coppet in 1877, and visited Florence, Italy, the next year. He gave up his regular pastoral duties in 1879 in order to devote his full time and attention to temperance work. In 1881 he married Miss Selma Weiss, of Geneva.

Rochat became an abstainer as the result of his attendance at a temperance banquet in England. On Easter Monday, 1876, he was invited to attend a banquet given in the coffee-house at Feldan, a small place near Dorking, Surrey, by local abstainers. He attended the coffee-house with a reformed drunkard, who had been an abstainer for three years. The testimony of this man concerning the benefits of total abstinence impressed Rochat greatly, as did, also, the fact that the abstainers brought their families to the banquet and that the gathering was a happy and sociable one, although no alcoholic drinks were served. He expressed his astonishment, saying: "One would never dare in Switzerland to invite men to a banquet without having served alcoholic beverages."

Some members of Rochat's church in Switzerland were immoderate drinkers, and he decided that, instead of urging them to moderation, he would endeavor to induce them to take a pledge of total abstinence, proving to them the possibility of keeping such a pledge by his own example.

In 1877 he became still more impressed with the evil effects of alcohol upon his countrymen, and



REV. LOUIS LUCIEN ROCHAT

with the problem of keeping the drinkers of intoxicants within the bounds of moderation, so he resolved to work for total abstinence along the lines of evangelism. In August of that year he asked M. Charles Fermaud, then president of the Young Men's Christian Association of Geneva, to join him in founding a temperance society. In the following month (Sept. 21) Rochat called a meeting at Geneva for the purpose of discussing "Drunkenness and Its True Remedy"; and, as a result, the Swiss Temperance Society *(Société Suisse de Tempérance)* was formed. Among the 27 signatures which were obtained to the pledge of total abstinence at the meeting was that of William Conforth, pastor of the Wesleyan Church of Lausanne, who presided at the beginning of the work in the Canton of Vaud. This meeting was the actual beginning of the whole Continental total-abstinence movement.

The labors of Rochat are in a large measure the history of the Blue Cross movement, which is described in the article FÉDÉRATION INTERNATIONALE DES SOCIÉTÉS DE TEMPÉRANCE DE LA CROIX-BLEUE, and which was an outgrowth of the Swiss Temperance Society, mentioned above. In 1877 Rochat became president of the Central Commit-

tee of the International Blue Cross Society, in which capacity he served until 1906, when his health gave way. He was succeeded by his brother, the Rev. Antony Rochat. As the accredited representative of the Committee he visited most of the Latin countries of Europe, and participated in a great many international antialcoholic congresses, as, for example, those held at Zurich (1887), Christiania (1890), The Hague (1893), Basel (1895), Brussels (1897). He was appointed, also, a delegate to the succeeding International Congresses Against Alcoholism, including the Fifteenth, held at Washington, D. C., U. S. A., in 1920, which, however, he did not live to attend. At many of these gatherings he read important papers and took active part in the discussions.

Rochat founded a number of other temperance associations in addition to the Blue Cross, but most of them have not reached the stage of total abstinence. He was one of the chief promoters of temperance cafes, and in 1879 he created the first Swiss society for the founding of them.

In 1882 he served on a Swiss federal committee, convened by the Secretary of the Interior, to examine possible methods of giving the Confederation and the separate cantons power to take measures against alcoholism. The modifications proposed by the committee were adopted by the Swiss people in 1885; and in 1892 Rochat was appointed a member of a new federal committee, formed for the purpose of investigating the question of disposing of the proportion (10 per cent) of the receipts of the federal monopoly on liquor, which, under the law, must be applied to opposing drunkenness. This proportion had been diverted into other channels than those indicated by the law. Rochat published a pamphlet suggesting a more useful employment of the 10 per cent, and his suggestion was adopted.

In 1896 Rochat organized the exhibits of all the Swiss antialcoholic societies for the Swiss National Exposition at Geneva, and in 1900 he organized those of the Blue Cross Federation for the Paris Exposition, which exhibits secured for that society the Grand Prize. During the latter years of his life, he was obliged to withdraw to some extent from active temperance work, but to the end his interest in the temperance movement was unabated.

Rochat experienced the joy, somewhat rare in this world, of seeing the results of his spiritual travail. The twenty-fifth anniversary of the founding of the Blue Cross Society, held Aug. 18-21, 1902, in the cathedrals of Basel and Geneva, was for him the occasion of a real triumph. The wives of reformed drinkers presented him at Basel with a gold medal, while the drinkers themselves gave him an album containing their signatures to the number of 1,200. At Geneva 1,063 reformed alcoholics presented him with a similar album. Another souvenir was a bound volume containing letters from 144 abstaining pastors and other collaborators in Switzerland, France, Germany, etc.

ROCKWOOD, BURTON LEWIS. An American Methodist Episcopal clergyman and Prohibition party organizer; born at Brasher Falls, St. Lawrence County, New York, June 3, 1872; educated at Northern Indiana Normal School, Valparaiso, Ind., at Purdue University, Lafayette, Ind., and at the American Temperance University, Harriman, Tenn. (B.S.).

From the age of seventeen Rockwood taught successively at Rutland, Ill., Lee, Ind., and Monticello, Ind. For a time he was an instructor in physiology and hygiene at the American Temperance University. On Oct. 20, 1904, he married Miss Genevieve Sharpe, of Derrick City, Pa.

Admitted to the ministry of the Methodist Episcopal Church in 1893, Rockwood served in 1896 as supply pastor in the Northwestern Indiana Conference of that denomination. Since 1917 he has been Indianapolis organizer for the Producers Church-School Film Company of New York city.

While quite young, Rockwood developed marked ability as a public speaker, and at one time he was known as "the Young John B. Gough of America." During the campaign of 1892 in Indiana he was a prominent speaker for the Prohibition party of that State. In the same year he was elected as president of the Indiana Junior Prohibition Leagues. Early in 1894 he renounced his ministerial activities altogether, to enter more fully into the work of campaigning for the Prohibition party in Indiana. When the organization of the National Junior Prohibition League was effected in Indianapolis on March 14, 1894, Rockwood was chosen president and organizer of the new society. He immediately launched an organizing campaign in the various States of the Central West, where he succeeded in enlisting more than 15,000 young people in Prohibition Leagues. His first notable success was the formation of the Junior Prohibition League of St. Joseph, Mo. (May 23, 1894).

In his capacity of president of the national organization, Rockwood was one of the principal speakers at the National Intercollegiate Prohibition Association Convention at Prohibition Park, Staten Island, N. Y., on June 27, 1894. After the Convention he conducted an organizing campaign among college students in Nebraska, Iowa, Missouri, Illinois, Indiana, Wisconsin, and Kentucky. On these speaking-tours Rockwood took with him a group of singers known as the "Nationals."

Rockwood retired from the presidency of the National Junior Prohibition League in May, 1896, but still continued to be active in its work.

Rockwood was State chairman of the Prohibition party in Pennsylvania in 1909-13 and in Michigan in 1916-18.

RODRÍGUEZ, YSABEL GONZALES VAZQUEZ DE. Uruguayan teacher and temperance advocate; born at Montevideo July 21, 1892; educated in the public schools, and at Crandon Institute and Normal School. After leaving school she taught in the public schools of Uruguay for some years and in 1921 she married Gabino Rodríguez, a Methodist clergyman, of León, Spain, who had received his training at Ohio Wesleyan University and the Boston School of Theology in the United States of America.

Señora Rodríguez has always been greatly interested in the temperance movement in Uruguay and an active worker in the temperance organizations of the country. She was a leader in the organization of the Woman's Christian Temperance Union of Uruguay and a prominent worker in the National League Against Alcoholism *(Liga Nacional el Alcoholismo)*, serving as secretary of the latter organization since 1915. She also worked for the introduction of scientific temperance instruction in the public schools of the country and

was made the first official teacher of temperance therein. She was a delegate from Uruguay to the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., in 1920, and is a general delegate of the National League. She is the author of the books "Horas Amenas" (Pleasant Hours) and "Peldaños" (Stepping-Stones) and of the pamphlet "Enseñanza Anti-alcoholica en las Escuelas Públicas" (Antialcoholic instruction in the public schools), as well as of many other pamphlets, stories, and songs.

ROGERSON, JAMES JOHNSON. Newfoundland exporter and temperance advocate; born at Harbor Grace, N. F., March 21, 1820; died at St. John's, N. F., Oct. 17, 1907. He was educated in the grammar-school of Harbor Grace. Rogerson was twice married: (1) To Emma G. Blaikie, of St. John's; and (2) to Isabella Whiteford. At the age of twenty he became engaged in the fish-exporting business, in which he continued until 1903. He held an official position in the Methodist Church.

Rogerson was always a zealous temperance worker, and the most distinguishing characteristic of his long life was his unceasing warfare with the liquor traffic. In 1854 he was appointed the first District Grand Worthy Patriarch of the Sons of Temperance in Newfoundland.

From 1855 to 1882 Rogerson was a prominent member of the Newfoundland House of Assembly, and for some years he held the office of Receiver-general (Minister of Finance). During his political career he brought all of his influence to bear on the Legislature in favor of temperance and moral reform. He was instrumental in securing the enactment of a local-option law for Newfoundland in 1873, and championed many other important measures designed for the improvement of social and industrial conditions. He was long a vice-president of the British and Foreign Bible Society and president of its local auxiliary.

ROLFE, ABBY FRANCES (WINCHESTER). American temperance worker; born at Lunenburg, Mass., Jan. 1, 1834; died at Concord, Mass., July 10, 1921. She married Henry C. Rolfe, of Concord, Nov. 23, 1856.

Always interested in temperance, and early a member of temperance societies, Mrs. Rolfe was president of the first local Union of the Woman's Christian Temperance Union at Ayer, Middlesex County (1873), and later president of Middlesex County W. C. T. U., which office she held for 43 years. In 1913 a special celebration of her fortieth year of service was held. She resigned in 1917 because of failing health, and was then elected honorary president. From the first organization of the Mothers' Department in the W. C. T. U. she was the State superintendent of it and continued in this work for 29 years. She was, also, president of the Concord Union for 38 years.

It was well said of Mrs. Rolfe that "she always had a word of encouragement for the discouraged worker, a word of commendation for the new, untried worker, and enthusiasm to overcome every difficulty."

ROMAN CATHOLIC CHURCH. That division of the Christian Church which dates its origin from the choice of Peter as chief of the Apostles, and traces its history through his successors in the bishopric of Rome. As defined by Cardinal Bellarmino (Bellarmine) the Holy Catholic Apostolic Roman Church is "an assembly of men united by the profession of the same Christian faith, and by the communion of the same sacraments, under the rule of legitimate pastors, and especially of the one vicar of Christ on earth, the Roman pontiff." During the first several hundred years of its existence the entire Christian Church was recognized as a single entity; but in the eleventh century occurred a schism over doctrinal matters, such as the Procession of the Holy Ghost and the primacy of the bishop of Rome, which resulted in the separation of the eastern and western divisions. Under a policy of ecumenical activity and missionary zeal Catholicism spread until it had adherents in every inhabited portion of the globe.

In America the Roman Catholic Church had its beginnings in 1493, with the priests who accompanied Columbus on his second voyage of exploration. As early as 1512 an episcopal see was established at San Domingo. The first Catholic congregation in territory now included in the United States was founded at St. Augustine, Florida, in 1565. Missionaries in the train of Coronado preached to the Indians during the latter half of the sixteenth century. During the sixteenth, seventeenth, and eighteenth centuries Catholicism, under the ministrations of the Franciscan, Dominican, and Jesuit orders (mainly Spanish), obtained a foothold in Florida, Texas, New Mexico, and California. Meanwhile Catholic missionaries, largely French, were preaching in Maine, along the St. Lawrence, and in the regions of the Great Lakes and the Mississippi Valley. Among Indian tribes, many converts were secured.

In America

The history of the Catholic Church among the colonists began with the immigration to Maryland in 1634 of English and Irish Catholics, who founded the town of St. Mary's. The first colonial Catholics were under the jurisdiction of the vicar apostolic of London. The Revolutionary War, however, left the Church without any definite hierarchiac connections until 1790, when a see was established at Baltimore, with John Carroll as its first bishop. Shortly afterward a decree made the Catholic Church in America a body distinct from that in England. The denomination grew rapidly, its ranks being swelled, particularly during the nineteenth century, by immigrants from Ireland, Germany, Italy, and other Old World countries. In 1928 the Catholic population of the United States numbered 19,689,049, and the number of communicants of the R. C. Church, according to Dr. H. K. Carroll, was 17,214,844.

Roman Catholic doctrine is based upon the canonical books of the Scriptures, augmented from time to time by tradition as set forth in documents promulgated by the Pope or by Ecumenical Councils. The Apostles', Nicene, and Athanasian creeds contain the essential truths of the Church, which include: One God in three divine persons, Father, Son, and Holy Ghost; the incarnation, passion, death, and resurrection of our Lord Jesus Christ; the divine maternity of Mary and her virginity; the real presence of the body and blood of Christ in the Eucharist; the seven sacraments instituted by Jesus (baptism, confirmation, the Holy Eucharist, penance, extreme unction, orders, matrimony); purgatory, resurrection of the dead, ever-

R. C. Doctrine

lasting life; the primacy of the Roman pontiff; veneration of the Saints and their images. Communicants are required to hear mass on Sundays and holy days of obligation; to fast and abstain from meat on appointed days; to confess at least once a year; to receive the Holy Eucharist during Easter; to contribute to the support of pastors; and to observe the regulations in regard to marriage.

The organization of the Roman Catholic Church throughout the world centers in the bishop of Rome as Pope, whose authority is supreme in matters of faith and conduct of church affairs. Members of a College of Cardinals act as his advisers and as heads of Congregations under which the Church is administered. In the United States the Catholic Church is divided into provinces, each presided over by an archbishop; and each province is subdivided into dioceses under a bishop, who appoints pastors and assistants for the parishes. Legislative power is vested in national and provincial councils and diocesan synods.

The Catholic Church, in all periods of its history, has had within its ranks many advocates of temperance. Not a few of the early monastic orders prohibited liquor, and in the middle ages wine was denied to communicants during Lent. Among the saints who advocated temperance were St. Augustine and St. Bernard. During the third century A. D. St. Pachomius prescribed a rule of total abstinence for monks. Total abstinence was one of the fundamental rules of the Canons Regular, founded by St. Gilbert in England during the twelfth century. St. Boniface, of Ireland, founded total-abstinence monasteries in Germany. In the twelfth century Robert Pullen, the earliest English cardinal, declared: "Whoever is strongly tempted to excess in drinking will act more prudently if he shun the occasion."

Early Temperance Advocates

In modern times the movement for temperance has been repeatedly sanctioned by the Papacy, among the most vigorous pronouncements being that of Pope Pius IX, who wrote to the archbishop and bishops of the province of Quebec:

> We urge you for the greater good of the faithful, to strongly favor everywhere the total abstinence movement among churchmen. Become abstainers yourselves for the service of God, the Church and the faithful.

The most famous Catholic temperance reformer among English-speaking peoples was Father Mathew, an Irish Capuchin, of Cork, known as "the Irish apostle of temperance" (see MATHEW, THEOBALD). In 1838 he began a crusade for temperance that was marvelous in its success and permanent in its results. On a visit to Rome in 1840, he obtained informal papal approbation for his movement and later sent a total-abstinence medal to the papal palace, which was worn by Pope Gregory XVI.

The English newspapers of Dec. 14, 1925, carried the following story of Cardinal O'Donnell's success in driving poteen out of his diocese when he was bishop of Raphoe, County Donegal:

> Belfast, Ireland, Dec. 14.—The hills of Donegal blazed with bonfires tonight to celebrate the elevation to the cardinalate of Monsignor Patrick O'Donnell, archbishop of Armagh, who from a cottage has risen to the rank of prince of the church. . .
>
> Dr. O'Donnell was only 32 when he became bishop of Rapako [Raphoe], Donegal, in which he succeeded the late Cardinal Logue. The diocese soon came to know him as a masterful young spiritual leader.

ROMAN CATHOLIC CHURCH

Donegal had been a stronghold of the moonshine industry ever since there were licensing laws to break. All the king's horses and men and policemen and rangers had wholly failed to put it down. This young man from the Maynooth Ecclesiastical College announced that to buy or sell or drink "poteen" was a "reserved" offense for which only a bishop could give absolution.

Poteen Disappears from Donegal

That might mean a journey of 40 miles. There were no trains to Letterkenny, and there was a disagreeable interview in prospect for the penitent moonshiner. Consequently within five years poteen disappeared from the diocese.

Cardinal Manning, the English prelate (1808-92), was no less vigorous in his indictment of the liquor traffic. He said:

> The drink traffic is a public, permanent and ubiquitous agency of degradation to the people of these realms. The drink trade of this country [England] has a sleeping partner which gives it effectual protection; every successive government raises at least a third of its budget by the trade in drink. . . Alas, in America also does the "sleeping partner," for a money consideration, give its protection to the drink trade. Do you know how you will help to break up the unholy alliance between the government and the greatest fraud of the age? Vote against it. It is mere mockery to ask us to put down drunkenness whilst the state licenses on every side opportunities for drinking.

The International Catholic Federation Against Alcoholism, with headquarters at Bois-le-Duc, Holland, of which Baron de Beerenbrouck, former premier of the Netherlands, is president, includes temperance organizations of Austria, Belgium, Borneo, Canada, England, Germany, Italy, Poland, Switzerland, United States of America, and Yugoslavia. At a pilgrimage made to Rome by members of the Federation in April, 1914, Pope Pius IX gave the organization his blessing and expressed his hope that it would receive an accession of new Catholic societies.

Pope Pius IX Gives Temperance Society His Blessing

Cardinal Mercier, Primate of Belgium, in an interview with a representative of the *New York Times* at Malines, June 18, 1919, said:

> I am a great believer in the repression of all intoxicating drinks. . . If general Prohibition were introduced more human lives would be saved than by general disarmament.

In the proceedings of the British and Colonial Temperance Congress, held in London in July, 1886, it is reported (p. 159) that "temperance guilds, under direction of the Roman Catholic clergy, are in active operation in Madras and other large towns."

In the same volume Dr. Robert Knaggs, writing on Trinidad, refers (p. 250) to "a temperance society started by Roman Catholic priests."

In America temperance has had many stanch supporters among high dignitaries of the Roman Catholic Church. At one time 7 of the 14 archbishops in the United States were total abstainers, namely, Christie of Oregon City, Ore.; Elder, of Cincinnati, O.; Ireland, of St. Paul, Minn.; Keane, of Dubuque, Ia.; Moeller (Coadjutor), of Cincinnati; Ryan, of Philadelphia, Pa.; and Williams, of Boston, Mass. In an address before the National Total Abstinence Convention at St. Paul (1891), Archbishop Ireland uttered the following admonition:

> We must work and bend every effort so that Catholics in political matters will always be arrayed against the liquor interest. Strange it is, but people who have in their hearts a love of temperance will go on election day and vote with saloon interests. What is the cause I know not. I think sometimes that it is political slav-

ery. Now, political slavery or any slavery is hideous; and especially is it so when it enslaves the will and debases the character.

In 1894, Bishop Watterson, of Ohio, issued a notice barring makers and sellers of intoxicating beverages from membership in Catholic societies in his diocese. This ruling was appealed to the Apostolic Delegate, Monsignor Satolli, who unequivocally sustained Bishop Watterson. Among the Bishop's pronouncements is the following:

No layman who is not physically and mentally blind can help seeing what every priest must see, not only the utility but the pressing need of earnest efforts on the part of both laity and clergy to charitably but zealously oppose the fearful and widespread evils of intemperance.

Not only through the voices of individual clergymen, but through the Plenary Councils of the Church, also, has Catholicism pronounced against the evil of the liquor traffic. In 1866, the Second Plenary Council of Baltimore called upon pastors to warn their flocks to keep away from the saloons. The Third Plenary Council (Baltimore, 1884) warned "Catholics engaged in the sale of intoxicating drinks to consider seriously by how many and how great dangers, by how many and how great occasions of sin their business is surrounded. Let them, if they can, choose a more becoming way of making a living."

Father Mathew In America

In 1849-51 Father Mathew made a notable tour through the United States. In Boston, Mass., he was granted the use of the historic Faneuil Hall for his meetings. In October, 1850, he visited St. Louis, Mo., and administered the total-abstinence pledge to thousands of its inhabitants. After his departure a number of those who had been pledged organized the Catholic Total Abstinence Society. From this organization grew similar ones until nearly every parish boasted a splendid body of men who not only practised temperance, but took care of their members in sickness, and buried them decently when dead. In 1872 the semimilitary temperance society the KNIGHTS OF FATHER MATHEW was incorporated, the members of which wore a very attractive uniform, and achieved a wide reputation in competitive drills.

In 1872, also, there was organized the CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA, another outgrowth of the Father Mathew crusade, which received the endorsement of the national councils of the Church. With regard to this organization Pope Leo XIII wrote to Archbishop Ireland (1887):

Catholic Total Abstinence Union

We esteem worthy of all commendation the noble resolve of the members of the Catholic Total Abstinence Union, by which they pledge themselves to totally abstain from every kind of intoxicating drink. Nor can it be doubted that this determination is the proper and the truly efficacious remedy for the very great evil of intemperance. Let pastors, therefore, do their best by assiduous preaching and exhortation, to drive the plague of intemperance from the fold of Christ, to shine before all as models of abstinence, and thus to avert by their strenuous exertions the many calamities with which this vice threatens both Church and State.

At the Forty-eighth Convention of the Union, held at Hartford, Conn., Aug. 6-7, 1919, the following declarations were adopted unanimously:

Our Union rejoices over the suppression of the saloon in our country. . .

Our Union believes that public opinion has been the basic force which has accomplished the overthrow of the liquor power. In the formation of that public opinion nothing has been more effective than the action of so many of our bishops who, throughout a generation, have been exacting a pledge of total abstinence from the children at the time of their confirmation.

Between 1870 and 1880 there were not less than 30 Catholic temperance organizations existing in St. Louis, Mo., alone. At the close of the decade, however, owing to the advent of the secret fraternal insurance societies, all but three had ceased to exist, the surviving three being the Catholic Total Abstinence Society, the Father Mathew Young Men's Temperance Society, and the Knights of Father Mathew.

Conference of Catholics Favoring Prohibition

A Conference of Catholics Favoring Prohibition, the first meeting of American Catholic Prohibitionists, arranged by Father George Zurcher, of Marilla, N. Y., publisher of *Catholics and Prohibition*, and Mr. J. F. Judge, of Scranton, Pa., was held at Niagara Falls, N. Y., Aug. 4-5, 1914. Father M. J. Ward was elected president. Catholics attending the Anti-Saloon League Convention at Atlantic City in 1915 elected Father J. J. Curran president, and he was reelected at the A.-S. L. Convention held at Indianapolis, Ind., in 1916.

A later movement among Catholic Prohibitionists was the foundation at South Bend, Indiana, in 1919, of the CATHOLIC CLERGY PROHIBITION LEAGUE OF AMERICA, organized with Father George Zurcher as its first president.

Of the results of the passage of the Eighteenth Amendment, the Right Rev. James Cassidy, Vicar General of the Diocese of Fall River, Mass., in the *Father Mathew Man*, a Catholic temperance periodical (April, 1926), said:

Prohibition is a great success. Not a complete success if the measure of that success be absolute extermination of the liquor evil; for if the measure of success be absolute enforcement, then no law is a success, and all laws are failures. The extinction of the saloon by prohibition in the cities in which I move, has been a blessing and a benediction that no lover of truth, no lover of humanity, no lover of souls would knowingly attempt to deny, descry or diminish. My life has been largely spent with and for the common, everyday, natural, decent, God-fearing people who largely earn their bread by poorly-paid toil and labor. For every one of them that prohibition has made a flask-carrier, it has weaned scores from pail-carrying, and that's what I call success.

(Reference may appropriately be made here to Miss Alida H. O'Connor, manager for a long time of the *Father Mathew Man*, who died at her home in Chicago Feb. 4, 1929. For nearly 40 years Miss O'Connor was an officer in various Catholic total-abstinence societies, and she devoted every spare moment to the temperance movement. In fact, as the Rev. Peter J. O'Callaghan said at her funeral, she was a martyr to the cause.)

The Hon. Joseph E. Ransdell, United States Senator from Louisiana, in an article in the *Missionary* on "Catholics and Prohibition," cites the present Archbishop of Dubuque, James J. Keane, and nearly a dozen bishops as being in favor of Prohibition. He resents the assertion, sometimes made, that the majority of Roman Catholics are opposed to Prohibition. He says, further:

Whatsoever may have been the opinions of certain Catholic bishops, priests or people as to the wisdom or unwisdom of the enactment of any Federal prohibitory legislation, all Catholics must recognize that a higher principle is now involved since prohibition has been made the basic law of our country, and far more important than any other law; for it is embodied in the Constitution itself and entitled to the same respect and obedience which all good citizens accord to that re-

markable charter of American freedom. If there be one thing more than another the Catholic Church stands for, it is obedience to law.

The Right Rev. Henry W. Cleary, bishop of Auckland, New Zealand, in an address to the clergy, religious, and laity of his diocese, published in the *Month*, of Oct. 20, 1925, said:

> On Catholic principles, the traffic in alcoholic liquors is, in itself, perfectly permissible. In easily possible conditions "the trade" could be carried on—as it is actually carried on by the very best type of licensees—honourably, blamelessly, and in conformity with the moral law. But there is no blinking the notorious public fact that, under actual working conditions, the trade in intoxicants is widely and deeply infected or associated with moral and other evils which the Church must ever condemn, and which society need not, and should not, tolerate.
>
> These evils have their origin in the following series of chief causes. One is the treating habit—a vicious custom that is as fatuous as duelling, a thousand times more deadly, and, like it, doomed, we hope, to die in ridicule and dishonour. Another is the pernicious practice of "spotting" or needless drinking at all sorts of hours and under an endless variety of pretexts. A third and all too common evil arises from an undue desire, on the part of many licensees, to "get rich quick" and retire upon their profits. A fourth and highly menacing form of evil is the rapid spread of the drinking habit among women and young girls. Associated with this is the anxious social and moral problem created by the far too prevalent custom of flasks at socials and dancing parties. . .

Bishop Cleary of New Zealand

The Bishop observes further:

> The desire for intoxicating drinks is not counted by Catholic theologians among the "natural appetites" implanted by the Creator to serve purposes which are necessary or useful to the human race. The desire for alcohol is no more a natural impulse than the craving for opium or cocaine. And even the divinely created "natural appetites" are subjected to restraint both by the laws of God and man.

Under the heading "Catholic Freedom," Bishop Cleary remarks:

> The Church, herein, leaves Catholics free, and none may take that freedom away. And of that freedom abundant use has been made by large numbers of Bishops and Archbishops on both sides. There are Cardinals on both sides. Each Bishop or group of Bishops expresses honest and conscientious opinion on the facts known to them within their respective Sees. Such opinions carry weight on account of the position, zeal, and disinterestedness of the writers and the value of the facts and arguments upon which the opinions are based. But the stream never rises above its source. They always remain expressions of free opinion on a question which the Church of God has left a matter of free opinion. They are matters of advice or recommendation; they are not matters of precept, binding upon consciences; and Catholics, in the exercise of their liberty, are free to examine into the facts and arguments on which such opinions (individual or collective) are based, to compare them with the facts within their own knowledge and experience, and then to follow, in voting, the dictates of their own individual consciences. In doing this, they exercise the freedom with which God and His Church have made them free.

See, also, GIBBONS, JAMES; IRELAND, JOHN; MANNING, HENRY EDWARD; MERCIER, DÉSIRÉ JOSEPH; OLD CATHOLIC CHURCH; SMITH, ALFRED EMANUEL.

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ROMAN EMPIRE. A term commonly applied to the domain of the Caesars, from Augustus (29 B. C.) to Theodosius (A. D. 395). The capital of the Empire was Rome, situated on the left bank of the River Tiber.

While divers causes have been assigned by various writers for the decline and fall of this mighty empire, which stretched over Europe, Asia, and Africa, most of the historians agree that intemperance in the use of alcoholic beverages was one, if not the greatest, of the contributing factors. The works of Pliny the Elder, Livy, Tacitus, and Sallust contain graphic pictures of Roman life and customs, which leave no room for doubt on this point; while Seneca and Cicero are outspoken in their condemnation of the inebriety of their times. Seneca's "Epistles" and his essay "De Vita Beata" show unmistakably that disease due to this cause was rife and that even women were liable to gout, while Cicero ("De Officiio," i. 2) thus urges the claims of sobriety:

> Therefore the nourishment of our bodies should be with a view not to our pleasure, but to our health and strength; and should we examine the excellency and dignity of our nature, we should then be made sensible how shameful it is to melt away in pleasure, and to live in voluptuousness and effeminacy; and how noble it is to live with abstinence, with modesty, with strictness and sobriety.

Juvenal (Satire VI) says:

> Luxury, more to be dreaded than the sword, has fallen upon us, and is avenging the conquered universe. . . Venus in her cups no longer has any reverence for anything.

It was indeed an age of abandonment. The Romans outdid the Greeks in drunkenness, gluttony, and debauchery. Probably no other people have ever joined hands so firmly in the mad pursuit of pleasure. All classes entered into the quest with restless eagerness. They gave themselves up to theaters, races, gladiatorial shows, the circus, and other sports and entertainments. Amusing oneself amounted almost to a profession. Even the religious rites degenerated into festivals of merrymaking and carousals. One ruler, for his amusement, kept ten thousand slaves fighting with one another until they died. Others entered into friendly drinking-bouts together with their subjects. Thus the Romans cultivated sin as they would a hothouse plant; and it blossomed forth abundantly. Indeed the Rome of Caligula and Nero has been used as a type of the bottomless pit.

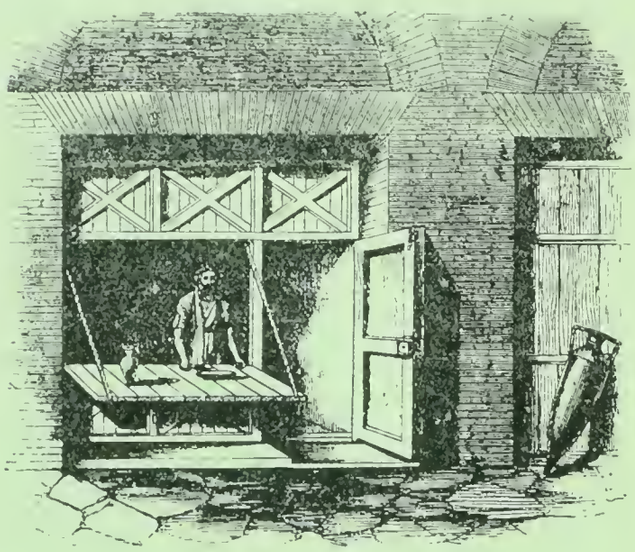
Among the most prominent vices of Roman society were gluttony and drunkenness. The lowest kind of gluttony—all the pleasures and extravagances of the table—attracted the attention of the rulers, even, by assuming the proportions of a vice. The atmosphere of Rome was redolent with the fumes of viands and wines. The great Romans were nearly all epicures, gourmands, and connoisseurs of wine. The question of the table had become the great occupation of their idle existence. Judging from the literature of the society of the Empire, eating and drinking were, next to lovemaking, the main occupations. Even Horace and other men of note, in inviting friends to visit at their homes, frankly listed the bill of fare, with seeming relish. Clients fawned upon patrons for the sake of a good dinner. The banquet had become an act of piety which could not be too frequently repeated. The traveler was banqueted before he set out on a journey, and banqueted as a welcome home. Funerals and sacrifices were followed by repasts. There were friendly dinners, birthday dinners, festival dinners, and courtier dinners. The aristocrats had regular courts of flatterers whom they dined and feasted. They employed as chamberlains and stewards even men of high rank. The entertainments were accompanied by every extravagance which could tickle the fancy or flatter the vanity of the guests. Costly surprizes abounded at every feast. Musicians, dancers, and players of

farce and pantomime performed while the guests reclined about the table amid lilies and roses and wreaths of ivy.

The Romans were led by their ambition to waste fortunes in an extravagance of luxury which has had no parallel. In their search for costly rarity, they heaped up great dishes of peacocks' tongues and, for novelty, delighted in white worms and water rats. The ends of the country were scoured for the finest and costliest wines.

When one reads the descriptions of drunkenness furnished by Seneca and Pliny, and reflects upon the cynical comments of the satirists on the amount of wine consumed, the idea that wine-growing nations are always the most temperate in their use of wine must be abandoned.

In the early days of Rome wine was rare, and was used mainly to take the place of milk in libations to the gods. The law of Numa, "Thou shalt not sprinkle the funeral pyre with wine," is explained by Pliny as referring to its rarity. As the use of wine became more common, some lawgivers made enactments against it, and others prohibited all compotations where more wine than was "necessary for the health" was used. Men under



ROMAN WINE-SHOP
(RESTORED FROM REMAINS FROM ROME AND POMPEII)
—*After Middleton*

the age of thirty and women of any age were forbidden to drink wine except at sacrifices. But as wine grew still more common, the restrictions were removed. It is undoubtedly the fact that in the early history of Rome, and probably throughout the Republic, women were forbidden the use of wine. And the law was so rigidly enforced and so early inculcated as a moral precept as to gain the reverence of a tradition. Violation of the law was regarded as a terrible sin. Cato is represented as saying:

> The husband has an absolute authority over the wife: it is for him to condemn and punish her, if she has been guilty of any shameful act, such as drinking wine.

Pliny ascribes this law to Romulus, and mentions cases in which women were put to death for this offense, and one instance in which the offender was deprived of her dowry. Cato says that the ancient Romans were accustomed to kiss their wives for the purpose of discovering whether they had been drinking wine; and Pliny affirms ("Naturalis Historia," xiv. 13) that drinking and adultery were recognized as causes of divorce and severely punished in ancient times. This law, that a man might divorce his wife if she had been drunk without his knowledge, is supposed to have been copied into the Twelve Tables (451-449 B. C.). The Roman censor was required by law to be a man of abstemious habits; and it was his duty to punish drunkenness with great severity. Drunken senators were expelled and branded with perpetual infamy.

It is interesting to note that Roman criminal law, also, did not grant any favors to the drunkard. Rogers says ("Drinks, Drinkers, and Drinking," p. 33):

> Under the old Roman law, intemperance was not allowed to affect the liability of the criminal. The principal distinction which the Jesuits of Rome kept in mind, namely, whether a crime was committed with malicious intent or *ex animi impetu,* was applied in later days to the case of drunkenness. They held drunkenness to be a kind of *impetus,* and that a drunken man, when he committed a crime, was equally punishable, but could not be put upon the same footing as an offender acting in cold blood.

In short, the whole tendency of the law, as well as the public opinion of the ancient Romans, was squarely against intemperance.

During the course of the Empire excessive drinking became prevalent among all classes of men and women, whether rich or poor, free or slave. Great men did not escape the contamination. Cicero reproached the Triumvir M. Antonius with hard drinking. And Cicero's own son took a prize in a drinking contest. Even Seneca, though he detested drunkenness, is said to have thought it allowable at times to drink for the benefit of the physical organism, or to ease the mind of great, tormenting cares. The good Emperor Trajan liked a little wine; and Tiberius was such a drinker that he was called in jest "Biberius." It is believed that Lucius Piso was made prefect by the latter for having remained at table with him for two days and two nights in succession. In the reign of Tiberius (A. D. 14-37) it became the custom to drink wine in the morning before any food was taken. It was in the same reign that Torquatus Milo, who had been pretor and proconsul, obtained the surname of "Tricongius" by drinking at one sitting three *congii* (1 *congius*=about 6 pints) of wine, to the great astonishment of the ruler.

Not only were the aristocrats themselves intemperate: it seems that they even encouraged intemperance among their slaves. Plutarch says:

> A majority of men of our times fall into a ridiculous error. When they have a good, honest slave, they make a laborer of him, or a pilot, or an overseer, or a clerk in their warehouse or bank; but if they find one who gets drunk and overeats himself—who, in fact, is good for nothing at all—he is the man to whom they intrust the care of their children.

Drinking and drunkenness became so common among all classes that the women gradually came to be partners in the excesses. The laws against drinking by women were relaxed and fell into desuetude. Tertullian (A. D. 200-220) speaks of the prohibition of wine to Roman women as obsolete in his time; and the prevalent desire of women for wine was one of the greatest trials of St. Monica. Seneca represents women as passing whole nights at the table, proud of their power to carry off an excess of wine. He says (Epistola 21):

> Women have changed the course of their lives; for, by taking the liberties of men, they partake as well of

their diseases as of their wickedness. . . They sit up as much, drink as much ; nay, in their very appetites they are masculine too ; they have lost the advantage of their sex by their vices.

Melancholy and disgusting are the pictures of women's drunkenness which we find in Juvenal:

More shame to Rome! In every street are found
The essenced Lypanti, with roses crowned ;
The gay Miletan and the Tarentine,
Lewd, petulant, and reeling ripe with wine.

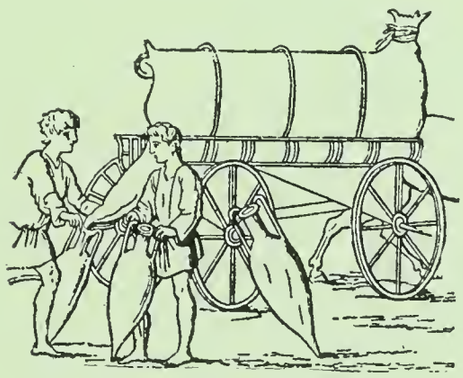
In Satire VI Juvenal describes the use of wine as an appetizer:

At last the lady comes, flushed, and thirsty enough for a whole flagon, which is placed at her feet and filled from a huge pitcher : of which a second pint is drained before she tastes food, to make her appetite quite ravenous.

And Cleopatra says (Shakespeare, "Antony and Cleopatra," act ii, scene 2) of her drinking-bout with Antony:

O times !—
I laughed him out of patience ; and that night
I laughed him into patience ; and next morn
Ere the ninth hour, I drank him to his bed.

The Roman drinking-bout, the COMISSATIO, was generally after the main meal, or *coena*. But before the meal, an appetizer, the MULSUM, consisting of a mild wine mixed with honey, was commonly used. And when so much wine had been



ROMAN WINE-CART
—*From wall-painting in Museo Borbonico*

drunk as to make further eating or drinking impossible, it was not unusual to take an emetic, in order to continue the bout. Julius Caesar did not consider this revolting practise a fault; and Cicero himself, in a letter to Atticus, mentions the act as if it were but a natural one. Seneca, however, criticizes the custom for its gluttony. The *comissatio* often became a contest, with a prize for the winner. Bender ("Rom und Römisches Leben") describes the rules which governed these contests. Torquatus, he says, had no equal in the observance of the Bacchanalian laws.

Whatever quantity of wine he drank, he never stuttered or vomited. The morning found him still at his potations. He swallowed a great quantity of wine at one draught ; and if a small cup was poured out to him, he never failed to demand the remainder. While he drank, he never took breath or spat, and he never left in his glass any heel-taps, which could produce sound when thrown upon the pavement ; in which he diligently preserved the rules for prevention of trick in drinking.

In festivals, as well as in private entertainments, the Romans of the Empire indulged in the wildest excesses. The Bacchanalian festival was a mad orgy (see BACCHANALIA). Women with masks of animals' heads danced around, with flying hair, amid the outcry of the chorus. Heated by liquor, men and women alike indulged in the most unnatural vices. Modesty was laid aside. These festivals finally affected society so seriously, by leading to false testimony, false wills, forgeries, denunciations, poisonings, and assassinations, that they were prohibited throughout Italy by a decree of the Roman Senate (186 B. C.). The SATURNALIA, too, was an immoderate revel.

Thus the ancient Romans spent their time, in fêtes, shows, processions, and gladiatorial combats; diseased by gluttony and drunk with wine; preserving their levity, their love of pleasure, and their forgetfulness of the future through all the final calamities of the Empire. They drank the days and nights away, only to be awakened from their dreams of omnipotence by the invasion of the Germanic barbarians. The latter, a warlike, fierce, implacable people, feared not death at the hands of the enervated Romans, whose martial glory had fled while they gave themselves up to the pursuit of their pleasures. Says Lord ("The Old Roman World") :

Degeneracy in Rome was as marked and rapid as in Babylon, notwithstanding all the civilizing influences of letters, jurisprudence, arts, and utilitarian science—a most significant commentary on the uniform destinies of nations, when those virtues on which the strength of man is based have passed away.

Summing up its whole history impartially, it may be said that Rome perished of intemperance, using that word generically to indicate a lack of self-control and the indulgence of all the lower appetites and passions of human nature. Speaking more specifically, a calm review will give intemperance in the use of wine the same dark prominence as one cause of the downfall of the Roman Empire that Isaiah assigns to it as one of the chief causes of the captivity of his people (Isa. v. 11, 22-24; xxiv. 9; xxviii. 1).

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ROMAN PUNCH. An ice consisting of whites of eggs, rum or other spirit, and lemon-juice.

ROOD, HERBERT HAMLIN. American Methodist Episcopal clergyman and Anti-Saloon League worker; born at Lenoxville, Pennsylvania, Oct. 8, 1860; educated in the district schools of Pennsylvania, at Hillsdale (Mich.) College (Ph.B.), and at a theological seminary. He married Miss Orthonette Brown, of Newark, Ill., on Aug. 30, 1888. In September, 1892, he was ordained to the ministry of the Methodist Episcopal Church, under which denomination he held pastorates at White Pigeon and Centerville, Michigan, in Chicago, and at Downer's Grove, Elgin, and Aurora, Ill.

During the past twenty years Rood has rendered highly efficient service in the work of the Anti-Saloon League. He entered the employ of the Michigan League in the autumn of 1908, and served that organization for nine years. In addition to acting as superintendent of the Hillsdale district in Michigan, Rood was editor of the Michigan edition of the *American Issue* from 1910 to 1917, and also served as a field agent of that League. In 1917 he was called to the Illinois League, where he acted as superintendent of the Eastern (Chicago) District and as editor of the Illinois edition of the *American Issue* for a time. At present (1928) he is a special lecturer for various State Leagues.

Rood is an excellent speaker and an exceedingly popular League worker.

ROOKE, JENNIE LOIS (WILLIAMSON). An American temperance reformer; born at Elmwood, Ill., Aug. 27, 1872; educated in the Elmwood public schools and at Chicago University. On March 31, 1902, Miss Williamson married George Fredric Rooke, of Hartford, Conn.

For many years Mrs. Rooke has been actively identified with the Prohibition cause in Rhode Island. She served for several years as president of the Providence W. C. T. U. and in 1913 became acting president of the State Union, succeeding Deborah Knox Livingston in that office. Soon afterward she was elected president of the Rhode Island W. C. T. U., and she held that office until 1919, when ill health caused her resignation.

Mrs. Rooke was one of the leaders of the W. C. T. U. who went to Washington, D. C., in December, 1913, to urge the United States Government to pass the Hobson resolution. Early in 1914 she participated in the formation of the Allied Temperance Committee of Rhode Island, which was formed by representatives of about twenty societies and was officered by a joint committee of leaders of the Anti-Saloon League, the W. C. T. U., and the Prohibition party. In September, 1920, Mrs. Rooke was appointed by the governor of the State to represent the Rhode Island W. C. T. U. at the Fifteenth International Congress Against Alcoholism at Washington, D. C. At the present time (1928) she is secretary of the Rhode Island Woman's Committee for Law Observance and Enforcement.

Mrs. Rooke has served the National W. C. T. U. as superintendent of the Kindergarten Department and as associate superintendent of its Peace Department. For a time she was superintendent of the Peace Department of the World's W. C. T. U.

ROOKE, JESSIE S. (WALKER). British temperance worker; born in London, England, Sept. 10, 1845; died at Burnie, Tasmania, in January, 1906. While she was still an infant her parents removed with her to Australia, and the family residence was established at Fitzroy, Victoria, where she received her education. In 1883 Miss Walker was married to Doctor Rooke, of Gervanton, New South Wales. In 1893 Mrs. Rooke joined the Woman's Christian Temperance Union in that colony. She afterward removed to Tasmania, where she joined the local Union at Burnie, becoming president in 1894. The next year she was appointed colonial reporter for the *Union Signal* and the *Woman's Signal*. At the triennial convention, in 1897, she was appointed superintendent of the Press Department for Australasia.

After years of efficient service in her local Union, Mrs. Rooke was elected president of the Tasmanian W. C. T. U., holding that position for seven years. In 1900 she was elected secretary of the Australasian Union, and three years later was chosen president of that body.

ROOSE, JOHN STEPHENS. British clergyman and temperance advocate; born at Hay, Breconshire, South Wales, March 24, 1873; educated at Holt Academy, Bala College, University College of Wales, Aberystwyth, and Jesus College, Oxford (B. A. with honours in theology, 1899; M.A. 1902). He married Gwen Rosser, of Aberdare, South Wales, May 1, 1901.

Ordained in August, 1899, to the ministry of the Presbyterian Church of England, Roose has held pastorates at Pontypridd, Manchester (Whalley Range), London (St. Peter's, Upper Tooting), and Bournemouth (St. Andrew's). In London he was president of the Metropolitan Free Church Federation (1917) and moderator of the London South Presbytery, and he is now a member of several committees of the General Assembly. He is the author of "Our Protestant Faith," "The Gospel and the Cynic," etc.

While in Manchester (1903-07) Roose was chaplain to the Royal Horse Artillery and the Army Service Corps; during the World War he was chaplain to the Public Schools Brigade and military hospitals; and he is now naval chaplain for Bournemouth and district.

Throughout his pastorates Roose has taken an active part in the temperance work of the Presbyterian Church. He served for three years as secretary of the Total Abstinence Society of the Presbyterian Church of England, and for seven years (1920-27) as a member of the General Assembly's Temperance Committee. He was convener of the London South Presbytery's Committee on Temperance and of the South Coast Presbytery's Committee on Temperance (1927), and he is now (1928) a member of the Committee of the Temperance Council of the Christian Churches.

ROOSEVELT, THEODORE. The twenty-sixth President of the United States of America; born in New York city Oct. 27, 1858; died at Oyster Bay, N. Y., Jan. 6, 1919. Throughout his childhood he suffered from asthma, which prevented him from attending school, and he was educated under tutors at home. He spent much of his early youth at his father's country home at Oyster Bay, on Long Island, where he devoted himself to outdoor life, hunting, swimming, rowing, and riding, in an effort to build up his naturally frail constitution; and he thus succeeded in developing a strong and rugged physique. His outdoor life also drew his attention to natural history and he became an eager naturalist, making collections of the flora and fauna wherever he was located.

At the age of ten he was taken by his parents to Europe, where he spent a year visiting various countries; and at the age of fourteen he visited Egypt and the Holy Land. While on a trip up the Nile he made a collection of the birds of the region which is now preserved in the Smithsonian Institution at Washington, D. C. He subsequently spent many summers hunting and fishing in Maine, where he made the acquaintance of Bill Sewall and Will Dow who later became his partners in his ranching ventures. He entered Harvard University in 1876, graduating in 1880 (A. B.). While in college he wrote his first book, "Naval History of the War of 1812." He then revisited Europe, and while in Switzerland successfully climbed the Jungfrau and Matterhorn, for which he was elected a member of the London Alpine Club. After returning home he studied law for a time at Columbia University, New York, and in the office of his uncle, Robert B. Roosevelt; but, deciding to enter politics, he gave up his studies and never qualified for the bar. He was twice married: (1) In 1880, to Alice Hathaway Lee, of Boston (d. 1884); (2) in 1886, to Edith Kermit Carow, of New York city.

Roosevelt became associated with the Republi-

can party in New York, and was a member of the State Legislature in 1882-84. He served on important committees dealing with the affairs of the city of New York, where he learned of the corruption prevailing in its administration, and began his fight for civic reform which earned for him the name of the "Young Reformer." In 1884 he was chosen a delegate to the Republican National Convention which nominated James G. Blaine for President. Subsequently, feeling that he was out of touch with the political situation, and grieving over the death of his wife and mother, which occurred at that time, he retired to his cattle-ranches near Medora, North Dakota, where for the following two years he lived the life of a ranchman. In the fall of 1886, while still in the West, he was nominated for mayor of New York by the Republicans, but in the election he was defeated by the Democratic candidate. He now resumed his residence in New York.

In 1889-95 Roosevelt was a member of the National Civil Service Commission, and from 1895



THEODORE ROOSEVELT

to 1897 was president of the New York Police Board. In the latter office he continued his efforts to secure reform in the city administration. He began to enforce the Sunday-closing Law, which had become a dead letter, saloons keeping wide open on Sundays under protection gained by bribery of the police; and he succeeded in keeping them closed until his efforts were partly nullified by court decisions to the effect that the sale of food, even of one sandwich, was sufficient to legalize the accompanying sale of innumerable drinks also. In 1897 he was made Assistant Secretary of the Navy, but resigned in 1898 to enter the Spanish-American War. With Surgeon (afterward Maj.-Gen.) Leonard Wood he raised a regiment of volunteers for service in Cuba. The troops were formed into the First U. S. Volunteer Cavalry, popularly known as the "Rough Riders," and were composed partly of cowboys from the West, many

ROOSEVELT

of whom were personal friends of Roosevelt, and partly of Harvard students and others. Wood was made colonel of the "Rough Riders," while Roosevelt served as lieutenant-colonel; and under that leadership the Volunteers took an active part in the fighting which caused the surrender of Santiago, Roosevelt leading the charge up San Juan Hill, and being promoted colonel for gallantry in the action at Las Guasimas.

On going to the War Roosevelt had anticipated that his political career was ended; but, instead, when he returned he was hailed as a hero and enthusiastically chosen as the Republican candidate for governor of New York, and was duly elected to that office. During his two years at Albany he succeeded in securing some important reform legislation.

Because of his independent action and reform tendencies, the New York politicians considered Roosevelt dangerous, and desired to eliminate him from the politics of the State; and by making him Vice-President of the United States, they thought his political career would be finished, as that post had never led to further preferment. Against his wishes Roosevelt was elected to the Vice-Presidency in the fall of 1900. On the death of President McKinley by assassination, Roosevelt, much to the politicians' chagrin, automatically succeeded to the Presidency (Sept. 14, 1901). During the remainder of the term he retained McKinley's Cabinet and carried out the policies of the deceased President as far as possible. In the election of November, 1904, he was returned to office by the largest popular majority ever given a candidate up to that time.

During his incumbency of the Presidency Roosevelt wielded a great influence on legislation, securing the enactment of laws curbing trusts and preventing monopolies, creating the Department of Commerce and Labor in the Cabinet, besides initiating the policy of conservation of the natural resources of the country. In fact he set his mark on every branch of the service under him—naval, military, and civil—with which he had any close contact.

President Roosevelt was active, also, in international affairs. Among other things he carried out the project for building the Panama Canal (1903); brought about peace between Russia and Japan (1905), for which he received the Nobel Peace Prize in 1906; submitted a dispute with Mexico to the Hague Tribunal, and promoted the Second Hague Convention; supported John Hay's "Open Door" policy in China; and remitted part of the Boxer indemnity in the interest of the education of the Chinese people. The latter action created a very favorable impression on the Chinese, and when Tsing Hua College was built at Peking, from the remitted funds, the principal building was named "Roosevelt Hall."

Declining to be a candidate for a third term, after leaving the Presidency he went, with his son Kermit and a party of naturalists, on a hunting-trip in East Africa (1909-10). Returning by way of Egypt, he afterward visited many European countries. At the invitation of Lord Curzon, Chancellor of Oxford, he delivered the Romanes Lecture of 1910. He was the Special Ambassador of the United States at the funeral of King Edward VII in London. Honorary academic degrees were conferred on him by the universities of Cairo,

Christiania, Berlin, Cambridge, and Oxford, as well as by a number of American institutions of learning. On his return to America he was met by multitudes who gave him a reception unparalleled in its enthusiasm.

At this time Roosevelt was completely out of touch with politics and took up the work of contributing editor of the *Outlook*, but the pressure of friends forced him into the Presidential race against Taft in 1912. In the Republican nominating convention of that year, Roosevelt's friends seceded before the nomination and organized the Progressive, or "Bull Moose" party, which held a convention and unanimously nominated Roosevelt. During the campaign which followed he was shot by a crank in Milwaukee "as a warning that men must not try to have more than two terms as President." He refused to go to a hospital until he had made an announced speech, and he afterward completely recovered from the wound.

During this campaign, also, bitter personal attacks were made on Roosevelt in the press, and, among other things, he was accused of intoxication. Determined to put a stop to such false accusations, he brought suit in Marquette, Mich., against G. H. Newett, who had made the charge against him in a newspaper article. After the evidence of the defendant's witnesses had been given, the charge was withdrawn in open court and judgment immediately rendered in Roosevelt's favor (May 31, 1913).

In the election of November, 1912, the Democratic candidate, Woodrow Wilson, was elected, and soon afterward Roosevelt went to South America, where he gave lectures in Brazil, Uruguay, the Argentine Republic, and Chile. At the invitation of the Brazilian Government he, at the head of an expedition, traced the so-called "River of Doubt," whose course was then unknown, 1,500 miles to its confluence with the Madeira River. In his honor the Brazilian Government changed the name of the river to "Rio Teodoro."

In July, 1914, Roosevelt was defendant in a libel suit brought against him by William Barnes, Jr., of Albany, N. Y., on account of statements made by the former President to the effect that the "rottenness" of the New York State Government was due to the influence of Charles F. Murphy, the leader of Tammany Hall, aided and abetted by Barnes. On May 22, 1915, a jury rendered a verdict in the defendant's favor.

The Progressive party again nominated Roosevelt for President in 1916, but he withdrew in favor of Charles E. Hughes, the candidate of the regular Republicans.

After the outbreak of the World War (1914) Roosevelt at first supported President Wilson's proclamation of neutrality, but the violation of Belgium's neutrality, the sinking of the "Lusitania," and other events forced him to take a definite stand for the Allies against Germany. He was anxious to get into the fight himself, and proposed to raise a force of Americans and go to the aid of France. In view of the moral effect such a force would have, Roosevelt's proposal was urged by Premier Clemenceau and Marshal Joffre, of France, but it was rejected by Wilson on "military grounds."

Although unable to go to the war himself, he sent his four sons. Of these, two were wounded in action, three were decorated, and the youngest,

Quentin, was killed in an aerial combat (July 17, 1918). Roosevelt was about to deliver an address at Albany when he received the news of his son's death, but, laying aside his own grief, he delivered his message to the audience, giving words of comfort to other fathers and mothers who had lost sons. Later, in the *Metropolitan*, he stated his attitude thus: "Only those are fit to live who do not fear to die. . . Never yet was a country worth living in unless its sons and daughters were of that stern stuff which bade them die for it at need. . . "

Roosevelt was not a total abstainer, having been brought up in an atmosphere where intoxicants were freely used, but he was throughout life very moderate in his use of alcoholic beverages. In that respect his sister, Mrs. Corinne Roosevelt Robinson, in her book "My Brother, Theodore Roosevelt," says of him:

> Nothing was ever more unfounded than the strange and persistent rumor that Theodore Roosevelt indulged in intoxicating liquors. It has been my great good fortune to have been associated with men of great self-control as regards drink, but of all my intimate contemporaries, no one ever drank as little as my brother. I do not think he ever in his life tasted a cocktail, and he hated whiskey, and it rarely could be found at Sagamore Hill. He occasionally took a glass of sherry or port or champagne, but those, even, only occasionally; and how the report started that he overindulged in drink no one has ever been able to discover; but like many another sinister thing it swelled with its own volume, and after serious thought he chose an occasion when he could make a definite charge, and demanded a trial when the newspaper in question *printed* the heretofore only whispered untruth. I do not believe that so many distinguished men before ever travelled to a remote Western town, as travelled to give testimony about the sobriety of Theodore Roosevelt. Foreign ambassadors, famous generals, scientists, literary men, artists, all journeyed in an endless trail to give, with ardent loyalty, their personal knowledge of the impeccable habits of my brother. The result was an award of damages which my brother refused to take and the most abject apologies on the part of the editor.

Roosevelt was strongly opposed to the saloon and its influence in politics, as shown by his fight on the liquor politicians while he was head of the police force of New York city. Concerning his famous order closing the saloons on Sunday, issued in 1905, he wrote in the *Outlook* of July 26, 1913, as follows:

> The saloon was the chief source of mischief. It was with the saloon that I had to deal, and there was only one way to deal with it. That was to enforce the law. The howl that arose was deafening. The professional politicians raved. The yellow press surpassed itself in clamor and mendacity. A favorite assertion was that I was enforcing a "blue" law, an obsolete law that had never before been enforced. As a matter of fact, I was only enforcing honestly a law that had hitherto been enforced dishonestly. There was very little increase in the number of arrests made for violating the Sunday law. Indeed there were weeks when the number of arrests went down. The only difference was that there was no protected class. . . The immediate effect was wholly good. I had been told that it was not possible to close the saloons on Sunday and that I could not succeed. However, I did succeed.

As was to be expected, the saloon men and gangsters made war upon the police commissioner: they arranged a hearing before Mayor Strong, and insolently demanded that their former privileges be restored. When the liquor men had finished their protest, Commissioner Roosevelt replied, in part, as follows:

> Your Honor, these gentlemen have savagely attacked me and my policy of Sunday closing, and they have demanded of you that you require me to give a "liberal enforcement of the excise law. . ." These men want me to enforce the law a "little bit," to enforce it a little, tiny bit. Your Honor, I did not take an oath to enforce

the law a little, tiny bit. The great Empire State did not put that law on the statute books to be enforced a tiny bit, and so long as I am at the head of the Police Department of the city I shall do all in my power to enforce the law honestly and fearlessly.

Dr. George M. Hammell, in "The Passing of the Saloon," p. 7, quotes the following utterance of Roosevelt against the saloon:

The friends of the saloonkeepers denounce their opponents for not treating the saloon business like any other. The best answer to this is that the business is not like any other business, and that the actions of the saloonkeepers themselves conclusively prove this to be the case. The business tends to produce criminality in the population at large and law breaking among the saloonkeepers themselves. When the liquor men are allowed to do as they wish, they are sure to debauch, not only the body social, but the body politic also.

The most powerful saloonkeeper controlled the politicians and the police, while the latter in turn terrorized and blackmailed all other saloonkeepers. If the American people do not control it, it will control them.

Shortly before Roosevelt's death the liquor interests circulated a statement so worded as to leave the impression that with regard to Prohibition the Colonel's sympathy lay with the brewery side of the question. That such statement was utterly at variance with the fact is evidenced by the following letter, written by Colonel Roosevelt to the Rev. Ferdinand C. Iglehart, D.D., under date of Dec. 19, 1917:

Office of Theodore Roosevelt. 432 Fourth Ave., New York. December 19,1917.

My dear Mr. Iglehart:

I thank you for your book and appreciate your sending it to me and I wish to congratulate you on what has happened in Congress and the success that is crowning your long fight against alcoholism. The American saloon has been one of the most mischievous elements in American social, political and industrial life. No man has warred more valiantly against it than you have, and I am glad that it has been my privilege to stand with you in the contest. Faithfully yours,

(Signed) THEODORE ROOSEVELT.

Dr. Ferdinand C. Iglehart,
c/o Christian Herald,
Bible House, New York.

Roosevelt strongly protested against the use of foodstuffs for the manufacture of alcoholic beverages during the World War. The *New Mexico Issue* of January, 1918, printed a letter from him to Dr. Clarence True Wilson which read in part:

Dear Sir:

In answer to your question, I wish to state that at the outbreak of the war I advocated prohibiting the use of all hard grains, of all grains that can be used in food products, for the making of alcoholic liquor. I am sure that this would have eliminated much of the evil of intemperance which now seriously handicaps our preparations for war. When we must feed our armies and help the armies of our allies not a bushel of grain should be permitted to be made into intoxicating liquor. Neither the men in the army nor the men engaged in doing vital work for the army in connection with railroads, factories, mines and shipyards should be allowed to waste strength and health in drink at this time. The same reasons that render it necessary to prohibit the sale of liquor to soldiers in uniform, or within a given number of miles from a military camp, and to stop its use on battle-ships, apply to extending similar protection for all citizens engaged in the work of railroads, factories, mines and shipyards.

I wish your board every success in its effort to stop all waste of food, men, labor and brainpower during these days when the nation needs every energy of every man at his best. Sincerely yours,

(Signed) THEODORE ROOSEVELT.

Roosevelt's activities were many and varied and his industry was amazing. He was the apostle of the "strenuous life," and up to the time of his last illness carried out a daily strenuous program of work and athletic exercise, walking, riding, tennis, etc., which kept him physically fit. He was, also, a prolific writer and, absorbed as he was from early manhood in public affairs, his literary output was extraordinary. Some of his best-known books are: "Hunting Trips of a Ranchman" (1885), "Winning of the West" (1889-96), "American Ideals and Other Essays" (1897), "The Rough Riders" (1899), "The Strenuous Life" (1900), "True Americanism" (1910). "African Game Trails" (1910), "Conservation of Womanhood and Childhood" (1912), "Autobiography" (1913), "Life Histories of African Game Animals" (1914), "Through the Brazilian Wilderness" (1914), "America and the World War" (1915), "A Booklover's Holidays in the Open" (1916), "Fear God and Take Your Own Part" (1916), "Foes of Our Own Household" (1917), and "National Strength and International Duty" (1917).

ROOT BEER. (1) A domestic fermented drink made from the extracted juice of the roots of doek, dandelion, sarsaparilla, and sassafras, with sugar and yeast.

(2) A beverage compounded from a commercial extract of the roots, in which case the beer may be made either fermented or unfermented.

(3) A non-fermented drink made by carbonating the extract.

ROSANDER, CARL AUGUST. Swedish-American Evangelical Lutheran clergyman and Prohibition advocate; born in Sweden Nov. 11, 1865. His father emigrated to America in 1869, and two years later his wife and their five children joined him, the family settling at Rockford, Illinois (1871). Carl attended the district school and worked on his father's farm, five miles from Rockford, until nearly twenty years of age, when he pursued his studies at the Rockford Business College and at Augustana College and Theological Seminary, Rock Island, Ill. (A.B. 1891). On June 7, 1896, he was ordained to the ministry of the Evangelical Lutheran Augustana Synod of North America, following which he served pastorates at Rhinelander and Prentice, in Wisconsin (1896-1909), Crystal Falls, Mich. (1909-11), and Kewanee, Ill. (1913-16), returning to Crystal Falls in 1917. He married Miss Elfrida Holberg, of Wisconsin Rapids, Wis., on Dec. 19, 1901.

On Oct. 15, 1911, Rosander became superintendent of the Scandinavian Department of the Anti-Saloon League of Illinois, serving in that capacity until May 1, 1913. For the next two years (1913-15) he was a member of the Headquarters Committee of the Illinois League. On Dec. 10, 1913, he, with others, represented Illinois on the committee of 1,000 men appointed by the Anti-Saloon League to go to Washington, D. C., to present to Members of Congress and the Senate the proposed joint resolution calling for the submission of the Prohibition Amendment to the Constitution of the United States to the several State Legislatures. In the early spring of 1914 he led the fight against the saloons of Kewanee, Ill., which resulted in a dry victory in April of that year. Rosander represented Iron County, Mich., at the Law Enforcement Convention of the Anti-Saloon League of America at Washington, D. C., Dec. 6-8, 1921.

Always active in the support of law enforcement, and strenuous in his opposition to wet candidates, Rosander has been in the van of Prohibition campaigns in Wisconsin, Illinois, and Michi-

gan for many years. Since 1927 he has been a member of the Board of Trustees of the Michigan Anti-Saloon League, representing thereon the Superior Conference of the Evangelical Lutheran Augustana Synod of North America.

ROSE, GEORGE MACLEAN. Scottish-Canadian printer; born in Wick, Scotland, March 14, 1829; died Feb. 10, 1898. He learned the printing trade on the *John O'Groat Journal*, and at the age of 22 accompanied his family to Canada, where he engaged in journalism. In partnership with his elder brother, Henry, he started a small job printing-office. Three years later, in connection with Mr. John Muir, he established the *Chronicle* in the village of Merrickville, but remained there only a short time. He was for a time on the staff of the *London Prototype*. In 1858 he went to a Toronto printing-office, which published the *Toronto Atlas*, and the following year moved to Quebec to take the management of a governmental printing concern. In this he soon became a partner and, in 1865, followed the seat of government to Ottawa. In 1877 he became the sole member of the firm.

A lifelong total abstainer and Prohibitionist, Rose took an active part in temperance work. He became associated with the Sons of Temperance and attained to the highest offices in the gift of the Order in the Dominion. Several times he was elected Grand Worthy Patriarch. He was also Most Worthy Associate of the National Division of North America.

ROSE, WILLIAM. An English non-conformist minister; born about 1800; died at Horncastle, Lincolnshire, Dec. 10, 1879. Peter T. Winskill, in his "Temperance Standard Bearers of the Nineteenth Century" (ii. 389), Liverpool, 1898, describes him as "a zealous Congregational minister, and a staunch friend, supporter, and advocate of teetotalism for forty years," and states that he was 78 years old at the time of his death.

The same author, in his work "The Temperance Movement and Its Workers" (i. 251), London, 1891, says Rose was a "Primitive Methodist minister of Horncastle," and that he died at the age of 79.

ROSEBY, JOHN. British temperance worker; born in Durham, England, Sept. 25, 1835; died in New South Wales, Australia, April 22, 1898. He migrated to Sydney, New South Wales, when a boy, and while still in his teens took the total-abstinence pledge and became a worker in Bands of Hope. Roseby was an early member of the Australian division of the Sons of Temperance, and largely helped to raise that organization to the high position it reached in the State. For four years he was Most Worthy Patriarch, and during that time addressed public meetings in all the chief towns of New South Wales. No one else has held the office for so long a time. Later he was for a short time organizing secretary of the New South Wales Alliance, and was for about fourteen years a member of its Council. He was made a magistrate in 1871, and from 1877 to 1880 he had a seat in Parliament, representing Shoalhaven. He helped to pass the Licensing Act of 1880, which established Sunday Closing. Roseby took an active interest in all philanthropic movements, and was treasurer and a life governor of the Benevolent Asylum, Sydney, trustee of the Night Refuge and Reformatory, and honorary secretary of the Hospital Saturday movement. He represented the State at the Intercolonial Conference on Charity at Melbourne.

Mrs. Roseby was the first president of the first branch of the Woman's Christian Temperance Union formed in Australia (1882).

RÖSLER, GUSTAV. Bohemian physician and temperance leader; born at Machendorf, Reichenberg, Bohemia, Aug. 30, 1862; educated in the Reichenberg Gymnasium, and the University of Prague (M.D.). He first engaged in the general practise of medicine in Reichenberg, later specializing in diseases of the nose, ears, and throat. He was appointed city physician in Reichenberg, in which capacity he has served for many years.

Rösler was one of the pioneers of the German-Bohemian antialcoholic movement, and an advocate of total abstinence from alcohol. In 1901 he founded the Bohemian Abstinence Society *(Verein der Abstinenten für das Kronland Böhmen)*, of which he has since been president. In 1903 he founded the magazine *Der Alkoholgegner* ("The Alcohol Opponent"), which he directed for four years. In 1906 he founded the German Antialcoholic League of Austria *(Bund deutscher Alkoholgegner in Österreich)*, and then (1906-14) served as editor of the periodical *Neues Leben* ("New Life"). He was also the founder of the New German Culture Society in Austria *(Neu Deutscher Kulturbund in Österreich)*, which he directed for seven years, and which advocated abstinence from alcohol.

Rösler is a lecturer for the temperance cause, and the author of: "The Most Important Matters in the Alcohol Problem"; "The Duties and Problems of an Abstinent Physician," embodying two lectures; "Guiding Principles in the Alcohol Question"; "Abstinence as a Social Duty"; and "The National Significance of the Abstinence Movement."

ROSOLIO or **ROSOGLIO.** A cordial or liqueur variously produced from dried raisins, honey, and the distilled juice of the *ros solis* plant (to the last-named ingredient brandy and spices are added). It is an article of trade at a number of places, including Corfu, Karlstadt (Yugoslavia), and Danzig.

Travelers in Turkey and Egypt state that rosolio is used in the East by orthodox Mohammedans, who claim that it does not come under the prohibition of the Koran.

ROSS, Sir GEORGE WILLIAM. A Canadian statesman and Prohibition advocate; born near Nairn, Ontario, Sept. 18, 1841; died in Toronto March 8, 1914. He was educated in the Toronto Normal School and Albert College (LL.B.), and he received the honorary degree of LL.D. from St. Andrew's (Scotland), Victoria, Toronto, Trinity, Queen's, and McMaster universities.

Ross taught school for a while, and later took up the study of law and engaged in journalism, conducting for a time the *Strathroy Age*, *Huron Expositor*, and *Ontario Teacher*. From 1871 he was inspector of public schools for the county of Lambton, for the towns of Petrolia and Strathroy, and for the county model schools, which he had helped to establish. He was elected to the Dominion Parliament as a Liberal from West Middlesex in 1872, and was reelected in 1874, 1878, and 1882. In 1883,

on his appointment as Minister of Education, he was returned to the Ontario Legislature, and was reelected in 1886. From 1899 to 1905 he was Premier and Treasurer of Ontario. He was twice married: (1) To Miss Campbell, of Middlesex (d. 1872); (2) to Miss Boston, of Lobo.

Ross was a lifelong Prohibitionist and an enthusiastic leader in the temperance and Prohibition movements in Canada. For many years he was an active member of the Sons of Temperance, and in 1879 was made Most Worthy Patriarch of the Order. While in Parliament he earnestly advocated the cause and took an active part in temperance legislation. In 1874 when a petition, with 100,687 signatures, for a prohibitory law in Ontario was presented to the Legislature, Ross answered the objection, that some of the signatures were those of women and children and therefore carried less weight as indications of public opinion, by saying:

> I mistake very much the temper of this House, if the simple fact of many of the class named having petitioned for a prohibition of the liquor traffic, does not give additional force to the petition, their very helplessness in distress deepening the anxiety which will be evinced in protecting them, where they are unable to protect themselves.

He then quoted from the report of the Select Committee on Prohibition to show the alarming increase of crime in the province, out of all proportion to the increase in population, and challenged the term "liquor trade," questioning whether an institution which caused such destruction of life and property and which needed to be increasingly restricted by law, could consistently be classified as one of the trades, which it was the duty of Parliament properly to protect and encourage. At that time he also made the following statement:

> For my own part I have decided my course. On a question like this, when the choice is between the paltry revenue of a few millions—paltry because life is invaluable as compared with money—and the sacrifice of many of the noblest and best of our young men, I decide in favor of humanity. I stand on the side of the young men. . .

In the Parliamentary session of 1875 Ross introduced the question of Prohibition, appealing for its enactment as soon as public opinion should support it and, in Committee of the Whole, moving a resolution which read in part:

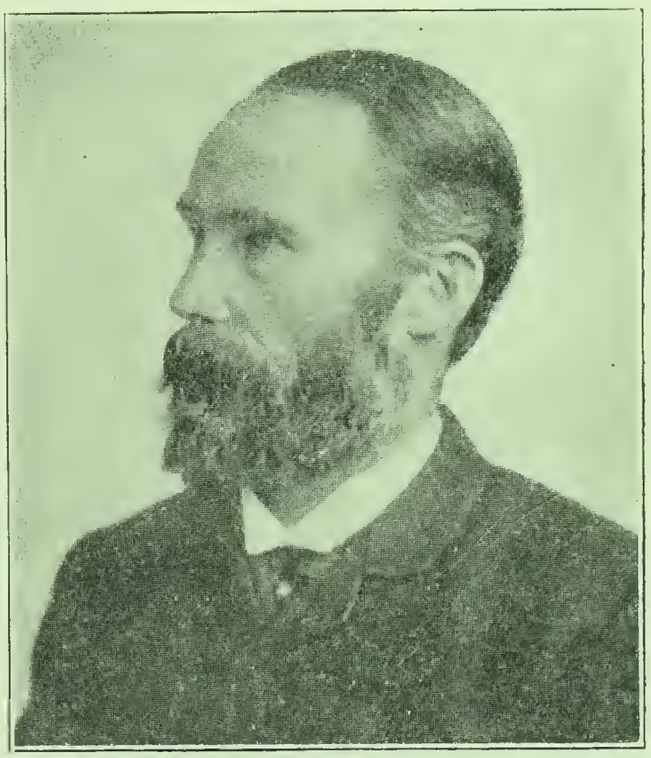
> That it is the opinion of the House that a prohibitory law fully carried out is the only effectual remedy for the evils inflicted upon society by [in]temperance. . .

The Committee decided in favor of the motion and reported their action to the House. No action was taken on the report, however.

Again in 1893 when the Marter Prohibition Bill was before Parliament Ross introduced an amendment providing for a provincial plebiscite on the question to define the authority of the Legislature before prohibitory legislation should be enacted. The amendment was carried which precluded a direct vote on the Marter Bill. Later Ross introduced a bill providing for a referendum at the next municipal election of the electors of the province and the women who were municipal voters on the question: "Are you in favor of the immediate prohibition by law of the importation, manufacture and sale of intoxicating liquors as a beverage?" He declared that a majority affirmative vote would be a command or request to the Government to grant Prohibition without delay. The bill was enacted and approved on May 27. During the plebiscite campaign which followed a Prohibition convention was held in Toronto on Oct. 3-4, at which Ross delivered an inspiring address.

The temperance forces won in the plebiscite, and as a result a promise was made by the Government to introduce a prohibitory law at the next session. Speaking of the value of the plebiscite and the obligation of the Government to obey the will of the people, in the Prohibition convention of 1894, Ross said: "It is what you had a right to expect. It is what it ought to do, and it is the only kind of a government I would be a member of."

When Ross became Premier the temperance forces expected immediate enactment of temperance legislation, but for some time none was se-



SIR GEORGE WILLIAM ROSS

cured. It was not until Feb. 12, 1902, that he introduced a bill on the sale of intoxicating liquors which should bring into effect the Manitoba Liquor Act on May 1, 1904, provided that on Oct. 14, 1902, it was approved by a number of electors exceeding one half of the total number of electors who voted at the next provincial general election. In presenting the bill Ross spoke of the necessity for an undoubtedly strong popular sentiment in favor of the law, to authorize its enactment and proper enforcement. This bill did not meet the approval of the temperance forces, however, as they considered the conditions attached to the proposed referendum, especially the majority required. unfair and an evasion of the responsibility of the Government and a violation of its promise. The bill was passed and presented for a referendum vote in December, 1903. The vote at that time was not large enough to bring it in force but large enough to show the expression of the people favoring further legislation.

Ross delayed presenting a temperance bill, however, holding it over until the next session on reasons not satisfactory to the temperance forces, who had expected immediate action by reason of his previous declarations, and the delay caused them to repudiate the Ross Government, although

the Premier maintained that he had not in any particular broken his pledge. The result of the election of Jan. 25, 1905, was a complete defeat of Ross and the Liberal Government, because of its failure to recognize and respond to the demand of the people for legislation against the liquor traffic.

Ross's adherents, however, maintained that the temperance cause had suffered a stunning blow in his defeat, which they attributed to the opposition of the liquor interests on account of the previously enacted Liberal legislation and the fear of further restrictive measures against the traffic.

After a retirement of two years Ross was appointed to the Senate of Canada (1907). In 1910 he was knighted.

ROSS, WILLIAM. British-American temperance lecturer; born in London, England, Dec. 25, 1812; died at Dover, Illinois, U. S. A., Dec. 18, 1875. The son of a British officer, he spent his youth in Montreal, Canada, where his father was then stationed, and in his own home learned to partake of intoxicants. After many wild escapades, he became so dissipated that at the age of twenty, he was thrown into the street by an innkeeper with whom he had been living. Here he was found lying in the snow with a crushed hand, which had been caught in a door while he was intoxicated. He recovered and his enmity of the liquor traffic was so great that he determined to devote the remainder of his life to its overthrow. Shortly afterward, with his arm in a sling, he made a temperance speech at Rochester, New York. A little later a tragic accident further strengthened his decision to oppose the drink evil: his twin sister, the wife of a British army officer, was killed by a glass thrown at a servant by her husband while intoxicated.

Ross took up the study of medicine at Woodstock, Vermont, in order to prepare himself to discuss alcohol from the pathological angle. During the early part of his career as a temperance lecturer he demonstrated the adulteration of liquors by means of a small still which he carried about with him.

Ross lectured in central New York and then extended his territory so as to include nearly every State along the Atlantic seaboard. He was residing in Missouri at the opening of the Civil War and, as his sympathies were with the Union forces, removed to Illinois, where he entered actively into the Republican campaign in 1864.

Early in his temperance career Ross had become convinced of the truth of the statement that "moral suasion for the victim, legal suasion for the victimizer" was the true basis of the temperance reform movement. For him is claimed the honor of introducing and having adopted by the Illinois State Temperance Convention at Bloomington (Dec. 9, 1868), the first unqualified Prohibition party resolution to be proposed by any State temperance society to date. The resolution, as originally presented before the Convention, read as follows: "We accept the issue made by the liquor dealers and beer congresses and will meet them at the polls." At the suggestion of Dr. Ross, the following rider was added to the resolution: "and in support of these sentiments we will proceed to form a Prohibition party."

Writing in his "Prohibition in the United States" (New York, 1926), Dr. D. Leigh Colvin says:

> . . . The floor leader for those advocating the formation of the party was Dr. William Ross, of Illinois. Dr. Ross at that time was acknowledged to be second only to John B. Gough, the greatest temperance orator in America, and in many ways he was Gough's superior.

ROSS, WILLIAM. Scottish Free Church minister and temperance advocate; born in 1837; died in Glasgow April 22, 1904. He was educated at Edinburgh University and studied theology at Edinburgh New College. Becoming a minister of the Free Church of Scotland, he was for many years pastor of the Chapel Hill Church of Rothesay, and in 1883 went to Glasgow to assume charge of the Cowcaddens (Northern District) Church. He remained at Cowcaddens up to the time of his death, and preached regularly both in English and in Gaelic.

A prominent figure in ecclesiastical and public circles in Glasgow, Ross contributed magnificent service to the cause of temperance in Scotland. Early in his temperance career he served for five years as honorary secretary of the Free Church of Scotland Temperance Society, and on Jan. 9, 1880, he assisted in the foundation of the Highland Temperance League. He was long associated with the Scottish Temperance League, and served for many years as a member of its board of directors and of the Legislative Committee. As an official representative of the League he attended the National Temperance Congress at Chester in 1895. He attended all of the Glasgow meetings of the Scottish Permissive Bill and Temperance Association, and was an active worker in the Order of Sons of Temperance.

Ross was also for many years connected with the Scottish Band of Hope Union; he was one of the founders of the Glasgow Free Church Presbyters' Total Abstinence Society, one of the leaders of the Free Assembly Total Abstinence Society, and honorary president of the Cowcaddens Free Church (Northern District) Gospel Temperance Union, Glasgow.

Upon the introduction of the Good Templar Order into Rothesay, Ross joined the Order there and later became one of the most prominent members of Scotch Good Templary. He first served as Worthy Chaplain and afterward became Worthy Chief Templar of his subordinate Lodge, one of the most successful of the jurisdiction. Then he served for several years as District Deputy for Bute and Cowal, and was finally sent to represent the Rothesay branch in the Grand Lodge of Scotland. He served the Grand Lodge as its chaplain in 1876, and in the following year was made Grand Chief Templar of Scotland. An able debater, he had won instant recognition when he had led the cause of equal rights at the Aberdeen session in 1876, soon after the disruption of the Right Worthy Grand Lodge of the World. In 1877 he became R. W. G. Templar of the World, and in 1880 was elected R. W. G. Councillor. As head of the Scottish Good Templars he attended sessions of the International Supreme Lodge in America and on the Continent of Europe, and, as P. R. W. G. T. of the European division of Good Templary, he accompanied Joseph Malins and others on their visit to Boston in 1886 which resulted in the reunion of the two branches of the World Order. At the time of his death Ross was one of the oldest Good Templars in Scotland.

ROTO ROA. See INEBRIATE INSTITUTIONS, vol. iii, p. 1321.

ROUBINOVITCH, JACQUES. Russo-French psychiatrist and temperance advocate; born at Odessa, Russia, July 30, 1862; educated in that city at the Richelieu Gymnasium and the University (faculties of natural sciences and law), and at the University of Paris, France (M.D.). On Dec. 29, 1889, he married Mlle. Marie Boscq, principal of the Lycée Lamartine, Paris.

After serving as assistant physician in the hospitals of Paris and the asylums of the Seine, Roubinovitch became clinical chief in the Faculty of Medicine, Paris, chief physician to the Bicêtre Hospice, and physician to the Salpêtrière, Paris. He is, also, consulting physician to the Henri Rousselle Psychiatric Hospital in that city. He was a member of the Extraparliamentary Commission for the Instruction of Abnormal Children. He is an officer of Public Instruction and a member of several learned societies.

Roubinovitch has long been active in the temperance cause. In 1895 he was founder, and he has ever since been president, of the French Young People's Temperance Association *(Association de la Jeunesse Française Tempérante)*, and for many years he edited its official organ, *La Jeunesse*, which he founded also, and which is a propagandist temperance paper circulating among the pupils in the French schools. He is, too, the founder of the *Prix de Propaganda antialcoolique*, a prize offered to French teachers (men and women).

Roubinovitch has attended as a delegate the International Congresses against Alcoholism held at Basel (1895), Brussels (1897), Paris (1899), and The Hague (1911). He is the author of a number of medical works on alcoholism.

ROUGH WINES. Astringent wines, containing a strong flavor of tannic acid, derived from the skins, stems, and seeds remaining from grapes or other fruits after pressing. Many of the wines of Bordeaux, Burgundy, and the Rhine, such as Auvergnat, Avallon, Beaujolais, Bergerac, and Geisenheimer, are classified as "rough wines."

ROUMANIA or **RUMANIA.** A kingdom of southeastern Europe; bounded on the north by Czechoslovakia, Poland, and Russia; on the east by Russia and the Black Sea; on the south by Bulgaria and Jugoslavia; and on the west by Jugoslavia and Hungary; area, 122,282 sq. mi.; population (1920), about 17,500,000. The capital is Bucharest (pop. variously estimated at 309,000 to 800,000); and other important cities are Jassy (80,000), Kishinev (125,000), and Galatz (75,000). The government is a constitutional monarchy, and is administered by the king, with a Parliament of two houses, namely a Chamber of Deputies, having 347 members, and a Senate, with 170 members. The present ruler, King Mihai (Michael), born Oct. 25, 1922, succeeded his grandfather, Ferdinand I, in 1927. As he is a minor, there is a Regency Council, composed of Prince Nicholas, Patriarch Miron Cristea, and Dr. Georges Buzdugan, President of the Court of Appeal.

Agriculture is the principal industry, the chief crops being maize, wheat, and barley, in the order named. The forests have an aggregate area of about 17,000,000 acres; vines and fruits are abundant; and the country is rich in minerals.

The territory of Roumania includes Wallachia, Moldavia, Dobrudja, Bessarabia, Bukovina, Transylvania, and parts of the Banat, Crisana, and Maramuresh.

The modern kingdom of Roumania has its origin in the union of Moldavia and Wallachia under the Treaty of Paris (1856), each of these principalities having an authentic political history dating back to the thirteenth century. Roumania was recognized as an independent country by most of the powers in 1880, and on May 22, 1881, Prince Carol I was crowned king.

Roumania was compelled to take sides in the World War (1914-18) although she attempted to remain neutral. Joining the Allies in 1916, the country was invaded by the armies of the Central Powers, its armies were defeated, and Bucharest was occupied. The defection of the Russians leaving Roumania no support, she was forced into an armistice and virtually into a position of economic servitude, being thereafter compelled to furnish food for the people of the Central Powers. It was not until the final defeat of the Germans that the Roumanians were able to free themselves from this condition.

King Carol died during the first year of the War (Oct. 1914) and was succeeded by his nephew, who was crowned as Ferdinand I. After the War Roumania was reunited under King Ferdinand (1921), and the new provinces, gained by her participation in the struggle, were incorporated in the union. The Treaty of Versailles (June 28, 1919) gave Roumania the territories claimed from Austria-Hungary, to which Austria submitted, but Hungary held out until 1921, when Roumanian troops invaded the country and occupied Budapest, forcing Hungary to agree to the terms of the Treaty. As a result of these and other accessions the area of Roumania was more than doubled, her sovereignty being extended over southern Dobrudja (won from Bulgaria), Bessarabia (from Russia), Bukovina (from Austria), and Transylvania and parts of the Banat (from Hungary).

Territories Augmented After World War

Since the World War many political reforms have been worked out in Roumania. A democratic government was formed in 1919; full political rights have been granted to the Jews; expropriation of the great landowners for the benefit of the peasants has been partially carried out; and heavy taxes on incomes and capital have been levied in an attempt to relieve economic distress and to stabilize the national finances.

Ferdinand I died July 20, 1927; and, his eldest son, Crown Prince Carol, having renounced (1925) his succession to the throne, the latter's five-year-old son Mihai became king, as stated above.

The Roumanians were acquainted with the use of intoxicating liquor from a very early time, having a tradition that the vine was introduced into the country from Italy in the third century by Probus. It is more probable, however, that it came by the way of Transylvania from the northwest of Asia with the Persians, and that, thriving in the favorable soil, its cultivation was gradually extended until in modern times it became one of the most important industries of the country. The art of distillation was unknown in Roumania until the fourteenth century, but since that time the manufacture and use of distilled liquors have been general.

Early Viticulture

The vine is cultivated throughout Roumania, especially in the foot-hills of the Carpathian

Mountains; and in 1900 Roumania ranked fifth among the wine-growing countries of Europe. Very good common wines, of both the red and the white varieties, are produced. In Moldavia the finest vineyards are located near Cotnar, whence come the best white wines. In this province the slopes of the hills are covered with vineyards, which formerly produced wine in such abundance that large quantities were annually exported to Russia and Transylvania. Other wines of Moldavia are the Piscul Cerbului, a red wine resembling Bordeaux, and the Cotnar, a green wine, whose color deepens with age and which is almost as spirituous as brandy and is considered akin to Tokay. In the country round Jassy there are vineyards producing an abundance of wine, which was formerly exported to Poland.

The Moldavian winters are severe, but this condition, according to Morewood ("Hist." p. 423), instead of proving injurious to the wine is turned to good account as it is exposed in large butts to the open air. As soon as its watery particles become frozen, they are perforated with a hot iron, by which means the vinous part, being highly concentrated, is drawn off, and equals that of Hungary in strength and flavor.

The province of Wallachia, also, produces light wines of great repute, of which those of Piatra are especially esteemed. According to Morewood, the quantity of wine made there was formerly estimated at 11,000,000 piasters annually, and in addition wines to the amount of 6,000,000 piasters were imported for home consumption. A wine called "Tokchany" was exported to Russia, and a lucrative trade in wine was also carried on with Vienna from Rustchuk.

The Banat is noted for its red wines. In this province it was formerly the custom for noblemen to keep inns on their premises for the sale of wine to the miners. Red wines are also produced on the borders of Transylvania, where a sweet variety, which vies with that of Tokay, is made at Menes.

In recent years Roumanian vines have been attacked by the phylloxera, many famous vineyards being practically destroyed. To combat its ravages, the Roumanian Government ordered the destruction of all infected vines, after which immune American vines were distributed for replanting. Schools of viticulture have been established throughout the country, in an effort to improve the native methods of cultivation. The peasants, as a rule, pay little attention either to the selection of the grapes or to the separation of the ripe from the unripe fruit. As a consequence, wines produced there are not considered of much value. Notwithstanding the phylloxera, old-fashioned methods of culture, lack of storage, and other hindrances, the wine production in Roumania previous to the World War was very great. According to Simon ("Blood of the Grape"), in 1907-09 it averaged 47,666,000 gallons annually, but during the War, in 1918, it had fallen to 11,000,000 gallons.

Large Wine Production

Other alcoholic beverages are made in Roumania from a variety of small fruits, which are extensively cultivated on the uplands, special attention being given to damson plums from which is extracted a mild spirit called "tzouica," which is highly esteemed throughout the country. This industry declined after 1860; but in recent years, with the establishment of the Government schools on fruit-culture in many villages, it has revived.

The use of wine is intimately connected with the daily life of the Roumanian people as well as with the celebration of the ceremonies of every festal occasion. At weddings each guest is supposed to bring a cake and a bottle of wine. When the couple step over the threshold of their home a glass of wine and a piece of bread are given them, of which they must partake together, the bridegroom then throwing the glass away over the house roof. The festivities of the wedding usually continue for a week, during which time there are many speeches and drinking of healths, meals being served to the guests at intervals of three or four hours. At these feasts each guest is provided with a covered jug, which must always be kept replenished with wine.

Among the Roumanians a glass of wine is sometimes used to drive away evil influences, and a bottle of good wine is a necessary gift for a godfather to bring to a christening banquet.

The Transylvanians have a legend that when God decreed to banish Adam and Eve from Paradise He sent his Hungarian angel Gabriel to drive them out. Adam and Eve were already wise from eating the forbidden fruit, and conciliated Gabriel by giving him food and wine, of which he partook, afterward returning to Heaven without fulfilling his mission. A German angel was then sent to drive them out. He, also, was treated with food and wine, of which he partook greedily, but when he had consumed all their provisions he drove them forth roughly.

Wine in Daily Life

Banquets are held at funerals, also. At these feasts, called *pomeana*, held after the funeral, all the favorite dishes of the dead man are served, and each guest receives a cake, a jug of wine, and a wax candle, in his memory. The funeral feast is repeated after two weeks and again after six weeks, and on each anniversary thereafter for seven years. At the funeral itself bread and wine are taken to the churchyard, the former being given to the poor, and the latter poured into the grave.

Wine is also much used among the gypsies in Roumania, who are noted for their singing, and the saying is current that "gypsies only sing when they are drunk."

Stealing and drunkenness are not considered intrinsically wrong by the Roumanians: it is only the attendant publicity that conveys any sense of shame to the offender. Drunkenness is not considered necessarily degrading, but on the contrary, every decent man is supposed to get drunk on suitable occasions, such as weddings, christenings, etc., and then go quietly to a barn or loft and sleep off his tipsiness. The people have a proverb, "Drink thy fill and then lie down and sleep"; but a man who has been seen reeling drunk in the street, hooted at by children and barked at by dogs, although only once, is henceforth branded as a drunkard. It is therefore the duty of each Roumanian who sees a drunken man to conduct him quietly to the nearest barn or loft.

Drunkenness Tolerated

Drink has a part in Roumanian religious meetings, also, as on the occasion of the election of a new pastor, his installation, etc. When the meeting of elders is held to name the new pastor, the table is set with bread, cheese, and huge tankards of wine. The first glass is drunk to the memory of the dead pastor, and the next to the health of

his unknown successor. These meetings are often long and stormy when the wine has taken effect. The banquet which succeeds the ceremony of installing the new pastor is called the "key-drinking." After this another banquet is held at which each of the church officials has his place marked at table by a silver thaler, lying at the bottom of his large tankard and visible through the wine. Etiquette demands that the drinker should taste the wine sparingly at first, merely wetting the lips, and affecting not to see the coin; but when the health of the new pastor is drunk each man must empty his tankard at one draft, skilfully catching the coin between the teeth.

The fasts of the Greek Church are numerous and severe, and they are kept strictly by the people; and it has been estimated that the greatest average of crimes committed by Roumanians occur during the seasons of Advent and Lent, when the people are in a feverish and over-excited state due to the unnatural deprivation of food.

Drink and Divorce

Drink is also blamed for the frequency of divorce among the Saxon population of Roumania. Some village pastors whose parishes lie in the wine-growing districts have testified that the season immediately following the vintage, when the cellars are full of new wine, is the most quarrelsome time in the year and the one which causes most separations. Saxon pastors, however, are as a rule sober, moral men, while Roumanian priests are said to be frequently drunken and dissolute. This moral obliquity apparently does not injure the religious standing of the pastor in the eyes of his congregation.

Besides ranking fifth in wine production Roumania ranked third among European countries in the production of grain in 1900. The country being mainly agricultural and fruit-producing, it has offered great opportunities for the easy conversion of these raw materials into alcohol; and these factors have contributed to the development of alcoholism which, since the World War, has assumed alarming proportions, especially in the rural districts, where the sale by the peasants of their products at top prices has resulted in the sensible amelioration of their material condition, and so led them to squander their riches on alcoholic drinks.

The Bratianu New Liquor Law

According to an official report, *Le Régime Futur de l'Alcool en Roumanie*, Bucharest, 1925, the increase of alcoholism aroused many of the officials to action and led to the introduction of a new law, designed to combat the evil, by M. Vintila Bratianu, Minister of Finance. The new law contains provisions regarding the production of spirituous beverages and the regulation of their sale. The essential features of the measures relating to production are the following:

1. The apportionment of alcohol (spirits) products by the liquor industry and the progressive reduction of the quantities authorized for consumption as beverages, so that at the end of a period of twelve years its use in this form will be wholly discontinued.
2. Encouragement of the utilization of fruits, now used in the manufacture of large quantities of alcohol.

Paralleling these measures pertaining to production the law provides, also, arrangements relative to the sale of spirituous liquors, to wit:

1. Monopolization of retail shops in the villages by the communes according to the system in operation under the former kingdom.
2. Reduction in the number of retail shops in the towns with the tendency to accord preferences to establishments where the sale of the liquor is merely an accessory and where liquor is sold in sealed bottles for home consumption.
3. Regulation of sales in permitting consumption on the premises of only relatively weak beverages.
4. The punishment of drunkenness both by administrative means, and with the assistance of temperance committees.

Other provisions of the law cover: Obligations of producers; apportionment of the internal consumption of industrial alcohol among the factories of the country; distillation of fruit alcohols; manufacture of special brandies and liqueurs; means for the industrialization of fruits, sale of spirituous liquors; regulations for retail shops and classification of same; and the creation and operation of retail shops in rural and urban communities.

In order to understand the purpose of Roumanian legislation pertaining to the regulation of alcohol since the World War it is necessary to take into account certain specific elements in the country. Roumania with its new provinces has lived up to the present time under the rule of very diverse legislations, so that with the formation of the new kingdom some sort of unification of the laws became absolutely necessary. Each of the new territories possessed its particular régime, which bore the mark of the political yoke to which it had been subjected in the past. In Bessarabia, for instance, a monopolistic régime of a purely fiscal nature existed; in Transylvania, a regulatory one.

People Drifting toward Alcoholism

The amelioration of the condition of the Roumanian people after the War, resulting from the increase in prices of agricultural products, advance in salaries, the adoption of the eight-hour day, etc., affected a great mass of the population. The improvement in the well-being of a people accustomed up to the present time to living very soberly, and without desires of an intellectual order, has resulted in directing a large part of the surplus riches toward the only distractions which the country affords, drink and the cabaret.

The excessive augmentation of the number of cabarets after the War and the increase in the consumption of alcohol sufficiently indicate the dangerous habits which the Roumanian people are contracting. The number of retail liquor-shops has greatly increased in all the provinces, under the pretense of extending Roumanian trade, and without consideration of the evil occasioned to the people through the development of alcoholism. This situation, with the danger involved, was brought to the attention of Parliament and the people, and opinion was unanimous that urgent preventive measures were needed.

In the discussions in Parliament the question was considered from three points of view: (1) Moral, social, and hygienic; (2) economic; (3) fiscal. The first was considered the most important, and the one on which final solution depended, although the second assumed importance because a large part of the people are interested in liquor production.

Legislation on spirituous liquors relates: (1) To production and classification of the products, the fiscal authority permitting the manufacture

of products of a certain composition and content of alcohol; (2) to the distribution and sale of drinks, control of selling-places, etc., from the moral, hygienic, and material points of view.

The production of alcoholic liquors in Roumania may be classified under three heads.

1. Those obtained from the natural fermentation of certain primary materials, weak in alcohol, at most 15 to 16 degrees. In this category are wine, beer, and hydromel (metheglin), the last-named being very little used.

Production of Alcoholic Liquors

Liquors of this class have an agricultural character, and interest a large part of the population of the mountain regions, their production forming the means of livelihood of many of the inhabitants. It is estimated that there are 243,996 hectares (1 hectare=2.47 acres) of land planted in vines in Roumania, and that 423,918 vine-growers are engaged in the production of wine. The average alcoholic strength of the wines is low, from 8 to 16 degrees.

Beer is a beverage the consumption of which is extending and whose production concerns the culture of barley and hops. Among the drinks little used are hydromel, cider, perry, and others made from fruits. Their consumption is, however, susceptible of development under the new régime.

2. Liquors made from the distillation of fermented fruits and having stronger alcoholic content. Chief of these is plum brandy *(tzouica)*, the manufacture of which forms the occupation of a large part of the hill people. In 1923-24 the plantations of these plum-growers covered an area of 158,571 hectares. The culture of the plum forms an important branch of agriculture. Plums are not used everywhere entirely in the making of brandy, as in Bessarabia, where there exists a monopoly of alcohol. In Bukowina and a large part of Moldavia and Transylvania they are used for making marmalades, preserves, etc.

Plum Brandy

The production of plum-brandy interests primarily the hill region of Muntenie in the Banat, where its manufacture has been free, and a part of Transylvania. In general it is made in primitive stills and is relatively weak in alcohol, usually not more than 20-30 degrees C.

Since all the population of the hill regions draw their means of existence from this production, utilizing thereby land unfit for all other cultivation than fruits, any measures designed to fight alcoholism must take into account the social and economic aspect of the production of plum brandy. Other brandies are produced from apples, pears, grapes, etc. Grape brandy is analogous to plum brandy as it uses an agricultural product, wine, but its production has rather an industrial character. It is a product of great richness in alcohol, and special attention is devoted to its manufacture. The brandies obtained from the dregs and mares of the grapes *(drojdie* and *tescovina)* also concern the vine-grower and are similar to *tzouica* in alcoholic strength and process of manufacture. Champagnes and liqueurs are of limited production.

3. Spirits with a grain or potato alcohol base. These liquors have the largest production in Roumania. In the old kingdom the production of this alcohol was free, while in Transylvania and Bukowina a form of regulation was applied to its manufacture. The recent agrarian reform has somewhat modified the character of these industries. In Bessarabia the industrial establishments which furnish the State with the products for its alcohol monopoly have again grown strong since the War.

From the fiscal point of view spirituous liquors hold first place in the revenues of the State. In the budget of 1925 in a total sum of 1,427,000,000 lei (1 lei=19½c. U. S.), the taxes on industrial alcohol reached 71.47 per cent of the total. From the economic point of view the alcohol industries use raw materials, such as corn and other cereals, potatoes, and sometimes molasses.

But whatever may be the fiscal and economic rôle of industrial alcohol, it is its hygienic and social rôle which is considered preponderant. It represents but 54.41 per cent of the total consumption of spirituous liquors and, although this product, in general with the other alcohols, does not contain substances more harmful to health than those which more perfect distillation provides, it is more dangerous for beverage consumption by reason of its concentration and the adulterations which are practised. And, whatever the benefits to agriculture from making spirits, the Roumanian Government has decided that these can not outweigh the evils which may result from their consumption.

Regulation of Spirituous Liquors

Based on the above considerations the question of the regulation of spirituous liquors in Roumania was decided as follows: To bring about a great reduction in the production of highly alcoholic liquors which have as their principal source industrial alcohol, and of plum brandy; the total suppression of the former as beverages being considered the surest, most efficacious, and most practical means of accomplishing this object. The proposed control régime permits the attainment of total suppression at the end of a given period (twelve years), and offers from the beginning the possibility of restraining production of the most harmful beverage.

With regard to the second branch of alcoholic beverages, the production of alcohol from fruits, it was decided that some other form of employment should be found for the plums and other fruits that would avoid the destruction of a branch of an important industry and would also provide a better utilization of a wholesome element, as are fruits of all sorts. In this connection the first important steps to be taken will be the prohibition of an increase in production and better control of existing production. The stopping of the production of industrial alcohol made for beverage purposes, in a period of twelve years, will bring about under the regulatory régime a continuous diminution in the spirits available for consumption. Parallel to this action the regulation of the plum distilleries and the creation of cooperative establishments for the use of these fruits will hinder the use of these spirits as a beverage. It is estimated that under the prohibition of industrial alcohol for beverage purposes the amortization of the existing factories can be realized, by aid of the regulatory régime and the institution of district establishments which will fix a price sufficient for this purpose.

The manufacturer of alcohol will be under the alternative of raising his prices as much as possible for insuring amortization, or of selling his

products at a lower price in competition with other alcoholic drinks, such as wine, beer, and plum brandy. As an antialcoholic policy it was considered that the augmentation of the price of alcoholic drinks was not a bad step in itself.

Although for a long time following the enactment of this law alcohol will continue to be used as a drink, it will be more and more under restriction, and new alcohol manufactories will not be licensed. Thus the amounts permitted for consumption will be rendered progressively less harmful. It has also been proposed to establish official stations in which alcohol would be reduced to the maximum limit of 25 per cent, as authorized by law for current sale, and to permit the sale of the stronger alcoholic drinks in sealed bottles only.

The difficulties are more complex, however, in regard to plum brandy, as the plum-growers possess their own stills and make the brandy themselves. Some form of control over this industry must be obtained by the Government in order to give it two principal correctives for the future: on the one hand in encouraging as much as possible the making of food products from plums and other fruits, and on the other in concentrating distillation in cooperative establishments, by which it would be possible to obtain a more perfect product and one more easy of control.

Another important principle of the law is the division of liquors into three grand categories, from the point of view of production as well as consumption, according to their alcoholic content: 1. Liquors weak in alcohol, as wine and beer (generally less than 15 degrees); 2. Liquors of 15-25 degrees, the only drinks whose consumption is permitted in public places; 3. Liquors above 25 degrees, which must be sold in sealed bottles and consumed only at home as common accessories like coffee, tea, etc.

Three Categories of Liquors

The sale of alcohol in bottles is intended not only to restrict the consumption, but also to give better control of the shops selling alcohol of more than 25 degrees.

Concerning the sale of alcoholic liquor the object of the new régime has been to separate as categorically as possible, for the benefit of the fiscal régime as well as for the operation of the law, the places where drink is an accessory of food and those where it is the principal object; those in which drinks are served only at certain hours of the day and under certain conditions which facilitate alcoholism and those (groceries, and other places of sale in sealed bottles) in which drink is a merchandise to be carried home, like other kinds; and those where drinks are consumed on the premises, places of sale by the glass, which are a temptation to alcoholism (cabarets, wine-shops, etc.)

Regulations were also provided by the law for the control of places of liquor consumption which concerned the hours of opening, the drinks which could be sold, and the conditions of the place, for the purpose of forcing the shop-owners to give their patrons places of healthy and moral recreation and not of drunkenness and disorder. Provisions were made against drunkenness, to take care of the individual falling into that vice and to stop him in his dangerous course, for the benefit of himself and his family, and for educational action, social and national wherever possible, to give the great mass of the people healthy distractions in their leisure hours, and moral and intellectual guidance.

Statistics of the production and consumption of alcoholic liquors in Roumania in 1922 are given by Dr. A. Koller in "La production et la consommation des boissons alcooliques dans les différent pays," as shown in the accompanying table. Later reliable figures are not available.

Dr. Koller estimates the per capita consumption as follows: Brandy, 1.09 liters; wine, 7.21.; beer, 2.01.

The Cotinesco Law was primarily concerned with measures combating drunkenness, but these measures have not been really enforced during recent years. For this reason the Government has recommended the creation, in the towns and villages, of temperance committees —or committees for the moral education of the masses—and the establishment of a central administration to have charge of this movement.

The Cotinesco Law

Early in August, 1924, the Roumanian Minister of Finance and the Metropolitan of the State Church published statements in favor of a Government monopoly of the liquor trade, the Minister taking this attitude from financial considerations, and the Church official considering the ethical side of the problem. On Aug. 20 the Ministry of Public Health appointed an "official temperance agitator" on salary, whose duty was to prepare the public mind for some sort of advanced temperance legislation. This agent was Dr. D. Popescu-Hagiul who, since his appointment, has been employed in writing for the Roumanian papers and periodicals, basing his material to a great extent on American dry literature. He is also head of the Orthodox Cross, a temperance organization formed in 1924, having some 200 members.

The Orthodox Cross is really a reorganization of the Good Templar Order, which was virtually destroyed by the World War. Before the War the International Order of Good Templars was represented in Roumania by 12 lodges for adults and 8 lodges for young people, with a total membership of more than 500 Roumanians. There was, also, a German branch of the Order, entirely separate, which had 6 adult and 3 juvenile lodges. The activity of this organization flourished until stopped by the misery and financial crisis of the War. The Roumanian Grand Lodge has been inactive in recent years because of lack of funds. Propaganda pamphlets have been issued and circulated to some extent at the personal expense of Aurelian Jon-

PRODUCTION AND CONSUMPTION OF ALCOHOLIC BEVERAGES IN ROUMANIA IN 1922

BEVERAGE	PRODUCTION	IMPORTATION	EXPORTATION	CONSUMPTION
Brandy①	178,000 hl. annually	3 qts.	540 qts.	Total amt. produced
Liqueurs②	3,000 " "	437 "	8 "	" " "
Wine	2,500,000 " average	25 "	51,632 "	1,535,145 hl.
Beer	411,518 " 1922	178 "	19 "	365,816 "

①Plum brandy (*Tzouica*), about 25% alcohol. ②12-25% alcohol.

escu and other temperance leaders. The former has conducted regular temperance propaganda in the Roumanian press, which has been very successful.

Temperance Activities

He is an active Good Templar and the founder of a Roumanian lodge at Brasov, in 1924. Lack of funds also prevents the Order from maintaining a permanent meeting-hall. The Roumanian and German lodges remained on friendly terms in spite of the War.

A German Grand Lodge was instituted in 1922 by Jonescu, under delegation of International Chief Templar Wavrinsky. Before the death of Wavrinsky (1924) financial assistance was given the Roumanian lodges by the International Order, but since that date no outside help has been received. Material assistance has always been refused by the Government. The greatest need is for educational propaganda to influence the people in general on temperance, as they are at present totally ignorant concerning the alcohol question. Efforts have been made to secure the adhesion of the clergy to temperance reform, and some of them have decided to cooperate with the Good Templars in the fight against alcoholism.

The Roumanian press, inspired by the French press, sneers at Prohibition, and the native publications are continually filled with false items of information concerning Prohibition in the United States. Some members of the press, however, are favorable to Prohibition, such as George Boneseu, Roumanian correspondent of the London *Times*, and Mr. Redfern, correspondent of the Associated Press, the *Christian Science Monitor*, *Manchester Guardian*, etc., and they aid the temperance movement wherever they can.

In the Government report on the alcohol question, made to the Roumanian Parliament in 1925, it was stated that while in 1920 there were consumed 1,913 carloads of spirits, the consumption in 1924 had reached 4,902 carloads. The number of retail liquor-shops numbered 49,209. (According to Jonescu, the total number of shops selling liquor, including taverns, was 168,000, in 1924.) The new law proposed to reduce the number of drink-shops to one for every 1,000 inhabitants.

The project outlined above for the regulation of the drink traffic, which was prepared by the Minister of Finance and a commission of experts, was introduced in Parliament early in 1926.

Later in 1926 the Roumanian Parliament enacted a law raising the taxes on the production and sale of spirits to such an extent that retail prices advanced almost 100 per cent within a short time.

In April, 1928, the Government ordered the closing of all liquor-saloons on market days.

At the time of writing the Roumanian Government hopes to be able shortly to introduce the "Progressive Prohibition Bill." The measure was delayed by the tragic death of Mr. Bratianu in November, 1927.

Early in 1929 it was officially announced that the Government had discovered that "half the population of this wine-drinking city [Bucharest] has been consuming moonshine and other adulterated liquors." On March 29, the Government forbade the sale and consumption of alcoholic beverages on Sundays throughout the kingdom.

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ROUNDS, LOUISE S. (JONES). An American temperance worker; born at Heuvelton, St. Lawrence County, N. Y., July 6, 1839; died at Clifton Springs, N. Y., Sept. 27, 1918. Several years of her young womanhood were spent in teaching in the State of New York. In 1864 Miss Jones was married to Freeman S. Rounds, of Chicago (d. 1883), where for 35 years she made her home.

"Thumb Nail Sketches" said of Mrs. Rounds:

> She entered the temperance work with the first sound of the Crusade bells, bringing to the cause she loved the full force of her dauntless spirit and untiring energy. As a speaker she is earnest, logical and eloquent and thoroughly uncompromising in her expressions of hostility to the liquor traffic.



MRS. LOUISE S. ROUNDS

During several years Mrs. Rounds was secretary of the Chicago Central W. C. T. U., having charge of the gospel temperance meetings held daily under its auspices. In 1877-78 she was assistant recording secretary of the National W. C. T. U. It was largely through her influence that Miss Frances Willard was led to accept the presidency of that body instead of taking the tempting college professorship then awaiting her decision. One paragraph of Mrs. Rounds' letter to Miss Willard is worthy of quotation:

> It has come to me, as I believe from the Lord, that you ought to be our president. We are a little band without money or experience, but with strong faith. I went right out to see some of our leading women, and they all say that if you will agree to come there will be no trouble about your election. Please let me hear at once.

In 1884 Mrs. Rounds sought relief from the sorrows of widowhood by accepting the position of State evangelist of the Illinois W. C. T. U., and two years later she was elected president of the State organization. She held that position until

1901, when she declined reelection, after fifteen years of faithful and highly efficient service. Though retired from the responsibility of leadership, she continued to render valuable service as evangelist, campaigner, and counselor as long as health and strength were equal to the task.

ROUSING. In brewing, the act of beating up the liquor in the copper, or when the worts are turning out, so that the hops may not remain in the copper; or in beating up the yeast in the tun. This is called "rousing the copper, or tun" (Tuck, "The Private Brewer's Guide." London, 1822).

ROUSSEL, JEAN BAPTISTE VICTOR THÉOPHILE. French physician; born at Saint-Chely, Lozère, in 1816; died there in 1903. He studied medicine in the hospitals of Paris (M.D. 1845). Roussel was elected to the Legislative Assembly in 1849 and to the National Assembly in 1871. He had a seat in the Chamber of Deputies in 1876, and was a senator in 1879, 1888, and 1897.

Roussel was one of the authors of the Law of 1873, directed against drunkenness in public places, and helped to pass a number of laws for the protection of children. He assisted in forming the Société Française de Tempérance, the first temperance society of France (see FRANCE). One of the laws promoted by him asserted the principle that a habitual drunkard forfeits all right to his children.

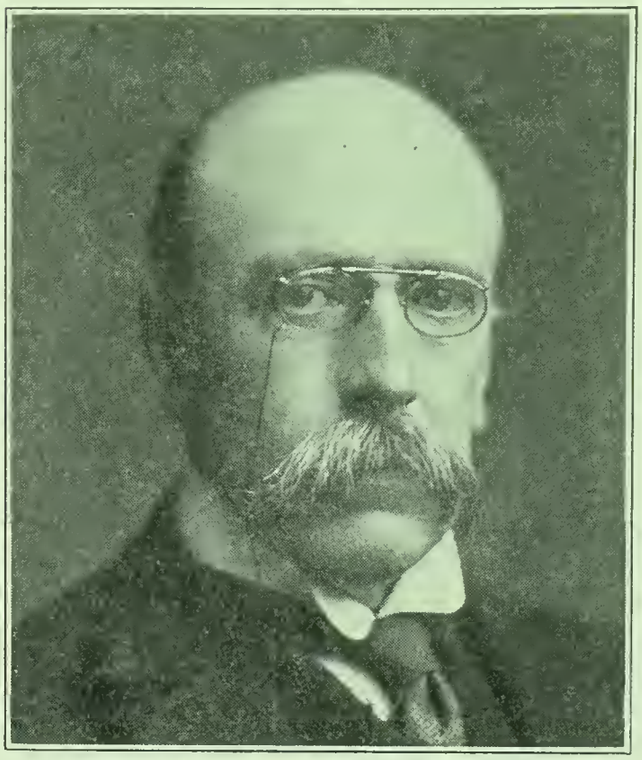
ROUSSILLON. A dark-red, full-bodied still wine, produced in the old Province of Roussillon, in southern France, now the Department of the Pyrénées-Orientales. A fruity and aromatic wine, it is much used for distillation and for blending with light, thin wines.

ROWALLAN, ARCHIBALD CAMERON CORBETT, 1st Baron. Scottish philanthropist and reformer; born May 23, 1856, in Glasgow, in which city his father was a merchant. He gave himself to a political career in early manhood in order that he might the better promote the great effort, then just beginning, to free Scotland from the power of the liquor interests. In 1887 he married Miss Alice Mary Polson of Castle Levan, Gourock.

In 1885 Corbett was elected to Parliament as the Liberal Member for the Tradeston Division, Glasgow. He was reelected in 1886; but when Gladstone introduced his Home-rule Bill in the next Parliament, Corbett took his place among the Liberal Unionists, continuing to represent his constituency, however, until 1911. After the general election in 1906, he became sponsor for the Local Veto (Scotland) Bill, and returned to his old allegiance in the Liberal party. He was created a peer in 1911, and took the title of "Baron Rowallan, of Rowallan, Kilmaurs, Ayrshire."

It is the recorded estimate of one of his associates in political life that "it is not too much to claim for Lord Rowallan that his interests in Parliament were largely, if not wholly, the interests of the temperance movement. No Scottish Member at any time ever gave more liberally of his time, means, and energy to the temperance movement than Cameron Corbett."

The general confidence reposed in his sincere devotion to the cause was matched by equal reliance upon his political sagacity as a leader of men. It was this blend of qualities that led to his being chosen, first, as president of the National Temperance Federation, and then as president of the Scottish Permissive Bill and Temperance Association. It was under his leadership that the Temperance Act for Scotland was carried through the House of Commons in 1913, a local-option measure which became effective in 1920. His generous contributions to the funds of the Association and his ability to enlist the interest of others



LORD ROWALLAN

made it possible to distribute vast quantities of literature and to hold public meetings again and again in communities where votes were most needed to secure the return to the House of Commons of members who would support the temperance measure. In 1926 Lord Rowallan was elected a vice-president of the United Kingdom Alliance.

Besides generously assisting the temperance cause, Lord Rowallan's wealth has been devoted in various ways to the relief of human suffering and to the bestowment of innocent pleasures upon those less able to secure such things for themselves. On taking up his residence at Rowallan, he conveyed to the city of Glasgow Thornliebank House and its surroundings, including the famous grounds of Rouken Glen, as a place of resort where the artizans of the city and their wives and families might find recreation and the companionship of the beauties of nature.

ROWE, WILLIAM. Australian temperance pioneer; said to have been a native of Devonshire, England. He formed the first total-abstinence society in Australia in 1838, in Sydney, New South Wales. Little else is known of him. The society was called the "Australian Total Abstinence Society," and in 1841 it had a membership of about 2,000. Rowe was its first president.

The Society did useful pioneer work, but it appears to have been allowed to lapse during the unsettled time of the discovery of gold (1851).

ROWELL, NEWTON WESLEY. A Canadian statesman and Prohibition advocate; born in Mid-

dlesex County, Ontario, Nov. 1, 1867; educated in the Ontario public schools and the Ontario Law Society, and received the honorary degree of LL.D. from Northwestern University (1915) and from Toronto University (1921). Admitted to the bar in 1891 he began the practise of law in Toronto. In 1901 he married Nellie Langford, of Brantford, Ont. He became King's Counsel in 1902, and a member of the Bencher Law Society in 1911.

Rowell was the Liberal Member from North Oxford in the Ontario Legislature, 1911-17, and leader of the Liberal party during that period. He was Liberal Unionist Member from Durham in the Dominion Parliament, 1917-21, president of the Council and vice-chairman of the War Committee of the Cabinet, 1917-20, member of the Imperial War Cabinet and Imperial War Conference, 1918, and Acting Secretary of State for External Affairs, 1919-20. He was Canadian delegate to the International Labor Conference, Washington (the League of Nations), 1919, and to the First Assembly of the League of Nations at Geneva, in 1920. He is connected with a large number of commercial bodies and educational institutions.

Rowell has always been recognized as a friend of the temperance cause and has served as vice-president of the Dominion Alliance. While leader of the Liberal party in the Ontario Legislature, in 1912, he introduced the following resolutions:

That in the opinion of this House, the public interest demands:
(1) The immediate abolition of the bar;
(2) Such other restriction upon the residue of the liquor traffic as experience may show to be necessary to limit its operations and effective to remedy its evils;
(3) The strict enforcement of the law by the officials in sympathy with law enforcement, and the elimination of political influence from the administration of the law;
(4) Regulation and inspection of all houses of public entertainment, so as to insure reasonable accommodation for the traveling public.

This resolution failed, but each succeeding year Rowell raised the issue in the House in a similar resolution, until its final adoption in 1917. As spokesman for the Liberal party, in 1914, he offered the united support of the party for any measure of temperance legislation more progressive than his own, if the Government would propose and support it. He also offered to support a referendum on the question. In an address in the House he said:

What a magnificent spectacle it would be if Ontario, the leader of the provinces of the Dominion, should have both political parties uniting and saying," For the public good, the bar must be wiped out."

After the outbreak of the World War he advocated war-time Prohibition as an emergency measure, and proposed that a referendum be held at the close of the War to decide if the saloons were to be reopened. The Liquor License Act, passed in 1915, was however, a great disappointment. It did not prohibit the traffic, but placed restrictions on the hours of sale of liquor. Agitation was continued, and Rowell was active in the movement which led to the adoption of the Ontario Temperance Act in 1916, and later to amendments of the Act, which made it very effective in that province.

Rowell was also active in the campaign for temperance legislation in other provinces of the Dominion, and spoke at conventions and mass meetings.

ROWLES, ALBERT JAMES. British schoolmaster and temperance worker; born at Oxford, England, May 8, 1863; educated at the Wesleyan Higher Grade School, Oxford, and at Westminster College. He married Mary Ann Ward, of Oxford, July 26, 1887. For twenty years he was an English schoolmaster, serving at the Darwen British School and at the Colne Primitive Methodist School.

Since 1904 Rowles has been secretary and day-school lecturer to the Bradford and District Band of Hope Union, and he is, also, president of the National Association of Band of Hope Secretaries and Agents, with headquarters at Bradford Temperance Hall (1929). He has besides been honorary secretary of the Wesleyan Band of Hope at Oxford, the Darwen Band of Hope Union, and the Colne Temperance Union, and was for a time a member of the executive of the Lancashire and Cheshire Band of Hope Union.

ROWNTREE, JOSEPH. British manufacturer and philanthropist; born at York, England, May 24, 1836; died there Feb. 24, 1925. He was educated at the Friends' School, Bootham, after which he spent several years with his father in a grocery business at York. Rowntree was twice married: (1) In 1862 to Julia Elizabeth Seebohm (d. 1863), of Bradford; and (2) in 1867 to Emma Antoinette Seebohm (d. 1924), a cousin of his first wife. In 1869 he formed a partnership with his brother to take over the cocoa-manufacturing business founded by the old Quaker firm of Tuke and Co. in 1838. Upon the death of his brother, in 1883, he became sole owner of the enterprise and continued to act as chairman of Rowntree and Company up to 1924, employing about 7,000 persons.

Rowntree was interested in a number of social and reform movements. Early in the twentieth century he started Earswick Village, a little community possessing about 400 houses, a hall as the center of its social and intellectual activities, and a well-planned and thoroughly equipped coeducational school. He had much faith in the cause of international peace and the League of Nations, and in his later years did much to promote adult education through the Educational Settlements Association. He was also an active supporter of the summer schools organized by members of the Society of Friends.

His statesmanlike qualities were conspicuous in the world of politics and citizenship. He was for a short period a member of the York city council, and for a long time chairman of the York Liberal Association. He received the honorary freedom of the city in 1911.

Rowntree devoted a considerable amount of his time and energy to the advancement of the temperance cause, and rendered valuable assistance to the political and Parliamentary features of the various campaigns, being keenly alive to the importance of placing temperance men in the seats of authority and power. He was for several years president of the Temperance Legislation League.

Together with Arthur Sherwell, Rowntree made an exhaustive study of the licensing systems of the United Kingdom and other countries, and their book, "The Temperance Problem and Social Reform" (New York, 1900), which passed through eight large editions, was a summary of their investigations and conclusions. This was followed in 1906 by "The Taxation of the Liquor Trade," which work necessitated several years of study of American licensing laws, and by "British Gothenburg Experiments." Another work was "Public Control of the Liquor Traffic" (1903).

ROY, KESHO RAM. Indian religious teacher and temperance advocate; born in 1841; died on March 21, 1896. He was the son of a moonshee of the Church Missionary College, Benares, and was well educated in the schools and colleges of the Church Missionary Society. For eight or nine years he was head master of various day-schools, and then entered the service of the East Indian Railway, eventually becoming a station-master. He was a high-caste, orthodox Brahman, and in 1882, under strong religious convictions, became a *yogi mahant* (a preacher joined to God), taking a public vow of asceticism and consecration, and devoting himself entirely to the preaching of Hindu morality.

In January, 1889, Kesho Ram Roy attended a temperance meeting in the town hall of Benares, which was addressed by the Hon. W. S. Caine, and at which he was deeply impressed with the necessity of introducing the temperance reform into India. He then decided to devote the remainder of his life to that cause. Presenting himself to the Rev. Arthur Parker, secretary of the Benares Total Abstinence Society and superintendent of the London Mission of that city, Roy proposed that an appeal be made to the tribal and caste instincts of the Indian people for the purpose of inducing the *punchayets*, or councils of the various castes, to legislate upon the drinking habits of the people under their jurisdiction. The Benares Society took up the scheme with enthusiasm and made the first attack upon the great Benares caste of Ahirs, or cow-keepers. The headmen of the caste were induced to meet on March 31, 1889, when an eloquent appeal was made to them by Roy. After a discussion of many hours, the leaders finally decided to adopt a rule binding all members of their caste to total abstinence.

Less than one month later the caste of tailors followed suit, and on May 21, 1889, 10,000 blacksmiths took the same step. In June of that year the oil-sellers made a similar agreement; in July the grain-dealers fell into line; and in August the Bhars and Rawats, inhabiting some of the surrounding villages, all pledged themselves to abstinence under heavy penalties. The result was that during the ensuing eighteen months between 40,000 and 50,000 of the industrial classes of Benares were redeemed from intemperance. The excise revenues for the city for the year ending March 31, 1891, decreased 35,000 rupees, and a large number of liquor-dealers petitioned for a reduction in the cost of their licenses on the ground that such wholesale conversions to temperance of their former customers had greatly affected their receipts.

In spite of proffered bribes, threats, and even robbery, Kesho Ram Roy continued his remarkable temperance activities up to the day of his death, preaching four hours daily in the bazaars of Benares to the thousands of orthodox Hindus who flocked annually to that city from all parts of India. Other large cities were visited, also, and he was everywhere welcomed with reverence and respect. In the service of the Anglo-Indian Temperance Association he was content with an allowance equal to about one sixth of his former salary. He was a poet, a musician, and an orator, and was well called the "Father Mathew of India."

ROYAL ARMY TEMPERANCE ASSOCIATION. An organization in the British army. Its explicit object, as officially promulgated, is "to maintain a high Regimental opinion in favour of strict sobriety, uprightness of character, and decency of language in the fear of God." It was founded in 1884, in London, and its operations cover practically the whole of the British Empire. The organization and activities of the Association are under the control of the Army Council, and the Executive Committee, of which Lieut.-Gen. Sir H. M. Lawson, K. C. B., is chairman. The area over which the Association has jurisdiction, under the authority of the Army Council, includes all military stations west of Aden, and has been divided into five groups, four of which are covered by paid organizing secretaries, while the fifth, which includes the Mediterranean stations and Egypt, is covered by an honorary secretary. That the morale of the enlisted men might be sustained and strengthened, the Association established at the barracks in each of the territorial groups "temperance rooms," wherein sobriety is taught, and where there are billiards and recreation rooms; canteens for the sale of non-intoxicating beverages; huts for the recreation of non-members as well as members; and guest houses; in all of which, except the last, ample provision was made for social amenities for the troops. These helpful agencies are financed by the Government and by numerous personal subscribers among whom are His Majesty the King and His Royal Highness the Prince of Wales.

In less than three years after the outbreak of the World War (1914), 422 branches of the Association were organized, 299 meetings were held, at which 550,000 men were present, and 350,000 pledge-cards were distributed. Asked to state the approximate number of its members the main office of the Association replied in August, 1919: "Owing to the war we are unable to furnish an estimate, but over 15,000 new members were recruited between September, 1918, and July, 1919."

The Association owes its origin to the Rev. J. Gelson Gregson who, in 1862, inaugurated the first meeting at Agra in India. The name given to the organization was "The Soldiers' Total Abstinence Association," and so powerful and appealing were its operations that in a few years thousands of soldiers had joined its ranks. Successive commanders-in-chief of India testified to the many benefits conferred on the soldiers by the Association, and so effectually was the work carried on that sickness was lessened and crime diminished.

The Commander-in-Chief called attention on several occasions to the practical results of the work, which contributed so materially to the health, discipline, and good conduct of the army; and the Government of India, fully recognizing the amount of good done, not only gave a grant of 8,000 rupees to the Association, but issued orders for the building of "temperance rooms" for the special accommodation of the members. For the same reason the railway companies gave free passes over their lines to the secretary, when on deputational duty.

After 21 years of devoted service, Mr. Gregson resigned, and shortly after his departure for England, General Lord Roberts brought before the Indian Council a scheme for amalgamating the various temperance organizations in India and England that were working in the army, and suggested that the new organization should be named the "Army Temperance Association." The scheme

was adopted in India; and, at a representative conference of British temperance societies in London, it was agreed to adopt it in England also.

A council was formed of soldiers and civilians —15 nominated by the Church of England Temperance Society; 15 by the National Temperance League; 10 by the Commander-in-Chief; and 5 by the Chaplain-general, representing every arm, every creed, and every district in the army—and having elected Field-Marshal H.R.H. the Duke of Connaught as president, and General Lord Roberts as chairman, the first council meeting was held Sept. 20, 1893, at 47 Victoria Street, London, S. W., the headquarters of the Association.

The British Government, recognizing the good being done by the Association, and its adaptability to the requirements of the service, made an annual grant of £750 ($3,750) toward its funds.

Besides obtaining pledges, the Army Temperance Association does all in its power to assist its members. Over 15,000 discharged soldiers pass through the Discharge Depot annually; and these are met, as each troop-ship arrives from India, by the secretary of the Association, who registers their names for employment, and gives them an introduction to temperance societies in civil life. Temperance is taught in all the army schools from a standard text-book, "The Three Aspects of Temperance."

Band of Hope work is extensively carried on in the British army. About 1,200 boys join the bands of regiments yearly; and the Council support, in every possible way, the good work of the Band of Hope Union, in connection with the Hibernian School, Duke of York's School, and other large establishments which supply so many of the boys to the army. Boys and young men joining the army with certificates of membership from civilian societies are allowed to count their years of membership from the date of their signing the pledge; so that every lad, well instructed in the Band of Hope, who wishes to join the army, can look forward to doing so without being tempted to break his pledge. Further, when he returns to civil life he finds the record on his official certificate of character, stating his connection with the Army Temperance Association, to be of great value in seeking employment.

King Edward VII was a subscriber to the A. T. A.; and, as a mark of his appreciation of the good work done by the members, he conferred the title "Royal" on the Association May 12, 1902, when Mr. Clare White, the secretary, had the honor of being presented to His Majesty at a levee at St. James's Palace, London.

Of the numerous testimonies to the beneficent work of the Association, which during the World War came from commanding officers, branch secretaries, and the front, the following are typical: "Drunkenness is practically unknown in this regiment"; "Drunkenness has entirely disappeared from this battalion"; "At our great meeting in the theater a unique example of officers leading the way was provided. Brig.-Gen. A. H. Cowie signed the first pledge, and was followed by Col. H. J. Hopkins, Major J. Goodwin, Major C. Millar, and 24 of the rank and file." A private wrote: "I thank God for the Army Temperance Association; it has made a man of me."

During the World War the sheltering arms of the Association were thrown around the men at the recruiting-station, went with them to the front, and were never withdrawn until they had made the supreme sacrifice or had followed the outward swing of the gate at the Discharge Depot. The exigencies of the War materially retarded the tremendously helpful work of the Association, but, despite that, it will ever remain as one of the outstanding blessings of the world conflict.

From its inception the R. A. T. A. encouraged in every barracks the establishment of special rooms where light refreshments might be obtained and indoor amusements enjoyed by the troops. By this means the temperance propaganda was supported by a material presentation.

As, since 1919, these rooms have been taken over and extended by the Navy, Army, and Air Force Institutes, it has been the aim of the R. A. T. A. to become the moral force at the back of these institutes, and it has done this

(a) by the delivery of regular lectures to troops in barracks,
(b) by the distribution of suitable literature,
(c) by securing the enrolment of new members,
(d) by encouraging selected men within military units to act as representatives of the Association and thus to keep before all ranks the ideals for which the R. A. T. A. stands.

The president of the Association is Field-Marshall H. R. H. the Duke of Connaught, K.G. Mr. Clare White was succeeded in the secretariate by the Rev. Courtenay C. Weeks, M.R.C.S., and the latter by Major L. E. White; and the headquarters of the organization are at 1 Victoria Street, Westminster, London, S. W. 1. *On the March*, a monthly, is the official organ of the Association.

ROYAL COMMISSION ON ARSENICAL POISONING. A commission appointed by the British Parliament in February, 1901, to inquire into the matter of arsenic in food in general and in beer. The Commission was composed of the following eminent analysts and toxicologists:

Baron Kelvin, Sir William Hart Dyke, Thomas Edward Thorpe, principal of the Government Laboratory, Henry Cosmo Orme Bosnar, William Selby Church, M.D., president of the Royal College of Surgeons, and Arthur Whitelegge, M.D., Chief Inspector of Factories and Workshops.

Late in 1900 an epidemic of poisoning among beer-drinkers broke out in England, chiefly in Lancashire and Yorkshire. Investigation showed that the poison was arsenic. The actual number of sufferers was never definitely determined; but the accompanying table shows the number of cases reported, according to the testimony taken by the Commission.

No definite returns were made for Liverpool, but the evidence led the Commission to believe that there were at least 1,000 cases in that city. Regarding the number of sufferers, the Commission reported that "the total number of persons who suffered in consequence of the epidemic was certainly 6,000, and probably the number was in fact very considerably greater" (*Final Report*, p. 5). Unofficial estimates placed the total much higher, one at 10,000.

The number of certified deaths from arsenical poisoning was but 70, but the Commission in its *Final Report* stated that it was evident that the deaths thus certified did not represent the total number. Before the discovery of the cause of the outbreak, deaths really due to arsenical poisoning

were frequently certified as due to chronic alcoholism, cirrhosis of the liver, etc.

COUNTIES AND COUNTY BOROUGHS	CASES
Cheshire	48
Cumberland	121
Derbyshire	7
Lancashire	650
Monmouthshire	30
Nottinghamshire	27
Shropshire	32
Staffordshire	355
Yorkshire (West Riding)	196
Birkenhead	100
Birmingham	4
Blackburn	15
Bolton	9
Bury	16
Chester	35
Hanley	5
Manchester	2,000
Oldham	8
St. Helens	6
Salford	996
Stockport	2
Walsall	4
Wolverhampton	7
Total	3,711

The most serious cases of poisoning were those who had drunk beer supplied by brewers who used a brand of invert sugar made by the Liverpool firm of Bostock & Co. Arsenic was found in this sugar in large quantities, and it was further traced to the sulfuric acid furnished the Bostocks by John Nicholson & Sons, Leeds.

One hundred and sixty samples of different beers were analyzed by the Commission for the purpose of their inquiry. Of these, 84 were quite free from arsenic when examined by the Reinsch test. The remaining 76 samples contained arsenic in amounts ranging from 1 1/10 grains to 1/400 grain per gallon of beer. Of these, 53 were found to have been brewed with Bostock sugar.

Of these 53, 27 contained more than 1/20 of a grain of arsenic per gallon. The remaining 23 samples, not brewed from Bostock sugar, contained arsenic ranging from 1/30 to 1/400 grain per gallon. The Commission were of opinion that these very small quantities were in every case derived from the malt.

The Commission in their *Final Report* held that, excluding the samples brewed from Bostock sugar, 20.8 per cent of the samples examined contained arsenic derived from sources independent of the special source of contamination to which the outbreak must be attributed. The Commission also said:

There can be no doubt that a considerable proportion of beer brewed in some parts of the country before 1900 contained noteworthy quantities of arsenic, mainly derived from malt and brewing sugars.

ROYAL COMMISSION ON LICENSING LAWS. A British commission appointed April 24, 1896,

to inquire into the operation and administration of the Laws relating to the Sale of Intoxicating Liquors, and to examine and report upon the proposals that may be made for amending the aforesaid Laws in the public interest, due regard being had to the rights of individuals.

Viscount Peel was chairman of the Commission, which numbered 24 members. The Commission held 134 sittings and examined 259 witnesses from all parts of the United Kingdom; and its *Final Report* was presented to Parliament in 1899. The Report is a voluminous document of 381 pages and deals with its subject in a thorough manner. Chapter 1 contains the following passage:

Most persons who have studied the question are of opinion that actual drunkenness has materially diminished in all classes of society in the last 25 or 30 years. Many causes have contributed to this. The zealous labour of countless workers in the temperance cause counts for much. Education has opened avenues to innumerable studies which interest the rising generation. The taste for reading has multiplied many fold within a comparatively brief period. The passion for games and athletics—such as football and bicycling—which has been so remarkably stimulated during the past quarter of a century, has served as a powerful rival to "boozing," which was at one time almost the only excitement open to working men. Yet it is undeniable that a gigantic evil remains to be remedied, and hardly any sacrifice would be too great which would result in a marked diminution of this national degradation.

Other passages in the Report are:

The complexity of the law is such as to add materially to the difficulties of those who administer it (Chap. iii).

It is generally admitted that the number of licenses in a great many parts of England and Wales is in excess of the requirements (Chap. iv).

. . . prohibition would be much more likely to be adopted in any locality, if there were no difficulty about compensation. Total prohibition, coupled with compensation, is an impossibility; there would be no available source to provide the necessary funds.

Those who have borne the burden and heat of the struggle against the evils of intemperance may naturally chafe at apparent delay. But experience has shown the unwisdom of attempting to legislate too far in advance of public opinion. A steadily progressive and patient policy will lead more surely to the desired goal.

The following are some of the recommendations for England and Wales made by the Commission:

Licensed houses should be as open as possible to supervision, both from the outside and the inside. They should not be placed in connexion with back courts or yards. They should have the smallest number of doors compatible with conduct of the trade, and should not admit of communication of any kind with the dwelling of the publican or with the lodgers who are in the house.

The sale of liquor on passenger vessels and in theatres should be brought under the control of the licensing authority.

Hours of opening on Sundays should be restricted to one hour at midday and two hours in the evening as a maximum, and the licensing authority should have power to reduce the hours or to close entirely.

Frequenters of shebeens should be made liable to arrest.

The trade in intoxicants should be forbidden to be carried on in the same premises as the trade in groceries or other articles.

To be drunk when in charge of a child of tender years should be an offence with a penalty attached higher than that for simple drunkenness.

Habitual drunkenness should be treated as cruelty within the meaning of the Summary Jurisdiction (Married Women) Act, 1895, and entitle the wife to separation and protection for herself and her children.

Any person convicted 10 times of any form of drunkenness within any period, and proved to be an habitual inebriate, should be treated under the Habitual Inebriates Act. . .

Some scheme should be adopted, with proper safeguards resembling those in force in the case of lunatics, by which habitual inebriates should be confined without their own consent.

Habitual drunkards (to be defined by the number of convictions) should be placed on a black list, and the publicans should be warned by the police not to serve persons so notified. A penalty should attach to any publican knowingly serving such a person.

A great reduction in the number of licensed houses is of the first importance. While from the point of view of strict justice, no claim to compensation can be urged by those who lose their licenses, some allowance might be made, as a matter of grace and expediency, though not of right.

No money compensation should be paid from the public rates or taxes. If any money compensation is paid, it should be raised from the trade itself. A time notice of several years should be an element in the compensation.

ROYAL COMMISSION ON THE LIQUOR TRAFFIC. An Australian legislative body, appointed in 1885 by Sir John Robertson, of New South Wales, to report upon the whole drink question in that State. It consisted of thirteen members, with Alexander Oliver, M.A., as president. Four or five of the group were total abstainers, and two others, who had a monetary interest in the liquor business, resigned after attending a few meetings. The Commissioners were "to make a diligent and full inquiry into the causes of the excessive use of intoxicating drink by the people of the Colony, the deterioration it had produced in public morality, and the extent to which legislation had been effective, or otherwise, in repressing the vice of drunkenness, and regulating the traffic in liquor throughout the said Colony, . . . and to make such recommendations for further remedial or amended legislation as might seem desirable in the matter."

One hundred and fifteen witnesses were examined from all classes of the community, and the evidence obtained was most valuable. All phases of the situation were discussed, and even from publicans and brewers there was a chorus which demanded reform of a more or less severe kind. Those satisfied with existing conditions, stood practically alone. On the whole the evidence—which covered hundreds of pages—was a heavy and remarkable indictment of the traffic in intoxicating liquors.

ROYAL COURTS OF JUSTICE AND LEGAL TEMPERANCE SOCIETY. An English organization, which from the first decade of the twentieth century had its headquarters in the Royal Courts of Justice (Room 752), London. For many years and at the time of his death (Dec. 15, 1915) the presidency of the Society was held by Viscount Alverstone, formerly Lord Chief Justice. He was succeeded by Lord Cozens-Hardy, Lord Justice of Appeal. The honorary secretary of the Society, throughout its existence, which ended in 1921, was Mr. R. E. Ross, LL.B. Naturally its membership was recruited from the legal profession.

ROYAL NAVAL TEMPERANCE SOCIETY. An English society for the promotion of total abstinence from alcoholic liquors among the sailors and soldiers of the British Empire. The first temperance society in the Royal Navy was founded in 1863 by Lieutenant O'Rorke on board H. M. S. "Reindeer," of which ship he was second lieutenant. The idea of a temperance society for sailors developed during a cruise of the "Reindeer" in the Pacific (1863-68), while the ship lay at Honolulu. The Reindeer Total Abstinence Society was representative of the crew from the beginning, the first members being Lieut. O'Rorke, Midshipmen Last and Thomas, Ship's Steward Yonden, ten men, and two boys. Later other members of the crew joined the Society, some of whom withdrew during the cruise; and when the ship paid off at Portsmouth in 1868 the Association had a total membership of 40. Before dispersing to their homes the members held a farewell meeting, at which Lieut. O'Rorke presented each member with a silver medal bearing on one side a replica of the "Reindeer," and on the other, "Reindeer Total Abstinence Society, instituted July, 1868."

At this meeting the Reindeer Society was reorganized under the name "Royal Naval Temperance Society." Its object is "to rescue those who through the force of drinking habits are injuring themselves and blighting their career in the Navy, also to guard young men against the use of intoxicants, and thus to assist and further discipline and efficiency in the Service." The Society established headquarters at Portsmouth, and branches at Devonport and Sheerness. In 1873 the work was taken over by the National Temperance League, and the Society has since been conducted as the naval branch of that organization. Miss (afterward Dame) AGNES WESTON was appointed first superintendent of the Society, a position which she filled for 45 years. The Society's name is usually abbreviated to "R. N. T. S."

The work of the R. N. T. S. was carried on ashore and afloat, and branches were organized on every ship that sailed for foreign service, as well as on those stationed in home waters. The branch societies kept in close touch with headquarters at first by means of personal correspondence with Miss Weston, and later through the official organ of the Society, the *Naval Temperance News*, now called *Ashore and Afloat*. Its circulation has increased until its monthly issue is now over 50,000 copies, which are sent free to all parts of the world. Although the Society is called "Royal Naval," men serving in the Army or the Royal Air Force are eligible to become members by signing the pledge, and the territory covered by the Society includes that wherever the British Naval, Military, and Air Forces operate. A series of honors are awarded members by the Society for periods of faithful membership, and special awards are made for meritorious services. The Society maintains "Sailors' Rests" at Portsmouth and Devonport, where it carries on its work in two departments, the Hall and Institute. In the Hall it conducts evangelistic work, Bible-classes, gatherings for sailors' wives and children, temperance and other social meetings; and the Institute contains the refreshment bar, dormitories, baths, smoking, dining, reading rooms, billiard room, etc. Its aim is to furnish a comfortable home for sailors when on shore leave, with good food, entertainment, and recreation in temperance surroundings away from the evil influence of the public house in which sailors formerly spent their leave.

Other organizations sponsored by the R. N. T. S. are: The Royal Naval Christian Union, formed for the purpose of furthering spiritual life in the Navy, with headquarters at the Sailors' Rests where meetings are held; a temperance society for the wives of sailors, conducted as a branch of the R. N. T. S. and has over 1,200 members; the Girls' Branch of the Society, holding social gatherings, temperance meetings, Bible and ambulance classes, etc.; the Naval Brigade, formed of the sons of members of the Society, who dress in uniform, are taught drill, temperance, athletics, etc.; and the Soldiers' and Sailors' Families Association, which does great service in visiting and relieving families and in providing nurses.

The R. N. T. S. conducts on Monday afternoons meetings for the wives of sailors, and provision is made in a nursery to care for the children at these meetings. It also conducts night schools for the benefit of its members. The Society is bound by its trust-deed to carry on spiritual, moral, and any other work for the benefit of sailors, their wives, and families. The Rests have accommodated over 300,000 sailors each year.

The Sailors' Rests have been opened to sailors of all nationalities, and many foreign sailors visit them each year. The Governments of many other countries have become interested in this work and have written to the R. N. T. S. for information about their management, while some countries have established similar homes.

The R. N. T. S. is under the direct patronage of the Lords of the Admiralty, and its president is Admiral Sir G. F. King Hall, K. C. B.

During the coronation of King George V, in 1911, a naval review was held at which every nation was represented. At this time the R. N. T. S. presented a Testament to every sailor present at the review, a total of over 10,000 books being given away. The books were the gift of the British and Foreign Bible Society.

The Society conducted educational classes during the War to give special training to sailors. The Rests were thrown open to soldiers, also, at this time. The Society collected and sent out many parcels to the sailors and soldiers, containing warm clothing, food, Testaments, and general reading matter.

The Society has over 27,000 members in active service, and is very popular among men in the service. It is self-supporting and is the owner of property valued at £250,000, consisting of the Sailors' Rests at Portsmouth, Devonport, and Keyham. The property of the R. N. T. S. was obtained by voluntary contributions through the efforts of Miss Weston, and was vested by her in a board of trustees which is charged with carrying on the work in future. The Society bears the title of "Royal," under patent granted by Queen Victoria.

At the death of Dame Weston, in 1918, Dame Sophia G. Wintz, D.B.E., who had been her assistant for many years, was appointed to succeed her as secretary and director of the Society. In 1924 Dame Wintz retired as active director of the work, but continued to serve as honorary superintendent and editor of *Ashore and Afloat* till her death (Jan. 16, 1929). The present secretary is W. J. Ford, and the headquarters are at the Royal Sailors' Rest, Portsmouth, England.

The progress of the Society and the importance of its work are shown in the report for the year ending June 30, 1928. According to this report, published in *Ashore and Afloat*, October, 1928, a total of 5,018 visits to ships and barracks by Royal Sailors' Rests' workers were made in connection with the work of the Society, and 1,676 visits to Royal Naval hospitals, sick bay and sick quarters; 6,944 new members were enrolled, and 559 honors were awarded to members for periods of faithful membership; 52 new branches of the Society were organized, and a large number of commanding and senior officers willingly became patrons, promising their assistance whenever possible; the devotional and social meetings were attended by a total of 132,235 persons during the year; and the circulation of *Ashore and Afloat* was increased to a total of 707,577 copies per year.

ROYAL PLUSH. A mixture of champagne and Burgundy.

ROYAL TEMPERANCE HANDBELL RINGERS. See Ringers.

ROYAL TEMPLARS OF TEMPERANCE. A temperance organization founded by Cyrus K. Porter at Buffalo, New York, on Feb. 16, 1870. It remained a local society in that city for nearly seven years, having been originally formed for the purpose of uniting the tried and true workers in a fraternal band which would labor "unceasingly for the promotion of the cause of temperance—morally, socially, religiously, and politically." The order was to be educational rather than reformatory, the members preferring to do their reformatory work through other existing organizations. The first Supreme Council was composed of: Cyrus K. Porter, Supreme Councilor; Henry B. Hickcox, Supreme Vice-Councilor; A. B. Buckley, Past Supreme Councilor; Horace C. Mills, Supreme Secretary, and John Lyth, Supreme Treasurer. Immediately after the inauguration of the Supreme Council, Pioneer Council No. 1 was instituted.

During its existence as a local organization in the city of Buffalo, the work consisted in distributing temperance literature and in securing the preaching of temperance sermons. A few Councils had been founded in various parts of the country, but they had not been successful.

Early in 1877 it was resolved to reorganize the order on the basis of adding a beneficiary fund, and on Feb. 3 of that year Central Council No. 1 of the new organization was regularly instituted with 10 members—7 men and 3 women. Three members were later added to the body, which was then composed as follows: Cyrus K. Porter, S. Councilor; Simon P. Greene, S. Vice-Councilor; Dr. L. M. Kenyon, Past S. Councilor; Thomas Maytham, S. Chaplain; P. A. Ross, S. Secretary; John Lyth, S. Treasurer; Z. J. Norton, S. Herald; W. S. Dillingham, S. Guard; and William J. Guy, S. Sentinel.

In 1878 the Grand Council of Royal Templars of Temperance of the State of New York was instituted in Buffalo, with delegates present from 23 Councils. The Grand Council of Pennsylvania was instituted in the following year with 26 Councils represented. In 1879 the order was extended into six new States and the District of Columbia, 160 new Councils were organized, and 6,559 new members were added. The order continued to grow, and in 1887 its operations had extended throughout the United States and Canada, and it had a membership of about 20,000. A semimonthly organ, the *Royal Templar*, was issued.

From the reorganization of the order in 1877 to the close of the year 1884 the organization had collected and paid as benefits to the heirs of its deceased members and to its totally disabled members the sum of $1,169,501.22. It had been very successful as a beneficiary order, and it had been equally successful as a temperance association, all of its members being pledged to total abstinence. Many eminent jurists and theologians were numbered among its members, and successful and experienced business and professional men were also included. Its doors were never closed to those who were willing to sign and maintain faithfully a pledge of total abstinence from all intoxicants, and who were willing to labor for the advancement of the temperance cause. It sought to rival no other temperance organization, but endeavored only to encourage and emulate all in their efforts to rescue the country from the evils of intemperance.

In the course of time many of the members affiliated themselves with the Anti-Saloon League, and about 1901 the order of the Royal Templars

of Temperance ceased to exist as a separate organization.

RUCKER, JOSEPH B. American printer, soldier, editor, and Prohibitionist; born at Georgetown, Kentucky, Nov. 16, 1842; died at Somerset, Ky., Sept. 19, 1892. He was educated in the public schools of Kentucky, and entered the printing business at the age of sixteen. Upon the outbreak of the Civil War he enlisted in the Confederate army and served under General Simon B. Buckner. After the War he returned to his trade and in 1866 married Miss Annie Hamilton, of Lexington, Ky. Rucker was editor of the *Georgetown Times*, the *Owensboro Democrat*, the *Warsaw News*, and the *Central Kentucky News*. In 1870 he acquired the *Somerset Reporter*, which he edited until his death.



JOSEPH B. RUCKER

Somerset is located in the southeastern part of Kentucky, near the mountain region where moonshine whisky and crime were then prevalent. High-license prevailed in Somerset, and crime abounded, even among the local officials. Rucker was an ardent Prohibitionist during the last ten years of his life, and for years was the most conspicuous and successful foe of the liquor interests in his section of the State. While refraining from libelous aggression, he fearlessly opposed local official corruption. Lynchings followed murder, thousands of dollars were embezzled by tax-collectors, and finally an ex-sheriff named McHargus was assassinated. Two of the assassins were captured through the efforts of Rucker, for which assistance his life was threatened several times. On the night of Sept. 19, 1892, while walking home from the county fair, three pistol-shots were fired at him in the darkness from a vacant lot. Rucker was hit twice, and died a few hours later. The citizens of Somerset considered him a martyr and offered a large reward for the apprehension of his murderers. They also erected a handsome monument over his grave in memory of his public services.

RÜDESHEIMER. A German white still or sparkling, sharp wine, which takes its name from the town of Rüdesheim, situated at the lower end of the noted vineyard district of the Rheingau, opposite Bingen.

Rüdesheimer is a very delicate wine; the quantity produced is not large; and certain vintages have therefore brought some remarkable prices.

RUIJSCH, WILHELMUS PIETER. See RUYSCH, WILHELMUS PIETER.

RUIJS DE BEERENBROUCK, Jonkheer CHARLES JOSEPH MARIE. See RUYS DE BEERENBROUCK.

RUM. An alcoholic liquor distilled from fermented molasses or cane juice, especially that made from the drainings and skimmings obtained in sugar-making. The term, however, is often applied to alcoholic liquor in general.

The best rums are produced in Jamaica and British Guiana; but the brands of St. Croix, Barbados, Antigua, and others, while inferior to Jamaica and Demerara (Br. Guiana), are considered very palatable.

According to the *Encyclopædia Britannica* (11th ed., xxiii. 825), there are two kinds of Jamaica rum, namely, "common" or "clean" rum, and "flavoured" or "German" rum, the latter being used chiefly for blending purposes. The Demerara rums are lighter than those of Jamaica.

The quality of rum is estimated, according to Schmidt, from its aroma, taste, and alcoholic content. Of recent years the consumption of rum has decreased in the United Kingdom.

RUMANIA. See ROUMANIA.

RUMBOOZE or **RUMBOWSE.** An early English word for any alcoholic tipple; see Beaumont, any mixed intoxicating drink. Blount, in his "Glossography," describes it as "a compound drunk, in most request at Cambridge, and is commonly made of eggs, ale, wine, and sugar; but in summer of milk, wine, sugar, and rose-water."

RUMBULLION. A Devonshire (England) word meaning "a great tumult," used in Barbados for the liquor rum. A manuscript "Description of Barbadoes," written in 1651, and quoted in the *Academy* of Sept. 5, 1885, says:

> The chief luding they make in the island is rumbu'lion, alias Kill Divil, and this is made of sugar canes distilled, a hot, hellish, and terrible liquor.

G. Warren, in his "Description of Surinam," writes:

> Rum is a spirit extracted from the juice of sugar-canes . . . called Kill-Devil in New England.

RUMFUSTIAN. A mixture of beer, gin, and yolks of eggs, added to boiled sherry and spices, sugar, and lemon-peel.

RUM HOSPITAL. See NEW SOUTH WALES, vol. iv. p. 1926.

RUM, ROMANISM, AND REBELLION. A phrase originating with the Rev. S. D. Burchard during the contest between Blaine and Cleveland for the Presidency of the United States in 1884. See BLAINE, JAMES GILLESPIE.

RUM-RUNNER. A slang term applied to a person engaged in rum running or the smuggling of liquor.

RUNCIMAN, WALTER. British Member of Parliament, newspaper proprietor, and temperance advocate; born at South Shields, Northum-

berland, Nov. 19, 1870; educated at Trinity College, Cambridge (B.A. 1892; M.A. 1895). Manchester University conferred upon him the honorary degree of LL.D. Upon the completion of his university career he became associated with his father, Sir Walter Runciman, Bart., in his shipping business, and was for nine years (1896-1905) managing director of the Moor Line of cargo steamships. He married Hilda Stevenson, of South Shields, Aug. 23, 1898. In that same year he commenced his notable career in the field of politics and public service. He unsuccessfully contested Gravesend in the Liberal interest, but in 1899 he was elected Member of Parliament for Oldham, holding that seat for but one year, however. He represented Dewsbury from 1902 until 1916, when he retired from the Government upon the formation of Mr. Lloyd George's Ministry.

From 1905 to 1916 Runciman held a number of important public offices in England, and since 1924 he has represented Swansea West in Parliament in the Liberal interest.

Runciman is a justice of the peace for the county of Northumberland, and is also chairman of the United Kingdom Temperance and General Provident Institution. He is the principal proprietor of the *Field*, *Queen*, and other publications, and is also a director of a number of important business and banking houses.

For many years Runciman has been actively identified with the cause of temperance reform. A total abstainer himself, and the son of a lifelong abstainer, he has supported prohibitive legislation both in and out of Parliament. He has been a vice-president of the Temperance Collegiate Association for a number of years, and served since 1909 as vice-president of the National Commercial Temperance League, under the auspices of which he has advocated at various business men's functions throughout the country "Total Abstinence as a Business Asset." At a luncheon given by the Glasgow Branch of the League during the World War, at which he was the principal guest, he delivered an address on "Britain Wet or Dry," in the course of which he said:

> Unless Britain was able to change the drinking habits of her people, it would not be possible to pay the war debt or hold her own in competition with America. . . . In order to realize financial solvency, in order to pay our way as a government, in order to restore the circulation without which there could be no industrially healthy conditions, national and personal duty must join hands, and we must have a sober country. What we had the right to ask was that, in the interests of national efficiency, every effort should be made, by Parliamentary action and otherwise, to make England, Scotland, Ireland, and Wales more sober than they had ever been before.

Runciman has also generously supported a number of other national temperance organizations of Great Britain, and while president of the Board of Education he issued a temperance syllabus for use in schools which was highly recommended. He is a very ardent advocate of the protection of the young from the liquor evil. He once said:

> There is no branch of public service in which every pound given by generous donors can so assuredly add permanently to the sum total of national and individual well being as the money spent on securing the young against the evils of alcoholism.

In 1926 Runciman was elected a vice-president of the United Kingdom Alliance.

RUNDLET or **RUNLET.** A small cask of varying capacity, from 3 to 20 gallons, usually about 15 gallons.

RUSH BENJAMIN. American physician, patriot, and medical temperance pioneer; born in Byberry Township, near Philadelphia, Pa., Dec. 24, 1745; died in Philadelphia April 19, 1813. After graduating from Princeton College, New Jersey (1760), he studied medicine in Philadelphia and Edinburgh and obtained hospital experience in London and Paris. In the last-named city he enjoyed the friendship of Benjamin Franklin, who advanced him money wherewith to pay his expenses.

Rush was appointed professor of chemistry in Philadelphia Medical College in 1769, and he served in that capacity until the institution was consolidated with the University of Pennsylvania.

In 1776 he married Julia Stockton; in April, 1777, he was appointed surgeon-general of the Middle Department of the Continental Army; and in July following he became physician-general of the Army. The following year he resigned, on account of some irregularities in connection with hospital stores, and resumed his professorship and private practise. He declined all compensation offered him for his services to his country.

For 29 years Rush was a surgeon in Pennsylvania Hospital, and from 1790 to 1793 he was port physician of Philadelphia. He was one of the founders of Dickinson College, Philadelphia Dispensary, and the College of Physicians. From 1799 till his death he was treasurer of the United States Mint at Philadelphia. He was also president of the Philadelphia Medical Society, a founder and vice-president of the Philadelphia Bible Society, and he advocated the use of the Holy Scriptures as a textbook in the public schools. He was the author of a number of books and pamphlets on medical, literary, and philosophical subjects.

Rush was a member of the Continental Congress and one of the signers of the Declaration of Independence. He helped organize the first Anti-slavery society in America (1774), and was its secretary for many years.

Rush developed a highly successful medical practise, and for years was recognized as the leading physician of Philadelphia, if not of America. During the Philadelphia yellow-fever epidemic (1793), several thousand lives were saved by his services, which were gratefully acknowledged by several European rulers. Like his friend Benjamin Franklin, he was abstemious in his personal habits.

The temperance cause owes much to Benjamin Rush. In 1777, when surgeon-general of the Army for the Middle Department, he published a pamphlet entitled "Directions for Preserving the Health of Soldiers in the American Army Engaged in the War of the Revolution," in which he strongly deprecated the use of alcohol. In 1785 he published "An Inquiry into the Effects of Ardent Spirits Upon the Human Mind and Body," the effect of which was far-reaching. This has been described as the first "extended, weighty, and well-sustained argument of practical character against the use of strong drink." "The Cyclopaedia of Temperance and Prohibition" (New York, 1891), in its article on Rush, says:

> True, Dr Rush did not create an organized following, and the results of his work, if judged by responsive public manifestations, seem to have been meagre in his day. Yet his pamphlet, read by most of the thoughtful Americans of the time, had a convincing effect upon many minds, and did much to raise up special ad-

vocates of reform and to establish the general sentiment that began to take shape soon after the opening of the 19th Century. In England the *Gentleman's Magazine* reprinted it in 1786, and Dr. Rush made special efforts to extend its circulation, presenting copies to religious and other organizations. The value and influence of this essay are considered so important by the temperance people of the present day that a Centennial Temperance Conference was held in Philadelphia in 1885 to commemorate the one hundredth year since its publication.

The Editors of the STANDARD ENCYCLOPEDIA have endeavored to locate a copy of the first edition of Rush's essay, but without success. Neither of the libraries in his home town, Philadelphia, possesses one. Col. P. M. Ashburn, Librarian of the Army Medical Library, Washington, D. C., states that "In the volume of notes made by Sam'l.



BENJAMIN RUSH

Poultney taken from a course of lectures on the practice of physic delivered by B. Rush appearing under date of 1786," there is inserted a copy of Dr. Rush's essay. This may be an issue of the first edition. The title is:

An Enquiry into the Effects of Spirituous Liquors upon the Human Body, And their Influence upon the Happiness of Society.

Dr. Daniel Dorchester, in "The Liquor Problem in All Ages" (New York, 1884), holds that

there is one name that towers above all others, and to whom the organized [temperance] movements of the later dates may be distinctly traced.

It is but just to the memory of a great and good man, a man of superior scientific attainments, of patient, philosophic research, of rare progressive spirit, a zealous reformer, and a devout Christian, to say that this movement is indebted for its origin to Dr. Benjamin Rush, of Philadelphia.

Rush's pamphlet attacked distilled spirits only, and against them he spoke in no uncertain terms. Describing their pernicious effects upon their victim, he says:

In folly it causes him to resemble a calf; in stupidity, an ass; in roaring, a mad bull; in quareling and fighting, a dog; in cruelty, a tiger; in fetor, a skunk; in filthiness, a hog; and in obscenity, a he-goat.

In Rush's day the weaker intoxicants were regarded by some writers with favor, scientific testimony against their use being scant. With regard to spirits, Rush declared positively that "they were of no value for sustaining the body, either in very cold or in very hot weather." He urged physicians to exercise great caution in prescribing alcoholic remedies, and disparaged the "tapering-off" plan, holding that drinkers should abstain "suddenly and entirely."

Rush deplored the possibility that "our country may be governed by men chosen by intemperate and corrupted voters. From such legislators the republic would soon be in danger." To avert this evil he says:

Let good men of every class unite and besiege the General and State Governments with petitions to limit the number of taverns, to impose heavy duties upon ardent spirits, to inflict a mark of disgrace or temporary abridgment of some civil right upon every man convicted of drunkenness, and finally to secure the property of habitual drunkards for the benefit of their families, by placing it in the hands of trustees appointed for that purpose by a court of justice.

Rush carried his plea for reform to the churches. Writing to the Rev. Dr. Belknap of New Hampshire in 1789, he said:

I have borne a testimony (by particular desire) at a Methodist Conference against the use of ardent spirits and I hope with effect. I have likewise written to the Roman Catholic Bishop of Maryland, to set an association on foot against them in his society. I have repeatedly insisted upon a public testimony being published against them by the Presbyterian Synod of this city, and have suggested to our good Bishop White the necessity of the Episcopal Church not standing neutral in this interesting business. Go thou, my friend, and in your circle of influence and acquaintance, "do likewise."

Rush was a Presbyterian.

It is known that Rush's essay led, either directly or indirectly, to the formation of the UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND in 1808, to the preaching by Dr. LYMAN BEECHER of his notable "Six Sermons on Intemperance," and to the inauguration of the Massachusetts Society for the Suppression of Intemperance, in Boston in 1813, only two months before Rush's death.

New editions of the essay appeared in America from 1789 to 1811 and at intervals for 30 years thereafter, and it was published in Europe also.

Rush died without seeing many results of his labors, and the then existing temperance societies accomplished but little. Still, the latter lighted the way to the tremendous events to follow.

Rush himself was not an abstainer from wine and malt liquors, and he used alcoholic remedies in his medical practise. In his day, however, it was the abuse of ardent spirits which was the outstanding curse of his country, and to counteract this he worked untiringly.

See, also, ASBURY, FRANCIS (vol. i, p. 211).

RUSSELL, HOWARD HYDE. American lawyer, Congregational clergyman, and founder of the Anti-Saloon League; born at Stillwater, Minnesota, Oct. 21, 1855; educated by his father, an Episcopal clergyman and teacher, at the Glens Falls (N.Y.) Academy, in the public schools, Galva, Illinois, and at Griswold College, Davenport, Iowa, where he finished his preparatory school work in 1871. Not being anxious at that time to engage in college study, he, between the ages of sixteen and nineteen, served as clerk and crossed the plains from Iowa driving cattle. Having secured a teacher's certificate in Colorado, he in the fall of 1874

taught near Hughes Station, now Brighton. He next became manager and editor for about a year of the *Adams County Gazette* at Corning, Iowa, in which place his parents had settled, and then began the study of law, teaching meanwhile in the village school at East Nodaway. His third year of study was spent in the Iowa College of Law, Des Moines, and he was admitted to practise before the Supreme Court of Iowa in June, 1878. Immediately upon admission to the bar he entered into partnership with Francis Marion Davis, of Corning, one of the ablest lawyers of the State, with whom he had read law, and soon obtained a large practise. During two years of this period he served as county superintendent of schools. On Aug. 17, 1880, he married Miss Lillian Davis, daughter of his partner.

In 1883, having experienced a Pauline conversion, during a strongly spiritual revival and through the prayerful influence of his wife, he turned aside from the legal profession and spent five years in preparing for the ministry, at Oberlin College, Ohio, graduating (B.D.) from the theological department in June, 1888. While at Oberlin he won (1886) local and State oratorical contests, and, representing Ohio in the interstate competition at Lawrence, Kansas, gained the second prize.

While a seminary student Russell served pastorates at Amherst, Ohio, where, in 1885, he was ordained to the Congregational ministry, and at Berea, a suburb of Cleveland, Ohio. Upon his graduation he was called by the Congregational City Missionary Society to plant a new church in Kansas City, Mo. So successful was he in this work that within two years the Southwest Tabernacle was erected and brought to self-support, with a membership of 200, a Sunday-school of about 500 members, and several other cognate organizations. During the summer of 1889 Russell was supply pastor at the First Congregational Church in Kansas City, and there preached a series of sermons, to which lawyers were specially invited, on "A Lawyer's Examination of the Bible." These sermons were printed each week in the *Kansas City Journal*, and when published in book form, the volume ran into a sixth edition.

In 1891 Russell accepted a call to the pastorate of the Armour Mission, south side, Chicago. This great enterprise embraced a Sunday-school of 2,200 members, the largest kindergarten in the city, and various other branches of service, ministering to a population of some 20,000 people. Here Russell was eminently successful in organizing new branches of activity, to enlist the people and the young of both sexes in useful service. Large numbers were added to the church enrolment.

It was here that Russell and **Mrs. Russell** realized that they had received a divine call to dedicate their lives to the antisaloon movement. Russell had long been a student of the liquor problem. At Amherst he had conducted successful temperance meetings, and at Berea he had led a movement which had resulted in the passing by the village council of an ordinance abolishing the eight saloons of the town. Besides participating in various local movements to restrain the ever-growing power for evil of the liquor interests, he had, as an Iowa lawyer, prosecuted many suits against these chronic law-breakers.

Russell had taken part in the Blue Ribbon Movement (see MURPHY, FRANCIS) and in other pledge-signing endeavors, and well understood the value of the emotional appeal. He had also learned by much disillusioning observance the limitations of that appeal. The strangle-hold of the saloon in politics in every State of the Union was not the least of the alarming features of the situation. The grip of the saloon was like a vise upon election officials, juries, mayors, and magistrates. Honest and patriotic men serving in such positions found themselves in a hopeless minority, and the cure of these manifold evils by any expedient already tried was clearly impossible.

Russell's vision embodied a line-up of the churches in fulfilment of the duty of Christian disciples to "destroy the works of the devil" (1 John, iii. 8). His vision also foresaw a united movement of the covenanted Church, marching forth for vigorous and victorious action. Ten years earlier he had heard the eloquent Bishop Foster say:

> The time will come when Almighty God will take a spear like a weaver's beam and He will drive the satanic traffic down to its native hell.

Such a league of Christ's united church Russell foresaw would be the "spear like a weaver's beam."

In 1890, while a Missouri pastor, Russell, with the cooperation of other pastors and laymen, had called a State convention at Pertle Springs, Mo., which was attended by 220 delegates. At that meeting the Anti-liquor League of Missouri was formed, with Russell as president, and W. J. Reese as field secretary.

After Russell's call to Chicago (1891) the Missouri movement had lagged. The effort had, however, showed him that if an effective State and national movement was to operate and grow, a permanent, whole-time enlistment on his part, as leader, would be essential.

In his pastorate at Kansas City and Chicago, scarcely a week had elapsed without some new tragedy, resulting from the saloon, being enacted before his eyes. During five years, between the enactment of the Beatty Township local option law, under his leadership in Ohio, in 1888, and the close of his pastorate at the Armour Mission, in 1893, he had revisited Oberlin and had delivered addresses in which he gave testimony to the terrible experiences attendant upon drink that he had witnessed. There was an understanding between leading Oberlin friends and Russell that they would unite and support a State-wide movement in Ohio whenever he should be ready to lead.

Still there was hesitation. Russell waited to hear the final word of divine command. It came to him at a funeral service. He relates the incident as follows:

> One of the Sunday-school boys was crying at my door and asked me to come.
>
> "It's my mother," he sobbed. "She died with pneumonia. Only sick three days. Three of us left. Father, little sister, and myself."
>
> I took the street address, not far from the Mission flats, and there was the father intoxicated, sitting upon the floor. The undertaker's driver was tipsy, and there were three or four neighbor women with liquor upon their breath. The mother was asleep in the cheap box of a coffin. At a glance I saw that the funeral services must be for the boy and his little sister. They stood beside me, one on each side, as I read a few verses and offered prayer. Then I asked the boy, "Do you know what caused your mother's death?"
>
> "It was the drink."
>
> I learned that when they were married ten years ago this woman had never drank, but she later drank with her husband and became the harder drinker of the two. She had gone out on a cold winter's night, thinly clad, and the next day the fever was on.

"Are you ever going to drink, my boy?" I asked him.
"I'll never touch it," and the boy clinched his little hand as he said it.
I then made a solemn promise also:
"I promise to go out to my brothers and sisters of the churches, regardless of their name and creed, and I will appeal to them to join their hearts and hands in a movement to destroy this murderous curse."

The Anti-Saloon League was officially launched at Oberlin, Ohio, on May 24, 1893, as has been shown in the article ANTI-SALOON LEAGUE. Russell was elected State superintendent at a salary of $2,000 a year. In the same article it will be seen that the Oberlin Temperance Alliance had been



REV. HOWARD H. RUSSELL
AS HE APPEARED AT THE TIME OF THE FOUNDING OF THE ANTI-SALOON LEAGUE
(A later portrait is printed in vol. i, facing page 176)

formed in 1874, its object being to keep the college community free from liquor and to help forward the general suppression of the traffic in it. In December, 1887, the Alliance had requested Russell to organize and lead a movement to secure from the Legislature of Ohio a township local-option law. He consented, the Seminary faculty supplying his pulpit at Berea while he was engaged in the campaign.

Russell opened an office at Oberlin, his stenographer and clerk being William J. Hutchins, then a college student, and now president of Berea College. After the Legislature met, in January, Russell moved his headquarters to Columbus. He wrote all the pastors in the State, and obtained their cooperation in the circulation of petitions. He was fortunate in securing the hearty cooperation of his personal friend, the governor of the State, Joseph Benson Foraker. The local-option bill was passed by the House by a majority of 5, but in the Senate only a favorable majority of 1 could be counted upon. Three days before the third reading in the Senate, Senator Crook of Dayton withdrew the promise he had made to support the bill. Russell thereupon organized a whirlwind campaign in Montgomery County; the Senator was bombarded with letters and telegrams requesting him to support the bill; and at the final roll-call he voted "aye." This incident and other events in Russell's antiliquor experiences explain why the Oberlin Temperance Alliance was ready to act promptly and favorably upon his proposition to start a new, untried, and so extensive a temperance movement.

Russell has always claimed that the Anti-Saloon League was of superhuman origin, and that he was only the human agent appointed to found it and to foster its work. In view of the needs of such a unique movement, that he should have been guided to both the law and the ministry and to Oberlin, the seat of reforms, was, he thinks, not accidental, but providential. He believes that evidence of divine guidance is also to be found in his collaborators in the building of the League. As these workers each form the subject of a separate article in the ENCYCLOPEDIA, it will suffice to merely enumerate them here. The first comrade enlisted, who was appointed by Russell district superintendent of the northeastern district of Ohio, which included Lorain County, in which Oberlin was situated, was the Rev. HARRY B. WHITE, a Baptist minister of Toledo. White had been Grand Chief Templar of the I. O. G. T. in Ohio, when that organization had helped Russell in the State local-option campaign of 1888. White recommended to Russell the Rev. EDWIN C. DINWIDDIE, a Lutheran minister of Springfield, Ohio, and also an officer of the Good Templars and former State secretary of the Prohibition party. In January, 1894, Dinwiddie was appointed first legislative superintendent of the Ohio State League. The assistance of White and of Dinwiddie in the early years of the League proved very valuable to Russell.

The next prominent coadjutor was WAYNE B. WHEELER. As an Oberlin student he had attended the first public meeting of the Anti-Saloon League in that place and had been won for the cause and the League by Russell's first address. Wheeler was drafted in the spring of 1894 to help in the first legislative campaign of the Ohio Anti-Saloon League, and his services extended steadily over a period of 34 years. Russell next enlisted the Rev. John F. Brant of Port Clinton, Ohio. He was the first Methodist preacher appointed as an active minister of the Anti-Saloon League and this was done by the bishop of the North Ohio Conference.

For several years Russell had endeavored to induce the Rev. PURLEY A. BAKER to cast in his lot with the League, but it was not until September, 1896, that he consented. In 1897 Baker was appointed State superintendent of Ohio, and in 1903, when sickness in Russell's home required him to relinquish the national superintendency, Baker was appointed superintendent in his stead. Another valuable addition to Russell's staff was Dr. JOHN COLLINS JACKSON, pastor of Wesley Chapel, Columbus, Ohio, who entered the service of the League in 1897 as editor of the *American Issue*. Jackson was equally effective as a writer and as a speaker.

In 1898 Ohio Wesleyan University, Delaware, conferred upon Russell the honorary degree of D.D. Later Oberlin gave him a similar degree (1921) and Otterbein that of LL.D. (1923).

In 1899 Dr. Russell founded the New York Anti-Saloon League (see NEW YORK, vol. v, pp. 1956-1957), and assumed charge of it in 1901, when the first superintendent, the Rev. J. Q. A. Henry, was called to take part in a pledge-signing campaign

in Great Britain. For two years Russell was both general superintendent of the National Anti-Saloon League and superintendent of the A.-S. L. of New York. He continued to serve as State Superintendent of New York A.-S. L. and chairman of the Headquarters Committee of the National A.-S. L. until Dec. 31, 1908.

On Jan. 1, 1909, General Superintendent Purley A. Baker strongly urged Russell to become associate superintendent of the National A.-S. L., and the latter, with his family, removed to Westerville, Ohio, where he has since resided.

Russell first assisted Superintendent Baker in founding the League publishing house at Wester-



THE FIRST "OFFICE" OF THE ANTI-SALOON LEAGUE
(DOCTOR RUSSELL'S ALLIGATOR VALISE)

ville. He also expanded the pledge-signing movement, the Lincoln Legion, afterward the Lincoln-Lee Legion (see ANTI-SALOON LEAGUE, vol. i, p. 184), which had been founded by him at Oberlin, Ohio, in 1903, with Cleopas Breckenridge and Moses Martin as witnesses (see LINCOLN, ABRAHAM, vol. v, p. 1556). Moses Martin, of Edinburg, Illinois, had gone with Preston Breckenridge to other schoolhouses where Lincoln pledge-signing meetings had been held.

In 1925 Dr. Russell was officially recognized as the founder of the Anti-Saloon League. At a banquet held, on the occasion of the biennial convention of the League, at the Sherman Hotel, Chicago, the Rev. F. Scott McBride, D.D., general superintendent of the League, presented to Dr. Russell, in the name of the National Executive Committee and the National Board of Directors of the Anti-Saloon League of America, the following official recognition of his services:

OFFICIAL RECOGNITION OF HOWARD HYDE RUSSELL AS FOUNDER OF THE ANTI-SALOON LEAGUE

Every leader of a religious or moral movement has been a man prepared by Almighty God for that one task.

The leader in the divine plan to unite the churches of America in the Anti-Saloon League for the destruction of the beverage liquor traffic, was HOWARD HYDE RUSSELL. To him, under God, is traceable the conception and execution of that plan.

Each step in his career has evidenced divine guidance in preparation for this apostolic task:

He was intellectually equipped for his mission by early training in the home of his father, Joseph A. Russell, minister and educator; Oberlin was his college and seminary.

He was spiritually equipped through the prayers of a mother, Sarah Parker Russell, who consecrated him to Christian service before his birth.

He was safeguarded for his work by admonitions of both parents that where there is drink, there is danger.

RUSSELL

He was trained for the legal and political problems involved, in the office of his father-in-law, Francis Marion Davis, a leader in the bar and politics of Iowa.

He was practically prepared through seven years each of successful law practice and effective Gospel ministry.

He was made conscious of the call to service by the revelation of drink's ravages, witnessed as lawyer and pastor.

His surrender and consecration to the divine purpose were aided by a devoted Christian Wife, LILLIAN DAVIS RUSSELL, who exchanged a life of ease for one of sacrificial services.

Obedient to his divine vision, he led representatives of the churches in America to the organization of an interdenominational, omnipartisan Anti-Saloon League, at OBERLIN, OHIO, MAY 24, 1893. He was the first State Superintendent, 1893 to 1897, and first National Superintendent, 1895 to 1903, and has continued an honored national officer.

Supported and directed by the churches, this League has educated public sentiment against the beverage liquor traffic, crystallized the public conscience in law and now promises fulfillment of the last and most difficult parts of the task: law enforcement and law obedience.

The consummation of such a mission is one of the greatest moral achievements of a self-governing people.

The divine purpose which led to this triumph found its fitting human exponent in HOWARD HYDE RUSSELL, whom we have long individually recognized, and now publicly, unitedly and officially recognize and declare, with gratitude to Almighty God, the FOUNDER OF THE ANTI-SALOON LEAGUE MOVEMENT.

Adopted by the unanimous vote of the National Executive Committee and the National Board of Directors of the Anti-Saloon League of America at Chicago, Illinois, November 5, 1925.

On Oct. 23, 1927, the Anti-Saloon League of Minnesota placed a granite marker upon the lot at Stillwater, Minn., upon which stood the humble home in which Russell was born. The inscription on the bronze tablet reads:

UPON THIS LOT IN A SMALL HOUSE
RENTED BY HIS FATHER
REV. JOSEPH A. RUSSELL
HOWARD HYDE RUSSELL
FOUNDER OF THE
ANTI-SALOON LEAGUE OF AMERICA
WAS BORN OCTOBER 21, 1855
ATTESTED BY THE
ANTI-SALOON LEAGUE OF MINNESOTA
OCT. 23, 1927

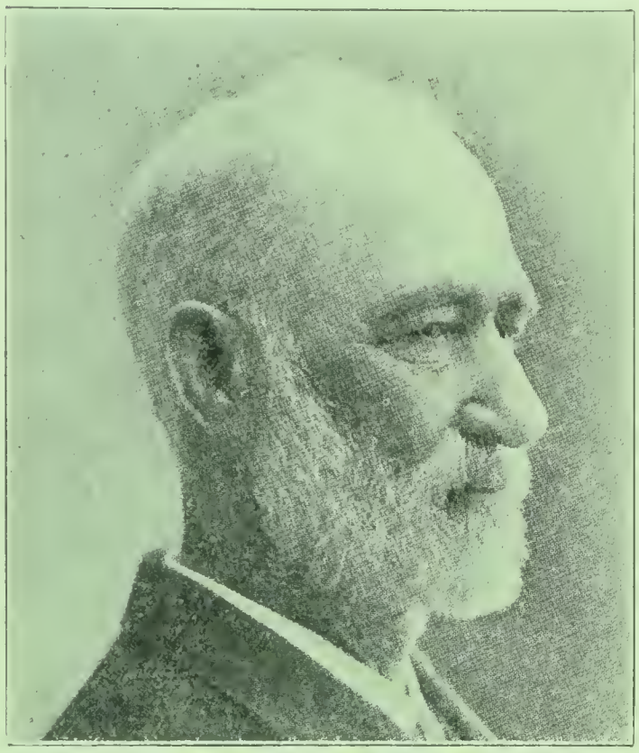
As one of the joint presidents of the World League Against Alcoholism Russell has taken a leading part in the international conventions and by conferences and addresses has assisted the movement in European countries.

At this writing, Dr. Russell, in his 74th year, continues active in his work for the Anti-Saloon League. Within the past ten years he has traveled more than 350,000 miles. During this period, also, in addition to addresses upon special occasions and committee work, he has personally raised large contributions for the League, in public meetings and by private canvass. Last year (1928) he was one of the most active League leaders in the nonpartizan campaign upon the wet and dry issue to elect Herbert Hoover as President of the United States.

RUSSELL, JOHN. American Methodist Episcopal clergyman and Prohibitionist; born in Livingston County, New York, Sept. 20, 1822; died in Detroit, Mich., Nov. 3, 1912. He was educated in the public schools of New York and Michigan, to which latter State he removed with his parents in 1838. He was twice married: (1) In 1841, to Catherine Pulver, of Cambridge, Mich. (d. 1851); (2) in 1852, to Mary Jane Herriman, of Chesterfield, Mich. (d. 1913). In 1843 he entered the Methodist Episcopal ministry in the Detroit Conference, in which he

was ordained in 1845, subsequently serving pastorates at Port Huron, Romeo, Ypsilanti, Flint, Pontiac, Marquette, and Detroit. He also served for eight years as district superintendent in the Detroit Conference, and was twice a delegate to the General Conference. At the session of the General Conference in 1880 he was chairman of the special committee on Temperance. He was, also, a delegate of the Detroit Conference to the Second Ecumenical Conference of the Methodist Church, in 1891.

Russell was for many years an ardent temperance advocate and Prohibitionist. He was employed eight years as temperance agent of his conference, and was prominently identified with the Good Templar Order, serving for twelve years as head



REV. JOHN RUSSELL

of the Good Templars of Michigan, for two years as head of the World I. O. G. T., and for two years as Right Worthy Grand Lodge Lecturer. He lectured and spoke for temperance in almost every State of the Union, and in Canada, Great Britain, and France. He attended the Cleveland National Temperance Convention in 1866, at which he was appointed a member of a committee to report on "How Can We Best Secure Prohibition?"

Russell was known as the "Father of the Prohibition Party," having published the first Prohibition newspaper, the *Peninsular Herald*, in 1867, which advocated a separate political party, and having taken steps that led to a meeting of Prohibitionists in Detroit in the same year, at which the new party organization in Michigan was effected. The reports for four successive years, 1867-70, which were adopted by the R. W. G. Lodge of I. O. G. T., were written by Russell. He was temporary chairman of the Convention that founded the National Prohibition party, and later was chairman of the National Committee. In 1872 he was nominated for Vice-President of the United States by that party. He was a frequent contributor to Prohibition newspapers and the author of many noteworthy articles on temperance and Prohibition subjects.

Dr. D. Leigh Colvin, in his book "Prohibition in the United States" (New York, 1926), says:

> John Russell has been called the Father of the Prohibition Party and he richly deserves that honor. From the very beginning of the party throughout his long life he was its able and consistent advocate. He exhibited a clearness of thought and a consecration to the cause which has not been excelled.

RUSSELL, Sir THOMAS WALLACE, Bart. A British statesman; born at Cupar, Fifeshire, Scotland, Feb. 28, 1841; died at Terenure, Co. Dublin, Ireland, May 2, 1920. Educated at Madras Academy, Cupar, he settled at Dungannon, Ireland, in 1859, afterward removing to Dublin, where he resided for many years. Elected to the House of Commons from South Tyrone in 1886, Russell took a lively interest in the Irish Land question and in opposition to the Home-rule movement. He carried into Parliament the same great natural eloquence and organizing ability that had made his advocacy of the Irish Sunday Closing movement so effective in 1878. As a Member of Lord Salisbury's Government, Russell occupied the post of Parliamentary Secretary to the Local Government Board from 1895 to 1900. He continued to represent South Tyrone till 1910, and in 1911 was elected as Member for North Tyrone.

Among his publications were "Ireland and the Empire, a Review, 1800-1900," and "The Irish Land Question Up to Date." From 1907 to 1916 he was Vice-president of the Department of Agriculture and Technical Instruction for Ireland. In 1917 he was created a baronet by King George V for distinguished services in promoting the agricultural and social welfare of the Irish people. Sir Thomas was twice married: (1) To Harriet Agnew in 1865 (d. 1894); (2) to Martha Keown in 1896.

Early enlisted in temperance work, Russell became identified officially with various temperance societies, and was for a number of years secretary of the Irish Permissive Bill Association, the name of which body was afterward changed to "Irish Association for the Prevention of Intemperance."

For many years he was well known throughout Ireland as the platform agent of the Irish Temperance League.

RUSSIA (officially known as the **Union of Socialist Soviet Republics**). A State of eastern Europe, occupying substantially the territory comprised in the former Russian Empire and its dependencies. There are six constituent republics in the Union, divided into numerous more or less autonomous States, provinces, and regions. The most important of the constituent republics is Soviet Russia Proper, containing the seat of the Soviet Government (Moscow) and officially denominated the "Russian Socialist Federal Soviet Republic."

The boundaries of Russia have been subject to frequent change since the Revolution of 1917, and its topography ranges from the ore-laden peaks of the Urals to the wheat-growing plains of the Caucasus. In general, the terrain may be characterized as sloping northward from a series of central table-lands toward the White Sea and the Arctic Ocean and southward toward the Black and Caspian seas. There is a vast forest acreage, and many large and navigable rivers form important means of internal communication.

The total area of the Soviet Union on Jan. 1, 1927, and the population on Dec. 17, 1926, as given by the "Statesman's Year-book" for 1928, were as shown in the subjoined table.

CONSTITUENT REPUBLICS OF THE UNION	AREA (sq. mi.)	POPULATION
Russia (R.S.F.S.R.)	7,626,717	100,857,985
White Russia (W.R.S.S.R.)	48,751	4,983,884
Ukraine (U.S.S.R.)	174,201	29,020,304
Transcaucasia (T.S.F.S.R.)	71,255	5,850,692
Turcoman (S.S.R.)	189,603	1,030,549
Uzbek (S.S.R.)	131,394	5,270,195
Totals	8,241,921	147,013,609

The capital of the R. S. F. S. R. is Moscow, with a population (December, 1926) of 2,025,947. Other principal cities of the Union are Leningrad (pop. 1,614,008); Odessa (420,888); Kiev (513,789); Kharkov (417,186); and Vladivostok (107,977).

The Union of Socialist Soviet Republics, as typified by the R. S. F. S. R., is founded on two basic principles; government by popular consent through representative institutions and government embodying communism as opposed to capitalism. "The Soviet State is intended to be the constitutional embodiment of the dictatorship of the proletariat." Soviet Russia is "a free Socialist community of all the laboring masses of Russia." Freedom of conscience and opinion is guaranteed by the Constitution. The franchise is largely limited to the laboring classes.

Government

The highest general and legislative powers of the State are vested in an All-Russian Congress of Soviets, which consists of representatives of town Soviets (1 for every 25,000 inhabitants), and representatives of provincial Soviets (1 for every 125,000 inhabitants). Its membership numbers about 2,000, and its functions resemble those of an electoral college. This Congress elects a Central Executive Committee *(Tsik)*, which is the actual legislative and administrative body of the Republic. The Central Executive Committee consists of two houses: a Union Council, whose members (about 450) are elected on a basis of population, and a Council of Nationalities (135) chosen by each nation regardless of population. This committee, the nearest equivalent to a parliament in the governmental system, meets at least three times a year, affairs *ad interim* being administered by a *Praesidium*, or Standing Committee, of 27 members. There is also a Council of People's Commissars, composed of 12 commissariats, for the general administration of the nation's affairs. These commissariats correspond approximately to cabinet portfolios. Local government is in the hands of town and village Soviets, with district, provincial, and regional Congresses which meet annually.

Russia is primarily an agricultural country. Grain, potatoes, flax, hemp, and tobacco constitute the most important crops, and in 1925 the Soviet Government estimated that the land sown to crops approximated 80 per cent of the pre-war agricultural area. The manufacturing and mining industries of Soviet Russia, largely controlled by the Government, are rapidly returning to pre-war production. The Republic is also rich in oil, coal, and timber-lands.

Historical Summary. Previous to the ninth century historical data concerning the Slavic tribes which inhabited Russia are scant. These tribes were variously known as "Scythians" and "Sarmatians," and had no unified system of government. About the middle of the ninth century the Scandinavian Rurik and his two brothers invaded the country, in response to an invitation to establish order and unity. They founded a dynasty which, from the ancient city of Kiev, ruled a rapidly increasing territory. The origin of the name "Russia" is uncertain. The date usually given by Russian historians for the founding of the Empire is A. D. 862.

Rurik Dynasty

Vladimir the Great (980-1015) was the first outstanding ruler of the Rurik dynasty. He extended his boundaries in every direction, and became a convert to Greek Christianity. There were numerous claimants for the thrones of the petty principalities formed from his conquests, as the custom of the Rurik dynasty required each ruler to divide his domain among his sons. This policy led to decentralization, family feuds, and the foundation of small rival States. Yaroslav the Wise, who died in 1054, was the last of the early Ruriks to maintain real sovereignty over his empire. Under his rule Russian law was codified, schools were opened, and the cathedral of St. Sophia built.

For the next century and a half the petty States of central Russia were subject to repeated civil wars and invasions, and the sphere of colonization and political influence shifted northward toward the Volga. Here several principalities were formed, among which were Suzdal (Vladimir), Novgorod, and Moscow, destined to replace Kiev as the capital of the Empire.

Their development, however, was rudely checked by the Mongol and Tatar invasions of the thirteenth century under Genghis Khan. Russia was repeatedly ravaged, its boyars (nobility) deprived of their privileges, and its princes required to pay tribute to the khanate. During this period Russian civilization received a setback which left it more than 200 years behind the other States of Europe.

Mongolian Invasion

Liberation from the Mongols was accomplished through the principality of Moscow, whose rulers had succeeded in building up a powerful State, which played the rival hordes of the Tatars against each other and, in 1480, under Ivan III., routed them. After the Tatar defeat, this sovereign turned his attention to subduing neighboring principalities and strengthening his autocracy until, under his son Basil (1505-33) and his grandson Ivan the Terrible (1533-84), Siberia was conquered by the Cossacks and Muscovy became the dominant state of the Empire.

During the reign of Feodor (1584-98), the last monarch of the house of Rurik, the boyars, who had been cruelly persecuted by Ivan, regained their power. With his death the crown became a prey to murder and intrigue and, by the boyars' cupidity, was at one time bestowed upon Sigismund of Poland. The Empire's affairs were at a critical stage, when, as the result of a popular patriotic uprising, the National Assembly established a new dynasty by the election (1613) of Michael Romanof, son of the metropolitan Philaret, as Czar.

The early Romanof monarchs found their time busily employed in repelling invasions by Sweden, Poland, and Turkey, and it was not until the

reign of Peter the Great (1689-1725) that Russia again emerged as a power in European politics. This able but autocratic sovereign attempted to bridge the gap between his semibarbarous kingdom and the more progressive western States by arbitrarily transplanting an Occidental social and municipal régime. He established a new capital at the mouth of the Neva, which he called "St. Petersburg," and proclaimed himself "Emperor *(Imperator)* of all Russia" (1711).

Peter the Great

After his death the House of Romanof fell under German influences, and it was a princess of German descent, who, as Catherine II (1762-96) next enhanced Russia's prestige. She was more successful than Peter in fostering Western culture in her realm, and by a series of shrewd political alliances she became chief proponent in the partition of Poland.

Meanwhile the French Revolution had broken out, and Alexander I (1801-25), Catherine's grandson, met with Napoleon at Tilsit, and by mutual agreement, decided the destinies of Continental Europe. This alliance was terminated, however, when Bonaparte threatened to crush Austria. Russia joined the coalition against France; and, after the advance of the *grande armée* upon Moscow, Alexander became the Corsican's most dreaded enemy. At the war's conclusion the Congress of Vienna (1815) gave Russia control over the new kingdom of Poland. Externally Alexander's reign was illustrious; but internally he had failed to grant the Western administrative reforms that his country had now come to desire.

The ascendency of his youngest brother, Nicholas I (1825-55), was characterized by a succession of wars as a result of which Russia annexed the Caucasus and reduced Poland to the position of a conquered province; but she lost the Crimea.

Civil conditions in the empire were fast becoming intolerable to a growing party of revolutionists, who called themselves "Nihilists"; education was backward, industry at a standstill, the government administered by a corrupt bureaucracy. This dissatisfaction found outlet in the assassination of the reigning Romanof, Alexander II, who had succeeded to the throne in 1855, and who, despite the fact that he had instituted many liberal reforms, was killed by the explosion of a bomb March 13, 1881.

The Nihilists

The reign of his successor, Alexander III (1881-94), was characterized by a suppressive and reactionary policy of which forced Russianization of the provinces and pogroms against the Jews were outstanding abuses. Conditions were but little improved under Nicholas II (1894-1917), who, surrounded by the Court party and the German influence of his empress, failed to perceive the restiveness of the country. He was finally coerced, however, into granting a liberal constitution, recognizing the power of the *zemstros* (elected provincial assemblies), and establishing a national Legislature *(Duma)*. Meanwhile the disastrous Russo-Japanese War had cost the Empire much of its prestige among the powers.

The transition to a constitutional régime was rendered triply difficult by the turbulence of the intellectuals; lack of political education among the masses; and the selfishness of the Government under the ministry of Stolypin, who, when the ministry's autocratic program failed, changed the electoral system by manifesto and prorogued the *Duma*. Stolypin was assassinated in 1911; but the bureaucracy's conflict with the *Duma* continued until the outbreak of the World War (1914) temporarily united Russia against the encroachments of the Central Powers.

Continued defeat of the Russian armies and growing demands of the oppressed peasantry for increased land allotments strengthened the hands of the various dissatisfied factions until, in March, 1917, they fomented a revolution, which compelled Nicholas to abdicate (March 15), and established a Provincial Government under Kerensky and a Committee of the *Duma*. On Sept. 15 Russia was declared a republic; and in November the Bolshevists, who had steadily been gaining in power by means of Soviet agitation, took forcible possession of the Government, and invested authority in Lenin and a Council of People's Commissars, appointed by the Congress of Soviets. Among the first acts of the new Government were: A declaration that all land belonged to the people; the abolition of all titles except that of "citizen"; removal of the capital to Moscow; and conclusion of peace with Germany.

The Bolshevists maintained themselves precariously, with the aid of a hastily recruited Red army, until the threatened intervention of the Allies precipitated a reign of terror which resulted in the murder of Nicholas II and his entire family (July, 1918).

The Red Government now had to face a civil war, waged by the party of the Whites, collapse of Russia's industries, deflation of the ruble, privation, and famine. That the Communistic régime was able to persist was due to pacification of the peasants by land allotment, forcible disruption of the propertied classes, maintenance of the army by the granting of special privileges to enlisters, and the ability of the Lenin administration to inaugurate a workable economic program.

The Red Government

In December, 1922, the Soviet Government became the Union of Soviet Socialist Republics, which, on Jan. 31, 1924, confirmed a constitution uniting in a single body the several distinct States and administrative dependencies that had adopted Communistic principles and Soviet control.

Lenin's death, at this juncture, caused apprehension for the future of his program for the new republic; but within a fortnight Great Britain recognized the Soviet Government as the *de jure* government of Russia. Other nations followed, normal external relations were resumed, and the way was paved for agricultural and industrial rehabilitation. The Communist party is still (1929 in power, with Stalin and his fellow commissars asserting that they "will carry on along the present lines of policy without further concession to the extremists within the party on either the Left wing or the Right" (Edgar S. Furniss, in *Current History*, February, 1929).

The Alcohol Problem in Russia. In Russia the alcohol problem dates back to the very foundations of the Empire. Fondness for strong drink has ever been a salient characteristic of Slavic peoples, shared alike by nobility and peasantry. Drunkenness was common in Old Russia; at the feasts of the boyars liquor flowed freely; and as far

back as the sixteenth century Ivan the Terrible, returning from his siege of the Tatars, opened drinking-houses *(kabaks)* for his friends. Princes drank to celebrate their victories; mujiks, to forget the poverty and repression of their lot. The numerous saints' days and feasts of the Russian calendar were also an excuse for unbridled alcoholic indulgence. Through unbroken centuries liquor stupefied the intelligence and limited the laboring capacity of the Russian peasantry. In the tenth century St. Vladimir wrote: "Russia's joy is drink; she cannot exist without it." Ten centuries later Turgenef echoed: "Clasping in her hands a bottle of strong vodka, her forehead at the Pole, her heels upon the Caucasus, sleeps, in heavy stupor, our fatherland, Holy Russia."



STILL USED BY THE TRIBES OF THE CAUCASUS
—*After Morewood*

The earliest alcoholic drinks of the Russians appear to have been a sort of mead, made of fermented honey *(honigmet)* and several varieties of beer, two of which have persisted, *pevo* (in the form of lager-beer) and BRAGA, a home-brew. Brandy was known in the time of Ivan the Terrible.

Early Alcoholic Drinks

KVASS, a weak, fermented beverage made from black rye bread, became the mujik's daily tipple. The Russo-Japanese War introduced KHANJA, a badly distilled liquor of Chinese origin. *Samogen*, the "bootleg" liquor of the Soviet régime, is distilled from grain and sometimes contains an alcoholic content of 80 per cent. The presence of methylated spirits frequently induces blindness in those who drink this liquor.

The sum total of the damage done by these beverages, however, is slight in comparison with the devastation wrought by VODKA, the Russian national drink. Translated (literally), the name "vodka" means "little water," or, more appropriately, "bad water"; and the drink itself resembles American whisky. Vodka was originally distilled exclusively from rye, but afterward potatoes and maize were used. As manufactured, its alcoholic content is often 96 per cent. which is reduced to 40 per cent for retail. It is vodka, variously "farmed out," licensed, excised, prohibited, monopolized, and propagated by the Russian Government, which has, on the one hand, caused the enslavement of the people, and, on the other, furnished as high as one quarter of the State's revenues.

Vodka

Of organized effort to combat the liquor traffic in Russia there has been little, and that not particularly effective, due largely to the fact that alcohol has been under the Government's patronage, and any efforts to dislodge it have met with the Government's disapproval. Temperance societies have been local and sporadic, and legislation, up to the advent of the *Duma*, negligible. At one time the Czarist Government appointed committees on temperance, which were empowered to foster abstinence by such indirect means as the establishment of amusement centers (of which the Moscow Alexis Public Temperance House and the St. Petersburg People's Palaces were examples), public dining-rooms, and workmen's taverns, in which no liquor was served. But this worthy work for the most part ceased with the curtailment of appropriations following the Russo-Japanese War, when the State treasury was empty.

Czarist Temperance Committees

Russian temperance agitation centered in Finland, where, in 1884, various societies were united under the name of "Friends of Temperance" *(Raittiuden Ystäwät)*, with a membership of 10,000. In 1887 the Finns founded two temperance societies in St. Petersburg, which were confirmed by the Minister of the Interior. Another temperance society, named "Abstinence," was organized in 1890. The White Cross temperance society was established at Riga in 1891; but it was not until 1911 that the Good Templar Order was allowed to enter Russia. Tolstoy, active in preaching temperance, especially among the upper classes, founded a society, but was not allowed to print its rules or a list of its members. He lived, however, to see his own temperance tracts published by the Government. The final momentous decree which brought Prohibition to Russia at the time of the World War emanated from the cabinet of Czar Nicholas II, and was not the outcome of a popular prohibitory movement. Under the Soviet Government, temperance societies, as such, are not permitted; but temperance work is carried on by political clubs and organizations, notably the Communist Young People's Association, with nearly 2,000,000 members.

Kabaks, or public drinking-places, existed in the sixteenth century. At first they were set apart for courtiers and members of the privileged classes. At one time a separate section of St. Petersburg was assigned to the Czar's friends for residence, in order that their drinking orgies might not contaminate the proletariat. But these restrictions were speedily removed when Ivan the Terrible saw in the *kabaks* a chance to enhance the revenues of the crown. The first *kabak* was established in 1550; in one hundred years the number had increased to 1,000. Thither the peasantry repaired to find in vodka temporary relief from the terrors of extortion, starvation, and the knout.

Kabaks

At first, the privilege of operating public taverns was let out by the Czar to some tenant or courtier for a year or two at a time. In later developments of the "farming-out" system *(otkupa)*, the Government sold liquor licenses to the highest bidder. Catherine II elaborated this scheme, which, from its inception, was financially successful. In 1750 the State's liquor revenues amounted to 2,500,000 rubles.

The system, however, developed grave abuses which gradually put the peasants into the hands

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of the licensees. It was to the advantage of the "farmers" to spread drunkenness. They soon became local despots and political bosses, consistently robbed the mujiks (the contemptuous significance of the name *mujik*, "little man," betrays the abject status of the Russian peasant), confiscated their crops for dram-shop debts, and occasionally had them imprisoned. At the time of the emancipation of the serfs (1862) the number of "farmers" had reached 216, and their annual income was calculated at 800,000,000 rubles, not an inconsiderable portion of which was spent in bribing the administration.

Attempts to Abate the Vodka Evil

At various times, under various rulers, half-hearted attempts were made to abate the menace of vodka; but no satisfactory substitute was found for the revenue it brought to the national treasury; and, side by side with serfdom, it increased its hold upon the peasantry. In the time of Alexis, the second Romanof, a sporadic attempt was made to limit the sale of liquor to one shop in the larger cities, none whatever being permitted in the *mirs* and rural communities. A decade's trial convinced Alexis of the financial inexpediency of this policy. There was, similarly, a short interregnum during which Government monopoly was unsuccessfully tried (1819-27). In the first half of the nineteenth century temperance agitation was evidenced by activity of the press, organization of working-men's abstinence societies in isolated localities, and the appeal of landed proprietors for the exclusion of liquor-shops from their estates.

From License to Excise

Before any of these movements could be brought to a focus, the entire internal aspect of Russia was altered by the emancipation of the serfs by Alexander II (1862). Land to the extent of 350,000,000 acres passed from landlord to peasant control. Within a year, under Alexander's passion for reform, the State system of liquor control was changed from license to excise (1863). This plan provided for a tax upon spirits at their source of manufacture; and, as the Government's interest in the product ceased after it left the distillery, the number of vodka-shops rapidly increased, and their proprietors accelerated the demoralization of the people. Competition, reducing prices, had an alarming effect upon consumption. In thirty years the State's revenue from liquor advanced to 297,000,000 rubles annually (1894).

In the reign of Alexander II Count Kuscheloff Bessborodko, issued to the peasants on his extensive estates in Podolia a proclamation to the effect that his Saratov tenants had voluntarily adopted total abstinence, and that it would be "a matter of great joy and satisfaction" to him if the Podolia peasants would follow their example. (See Winskill, "Temperance Movement," ii. 212.)

In the eighties, in an effort to stem the tide of debauchery, the Government introduced various restrictions: The sale of liquor was prohibited apart from food, except in corked bottles; and establishments which sold bottled goods were allowed but a single room and were not allowed to display vodka in open vessels. These provisions were intended to eliminate drinking-shops; but their trade was immediately transferred to *traktirs*, cheap restaurants where drinks were served. A sort of local option was established, whereby the people in the country districts, through their representatives, were permitted to limit the number of spirit-shops or even abolish them altogether. After 1886, employers were no longer allowed to pay their workmen with vodka as a part of their remuneration.

These measures, however, failed to correct abuses which were fast undermining the morale of the country and sapping its economic strength. Alexander III (1881-94) perceived the advisability of a return to the system of direct Government control as a panacea for the vodka evil.

In 1885 Alexander instructed his Minister of Finance, N. K. Bunge,

> to draw up a report on the tentative monopoly scheme. Bunge recalled the troubles that had existed formerly with the influential "farmers" and the laek of financial returns under the monopoly plan launched by Alexander I., and, accordingly, made a report to the Tsar adverse to the proposed plan. Two years later, 1887, Bunge resigned and was succeeded by M. Vishnegradski, who was more friendly to the idea, but Vishnegradski delayed the matter from time to time and never did launch the projeet.
>
> —W. E. Johnson, "The Liquor Problem in Russia."

Under Nicholas II, Count Sergius Witte became Minister of Finance (1893) and proposed a "system by means of which the Minister of Finance hopes to put an end to the grievous influence of the retailers of spirits on the moral and economic condition of the people."

Government Monopoly

The statute establishing Government monopoly was passed Dec. 20, 1894, and early in 1895 went into effect in four provinces east of the Volga. Its operation was selective and progressive, and required ten years to bring the entire Empire under its provisions.

The law provided for the sale of vodka both in Government shops and on commission. In the Government shops vodka was sold in bottles only, and no drinking was allowed on the premises. The smallest bottles sold for 15 kopecks, and 2 kopecks were allowed for the return of each empty. The spirits were produced by private distilleries and rectified in the Government's own factories, thereby guaranteeing their purity. Hotels, restaurants, and wine-shops catering to the better classes bought their vodka from the Government and sold it on commission. Drinking on the premises was allowed. There was about an equal number of Government and commission shops, and, as the system became entrenched, this ratio was for the most part maintained.

The number of State shops to a locality was decided by the Excise Department, and their control was at first in the hands of the police, who later shared this authority with local *zemstvos* and town councils. Salesmen were paid directly by the State, and special inspectors of the Ministry of Finance attended to the Government's fiscal interests.

The Government undertook the vodka monopoly with the avowed purposes of decreasing drunkenness, especially drinking in convivial companies, increasing revenue, improving the quality of vodka and limiting its sale to prescribed hours and places, and encouraging village distilleries. In a part of these objectives it succeeded; but in decreasing drunkenness and in limiting the sale of liquor it failed lamentably.

Financially the monopoly was stupendously successful. By 1912 the State treasury, emptied

by the Russo-Japanese War, contained 477,000,000 rubles. Gross revenue from the monopoly for the decade 1904-13 amounted to 7,260,000,000 rubles. In 1913, the last full year of its operation, 12,509,720 rubles were paid in salaries to the Government's employees in the liquor industry and 2,023,000 rubles as commission to private individuals. In the same year 25 per cent of the State's entire income was received from vodka; and net profits for the Government, after costs of administration had been deducted, amounted to 593,000,000 rubles.

In 1910 (Jan. 10-19) the first all-Russian Antialcohol Congress was held in St. Petersburg, on the initiative of the Committee for the Study of Alcoholism, appointed by the Russian Society for the Promotion of Public Health, which had been studying the question for more than eleven years. Appropriations of 10,000 rubles (about $550) and 1,000 rubles respectively were made by the Ministry of Finance and the municipality of St. Petersburg.

The Congress accomplished a vast amount of work and its proceedings awakened great interest throughout Russia. Perhaps the most important resolution adopted by the Congress was one to the effect that total abstinence is the only practical method for fighting alcoholism. Of special importance was the antialcohol exhibit, which was housed in a separate building and which was visited by the public in thousands.

Under monopoly, practically equivalent to Government subvention, the distillery industry expanded, both with respect to the larger factories employing grain and to the smaller factories on the estates of the landed proprietors, employing either grain or potatoes. At the time of the introduction of the monopoly there were in Russia 2,090 distilleries; by 1912 their number had increased to 2,983; and in that year the Government owned 26,016 retail shops. Economically the smaller distilleries were the more important, as they absorbed the grain output of the peasant farmers and thus insured their prosperity. This output, however, could have been more advantageously used in feeding cattle and making flour.

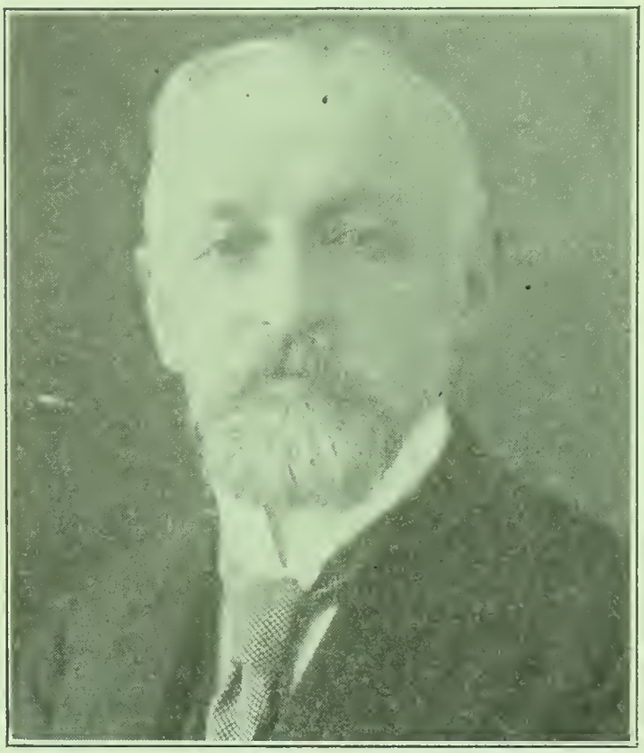
Increase of Distilleries

The quality of the vodka sold throughout the Empire was improved; but this did not make those who drank it any the less intoxicated, and, except in isolated provinces, the per capita consumption increased. Moreover, the increase in the number of distilleries and public drinking-places failed to check the amount of "moonshine," or illicit liquor manufactured in the homes of the peasants. This was a new menace, attributable to the abolition of serfdom, and reflecting the mujik's dawning realization of personal rights which he had for so many centuries been denied. He resented the Government's profit on liquor that he could make more cheaply at home.

Morally, physically, and economically the system worked to the destruction of the peasant. At their opening the Government vodka-shops were blessed by the clergy, and the trade was served by ladies of rank; but these auspicious beginnings soon degenerated into a wild scramble for profit, both on the part of the administration, whose treasury was still depleted from the war with Japan, and of the local merchants, schoolmasters (tempted by better pay), Jews, and petty officials who operated the shops. The integrity of education

was threatened, and the cupidity of the Jews gave rise to frequent and atrocious pogroms. The Russian peasant required his vodka; and in return for it he frequently pawned his wages, his crops, and his holdings of land. The State's religious calendar contained many saints' and festival days, whose celebration had from time immemorial been accompanied by unbridled consumption of alcohol. Even when these festivals were not attended by excesses, the peasant consistently drank himself into a stupor, which for days afterward impaired his economic efficiency. No police measures were taken against drunkenness, and the number of liquor-shops was doubled.

Destructive Effects on Peasants



NICHOLAS DE CRAMER

The Government was not without its appreciation of the dangers of the monopoly. It established Temperance Committees, or Curatorships of Popular Temperance, whose object was to wean the people away from intemperance by such indirect methods as the organization of clubs, libraries, entertainment-halls, lodging-houses, public dining-rooms, and employment agencies, whose privileges did not include alcohol. Enormous "people's palaces" were opened, with varied programs of amusement, and working-men's inns provided a hot bath and a bed for a nominal price. At one time there were 800 of these committees, with an average of 22 members each. They were authorized to inaugurate temperance instruction; but few of them did so to any appreciable extent. Too many of their members were nobles who themselves belonged to the alcohol interests. As long as they were liberally subsidized by the Government (the sum of 3,000,000 rubles was at first annually appropriated to their purposes), the work of the committees was to a degree effectual; but when, after the Japanese War, the "temperance grant" was cut down, their labors lapsed. No more efficacious were the laws providing penalties

for the violation of the monopoly and punishments for drunkenness. They were regarded merely as test laws, and were perfunctorily enforced.

The vodka menace had been repeatedly discussed in the Czar's cabinet and remedial bills introduced into the *Duma*; but it was the spirited attack upon the monopoly before the Council of the Empire by Count Witte, who twenty years previously had sponsored it, that caused the dismissal of M. Kokovtsov, Minister of Finance, hostile to alcohol reform, and paved the way for the Czar's famous rescript of Jan. 30, 1914, which outlined a new and restrictive policy. In the course of his address Count Witte said:

> The chief object in establishing the monopoly was not to strengthen the liquor traffic, but to suppress the national evil of alcoholism. This has been thrust into the background, and the monopoly has been used as a means of pumping the people's money into the Government Treasury.

Under the first six months of restricted monopoly, the Government's revenue from vodka decreased by 2,500,000 rubles and 800 petitions for local Prohibition were granted. But the reform policy had scarcely gotten under way when the clouds of conflict that had been hanging over Europe broke, and Russia was plunged into the World War. Simultaneously with orders for the mobilization of the Empire's troops there was promulgated a decree by Grand Duke Nicholas, Commander-in-chief of the Russian forces, that ordered the immediate closing of all vodka-, wine-, and beer-shops in the Empire (with the exception of first-class restaurants).

Prohibition of Vodka

The decree was for the period of mobilization only, and was of a military rather than a humanitarian nature, designed to maintain the efficiency of the munitions factories and to prevent such disturbances as had taken place during mobilization for the Japanese War in 1904.

This decree was so successful that the army was recruited in half the time expected. On Aug. 22, Nicholas issued a ukase continuing the prohibition for the period of the war. As soon as permission was granted (Sept., 1914), many cities and *zemstvos* forbade the sale of all liquor during war-time, and the St. Petersburg *Duma* even passed a "Wine and Beer Prohibition Act," although beer was not included in the Czar's proscription. Later orders further limited the sale and use of spirits; and in October, the Czar, in response to a petition from the Russian Christian Labor Temperance Organization, announced that he had "decided to abolish forever the Government sale of whisky in Russia." The agitation for the permanent prohibition of vodka had been led by such men as Deputy Tschelishev, of the *Duma*, and Imperial Councilor Nicholas de Cramer. The latter, a Russian nobleman, had earlier been associated with Count Sergius Witte in the movement for excise reform.

Subsequently (July, 1916) the *Duma* passed a measure permanently prohibiting the manufacture and sale of intoxicants, beverages containing up to 1½ per cent of alcohol only being allowed.

Even under the stress of conflict, war-time Prohibition benefited Russia immeasurably. Of the 25,293 Government vodka-shops in existence on Jan. 1, 1914, there remained on Jan. 1, 1917, but 886; and these retailed methylated spirits only. Crime and suicide were reduced; savings-bank deposits increased—peasants and laborers who had formerly been in debt to the dram-shops now had money to buy plows, or to set themselves up in business; factories filled orders with promptness and accuracy; and the hospital wards set apart for the treatment of the "White fever" (delirium tremens) were empty. To the *Saturday Evening Post*, Samuel G. Blythe, an American observer, wrote in 1915:

> Russia at war—as Russia is—is a far stronger Russia, a far more prosperous Russia, a far more lovable Russia, a far more civilised Russia than before the war began and before the prohibition of vodka.

The change was so sudden and complete as to cause the Moscow correspondent of the London *Times* to exclaim:

> Without a murmur of protest the most drunken city of Europe was transformed into a temple of sobriety, and we felt that if Russia could thus conquer herself in a night, there was indeed nothing that might not be accomplished.

While Prohibitionists the world over were rejoicing in the success of a reform accomplished by the exigencies of war in a scant fraction of the time that would have been required by the pressure of peace-time public opinion, the Bolshevik revolutions of 1917 broke out, and in a few short months the entire social and economic condition of the Empire was again altered. The bureaucracy was overthrown, the Czar assassinated, the nobility exiled, and a Communistic government established.

In the disorders attendant upon the setting up of the new régime, the status of Prohibition was at first only mildly impaired. The Lenin Government, in theory at least, favored the ban on alcohol, and in the autumn of 1917 prohibited not only vodka, but wines and beer. During the wild days of the Revolution bottles were smashed by tens of thousands, barrels were broached and their contents thrown into the Neva. At the time of the looting of the Winter Palace in Petrograd, special precautions were taken to prevent the Imperial cellars from falling into the hands of the proletariat. The new Government was wise enough to see that a liquor-inflamed Red army would soon overthrow its leaders. As for the peasantry, there was little grain from which they could distil vodka, and their energies were sufficiently occupied with the difficulties of obtaining food and shelter.

Bolshevist Revolutions

In 1921, with the Soviet Union stabilized and the economic and financial situation relieved, Lenin's so-called "New Economic Policy" permitted the sale of alcoholic drinks, except vodka; in 1923, this permission was extended to a 20-per-cent "fruit spirit," the name "vodka" being carefully avoided. Finally, on Oct. 1, 1925, the Central Executive Committee abolished Prohibition and re-established monopoly. Whisky, brandy, and vodka of 40-per-cent alcoholic strength, again went on sale. The right to manufacture alcoholic drinks was granted to State and cooperative distilleries, as well as to private firms; and spirits were allowed to be distilled for personal use.

This return to alcohol, following a three-day period of total dryness ordered during the calling-up of the army's annual classes of recruits, was riotously greeted throughout Russia, in Moscow alone nearly 100,000 quarts of the new vodka being sold on the initial day, and 90 deaths from alcoholic poisoning being reported in the Moscow province during the first week.

Two salient factors were responsible for this temporization with the liquor traffic: necessity for

revenue and the growth of illicit distillation. The Soviet treasury was badly in need of funds to rehabilitate agriculture and manufactures. The Government was unsuccessful in inducing the peasants to part with their grain, and unable to negotiate foreign loans. Recourse to monopoly offered the most effective solution of its difficulties.

It was further tempted to this policy by the alarming increase in the manufacture and secret traffic in samogen, or "moonshine" liquor. (It is called also "samogan" and "samogon.")

Dr. E. Korovin, of the Central Committee of the Russian Red Cross, Moscow, is good enough to supply the following data concerning the present status of the alcohol problem in Russia:

Our government felt obliged to monopolize the sale of vodka in order to check the production of Samogon, which in 1923 had reached the enormous proportions of 25,000,000 vedros [1 vedro=3.25 gals.].

In 1927 the State's output of vodka was 31,500,000 vedros for the whole country (population 147,000,000), of beer 32,000,000 vedros, and of wine 27,000,000 vedros.

The per capita consumption of alcohol (including *samogon*) has fallen to one third of what it was in pre-war times.

The percentage of cases of deaths from alcoholism tends to rise, although its level remains far beneath that of pre-war time. Thus we have the following figures for the city of Leningrad:

In 1911-13 there were 35 deaths per 100,000 inhabitants; in 1923 1.7; in 1924 2.7; in 1925 6.4; and in 1926, 10.0.

Under a decree of the Council of People's Commissars, dated March 4, 1927, local assemblies are empowered to close alcohol-shops and to prohibit the sale of alcoholic liquors in clubs, eating-houses, etc., whenever they deem it necessary.

Vodka is not sold on Sundays or holidays. Local Soviets are empowered to prohibit the sale of alcoholic liquors on all holidays and on the previous day.

Vodka is sold in government shops on week-days from 9 A. M. to 5. P. M.; and alcoholic liquors are sold in cooperative shops on week-days from 9 A. M. to 11 P. M.

There are several local temperance organizations, and a Society for Combating Alcoholism has been founded in Moscow.

The Bolshevik Revolution gave to many millions of peasants a greater degree of personal freedom than they had heretofore enjoyed. In the matter of private habits, they availed themselves of this liberty to the full, and began the widespread manufacture of home-brew. So prevalent had this practise become, that by 1923 the quantity of illicitly manufactured spirits approximated 66,000,000 gallons. In 1925 the Minister of Public Health estimated that 3,000,000 tons of grain were being converted into home-brew. In the first half of that year there were 260,000 arrests for clandestine distilling and dealing. In Leningrad (formerly St. Petersburg), in 1923, no fewer than 2,088 persons were arrested for drunkenness; in 1924, 11,000; in 1925, 21,000; and in 1926, 95,000. In view of these facts, the Government decided that the only effective way to combat the bootleg evil was to compete with it; and monopoly was reestablished with the hope of at once reducing the supply of illicit liquor and ultimately doing away with it entirely.

Monopoly Supplants Prohibition

From a financial view-point, the resumption of State license was successful. In 1926 the receipts from liquor taxes and sales amounted to over 425,000,000 rubles, and for 1927 it was estimated that they would total over 570,000,000.

A dispatch from the London *Times* correspondent at Riga of March 19, 1928, printed in the

RUSSIA

British Temperance Advocate for April, 1928, stated:

The vodka monopoly gives the exchequer a revenue of 500,000,000 roubles (nominally £50,000,000) annually. The fines inflicted on peasant distillers in the past four weeks exceeded a million roubles.

. . . Soviet villages contained private illicit stills by tens of thousands, and these stills were using grain by "tens of millions of poods" [1 pood=36.07 lbs.].

The same paper stated that the chief of the Soviet police said his force was powerless to stop this evil, that in one month 67,170 peasants have been arrested, and that no voluntary temperance movement exists in the Soviet Union.

However, the manufacture of samogen was not retarded by the Government's entrance into the field: there was a perceptible increase in the number of "moonshine" cases before the police courts, and it was believed that, in 1927, the sale of home-brew from 1,000,000 illicit stills equaled the State sale of vodka, with an enormous accompanying waste in foodstuffs, as in many cases the peasants secured only a quart of samogen from 10 bushels of grain. There was also a pronounced lowering in labor efficiency as well as a decrease in the proletariat's resistance to disease.

Vodka Evils

The Government Health Department, according to an Associated Press dispatch from Moscow, estimated that 6,000 working men killed themselves annually with alcohol, and that 65 per cent of all workers were addicted to intoxicants, on which they spent 13 per cent of their wages. In the cities vodka was the predominant drink; in the country districts, home-brew.

Frederick W. Coleman, American Minister at Riga, gives (July, 1928) the following figures of the consumption of vodka, taken from the *Bolsheviki*, the official organ of the Russian Communist party:

FISCAL YEAR	GALS.
1923-4	2,160,000
1924-5	11,070,000
1925-6	55,350,000
1926-7	86,400,000

At least 80 per cent of the Vodka is consumed by working men and their families.

A writer in *El Lazo Blanco* ("The White Ribbon") for May, 1928, states that

In 1923 Russia consumed 9,720,000 liters of vodka: in 1924, 19,815,000 l; in 1926, 243,000,000 l; and in 1927, 382,725,000 l.

The past year Russia spent on alcohol a thousand million rubles, a sum equal to what the Soviets invested in their industries.

In 1927 the Government, alarmed by these conditions, forbade the sale of vodka to minors and drunkards, restricted the amount that might be sold to a customer, and imposed penalties for drunkenness. In 1928 further restrictions were imposed upon high-powered vodka, and consumption of low-powered beer was encouraged. Manufacture, sale, and transportation of samogen were forbidden.

In the first weeks following the publication of this latter decree 50,000 peasants were arrested, 15,000 stills were destroyed, fines aggregating many thousands of dollars were imposed, and the Government mobilized all possible agencies, including courts, schools, and health departments, in an immediate effort to exterminate vodka, and eventually all liquor, throughout the country.

According to an Associated Press telegram from Moscow, dated July 31, 1928, and printed in the *Columbus* (Ohio) *Evening Dispatch* the same day,

The abuse of power by Communists in various parts of Russia and the prevalence in official circles of drink-

ing, gambling, licentiousness, bribery and other evils has moved the Central Communist committee to start a vigorous housecleaning.

Other passages in the telegram are:

Misbehavior in office and drunkenness go, as a rule, hand in hand. First there is a small group indulging in the evil. . . When their own money is exhausted, they grab for funds in the Soviet government chests.

Drinking is the primary cause of many evils: bribery, grafts, embezzlement, licentiousness of the worst sort and gambling houses.

Drinking frequently leads to criminal contact with elements hostile to the existing regime.

. . . an energetic, indefatigable fight against alcoholism must henceforth become the immediate task of every Communist. There are hundreds of instances showing that drinking leads to degeneration and crime.

The menace must be removed once and for all. . .

An Associated Press dispatch from Moscow on Aug. 19, 1928, stated that the Soviet Government, in a decree, aims at the gradual limitation of the production and sale of alcohol. The various economic planning commissions are instructed to work for complete liquidation of the manufacture and sale of vodka within fifteen years. The decree aims at the absolute prohibition of any alcoholic drinks at any official Soviet cooperative celebration, banquets, and receptions. No new licenses will be issued to restaurants.

The *Christian Science Monitor* of Sept. 28, 1928, prints a special dispatch from its Moscow correspondent, which says:

The rising tide of drunkenness which has been noticeable in Russia ever since the restoration of the state sale of vodka in the autumn of 1925 has produced at least one good effect: a clearer recognition of the evils of alcohol and a more organized and determined effort to combat them. A few months ago the first meeting of the Society for Combating Alcohol was held in Moscow. Now this society has branches in more than 100 cities, while anti-alcoholic groups have been formed at many factories. Very often those who formerly drank to excess take an active part in the work of these factory temperance groups.

The program of the Society for Combating Alcohol calls for a steady cutting down of the production of liquor, until complete prohibition has been established.

See, also, ESTHONIA; FINLAND; LATVIA.

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RUSSIAN COMMITTEE FOR THE STUDY OF ACOHOLISM. A committee appointed by the Biological Section of the Russian Society for the Protection of Public Health at its meeting May 11, 1895, following the discussion of a paper on "Alcoholism and Its Treatment in Special Institutions" by Dr. S. N. Danillo. The committee did practically nothing for two years; consequently a second committee was appointed, with Dr. Nijegorodtzev as chairman. At the latter's request, about 170 specialists in various fields of science agreed to cooperate. The Committee organized a comprehensive program covering the physiological, social, and economic features of the alcohol question. The program covered the following topics: (1) Summary of the physiological findings on the influence of alcoholism on the human body in general and on the nervous system in particular; (2) Acute and chronic alcoholism; (3) Consumption of alcohol in general and of alcoholic liquors in particular at home and abroad and the geographical distribution of alcoholism; (4) Causes of alcoholism; (5) Public and governmental measures for combating alcoholism; (6) Measures for combating alcoholism in the individual; (7) General plan for systematic, governmental, and public warfare against alcoholism and its consequences for the individual, the family, society, and the State.

A study of the effects of alcoholism on the human body was considered fundamental to the entire investigation, and a subcommittee of scientists qualified for this purpose was appointed, with Dr. A. J. Danilevsky chairman. Five reports were submitted by this group. Among important statements in the reports were the following:

There is no reason for regarding alcohol as a substance capable of increasing in any essential or lasting manner the energy of the mental and physical functions of working power. On the contrary, except in the smallest doses, alcohol diminishes the capacity for mental and physical work, whether in individuals accustomed or in those unaccustomed to taking it.

There is no physiological reason to justify the daily use of spirits or wine by persons in health. There is still less reason for a healthy man to take large amounts even occasionally.

The widely prevalent opinion that the habitual moderate consumption of intoxicating liquors is harmless must be regarded as totally erroneous. Moreover, there is no assurance that one who thus takes alcohol habitually will always keep within the limits of moderation.

The weaker the body, the more it is injured by alcohol. Hence it is more injurious for women and children than for strong healthy men.

Among important statements in the reports of the subcommittee appointed to study the consumption of alcoholic liquors was the following:

From the standpoint of combating alcoholism it makes little difference whether the alcohol is consumed in the form of beer, wine, or spirits. The main fact is the amount of alcohol used. . . The false idea that wine and beer are hygienic drinks should be corrected; also the idea that their use is not dangerous.

The subcommittee on the causes of alcoholism reported at length on the hardships of the laboring classes, the lack of proper housing, insufficient food, low wages, and long working hours.

Another cause of alcoholism was found in the liquor rations issued to soldiers in the army. It was found that many alcoholics had begun to drink while in the compulsory military service. Those who had never drank before found it hard to withstand the raillery to which they were subjected if they refused. The Committee petitioned the Minister of State for better educational facilities for the common people and particularly for wide-spread instruction on the subject of alcohol.

The study of measures for combating alcoholism in Russia began with an examination of the newly inaugurated monopoly system. Some of the reports maintained that in certain provinces the system had increased instead of lessening intemperance. Other members of the Committee defended the monopoly system, and, in view of the widely diverging opinions, a committee of 18 was appointed to give it a thorough examination. The summary of the report of this committee included the following findings:

Public drunkenness increased; consumption of spirits under the changed conditions extended into the home; consumption of beer increased, the result not yet being clearly manifested; sale of spirits in eating-places probably increased, and should be prohibited; restrictions of the monopoly system likely to result in the return of illicit selling; the fiscal sale of alcohol and the

principles ruling its financial system afford better means of checking alcoholism than would the old system of excise.

The work of the Committee up to and including 1889 was published in a four-volume report, a résumé of which was published in 1900 by the Russian Society for the Protection of Public Health. At that time it was hoped that a general Russian congress on alcoholism might be organized. Such a congress was held in January, 1910 (see RUSSIA).

RUTHERFORD-FULLER, MINNIE URSULA. See FULLER, MINNIE URSULA (OLIVER).

RUTLEDGE, JAMES ALEXANDER. American Methodist Episcopal minister and Anti-Saloon League worker; born in Jefferson County, Ohio, Sept. 27, 1852; died at Cleveland, Ohio, Jan. 9, 1927. He was educated in the Ohio public schools and at Richmond College (A.M.). Rutledge was twice married: (1) To Miss Celia Albaugh on March 13, 1878 (d. 1899); and (2) to Miss Margaret E. Burton on Oct. 9, 1901. In September, 1885, he was ordained to the ministry of the Methodist Episcopal Church, after which he served pastorates at Westerville, Bloomfield, Greentown, Ashtabula, Salineville, Shady Side, Jewett, and Chardon. Rutledge was a district superintendent of the Ohio Anti-Saloon League from 1907 to 1917.

RUTLEDGE, JOHN SKELLEY. An American Methodist Episcopal clergyman and Prohibition advocate; born at Richmond, Jefferson County, Ohio, Jan. 31, 1864; educated in the Ohio public schools, at Richmond College, and at West Farmington (Ohio) College (A.M. 1893). He married Miss Iva L. Barcus, of Richmond, Ohio, on Nov. 9, 1886. After engaging in the teaching profession for two years (1884-86), Rutledge was ordained to the ministry of the Methodist Episcopal Church in September, 1887, following which he served numerous pastorates in the East Ohio Conference (Mingo Junction, Harlem Springs, Akron, West Farmington, Cleveland, and Rocky River).

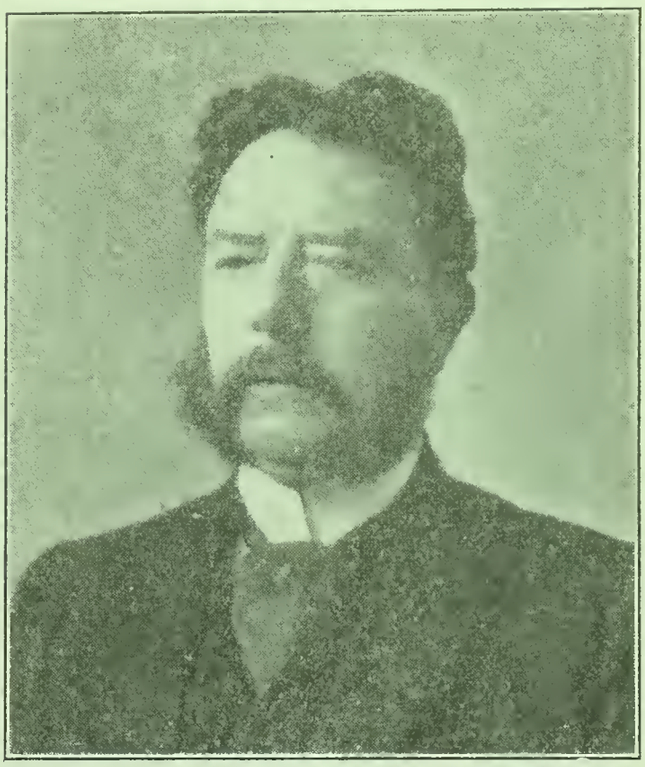
Early in his ministry Rutledge became engaged in the fight against the saloons in Ohio. His first skirmish came at Toronto, Ohio, where he held a special evangelistic meeting and succeeded in converting a number of drinking men. Saloon-keepers went to such lengths in retaliating for this infringement of their so-called rights, that in self-defense Rutledge was compelled to prosecute them. Finally seven of the saloon men were sent to the Cleveland workhouse, while the fines assessed were sufficient to lay the foundation of the Steubenville Law Library.

From 1902 to 1920 Rutledge was engaged in antisaloon work in Ohio. In 1902 he was employed by Dr. Purley A. Baker, then superintendent of the Ohio Anti-Saloon League, as field agent for the League. For the next five years he was engaged in lecturing and organizing, after which he served for fifteen years as superintendent of the Cleveland district of the Ohio League.

During the World War (1914-18) Rutledge was commissioned by the United States Food Administration to travel through the West with the Commission from France. He is a justice of the peace.

RUYSCH (RUIJSCH), WILHELMUS PIETER. Dutch physician and temperance advocate; born at Utrecht Aug. 13, 1847; died at The Hague June 25, 1920. He was educated first in Utrecht, then at Bonn University, Germany, at the Military Medical School, Utrecht, and at the University of Amsterdam. He received the honorary degree of M. D. from the University of Utrecht.

In 1868 Ruysch qualified as army surgeon of the third class and was assigned to the garrison town of Vlessingen. In 1877 he was promoted to the second class. In 1879, soon after obtaining his doctor's diploma, he visited Germany, France, and England, in order to study methods in the military schools and the newly built barrack hospitals in those countries. On his first official visit he met Surgeon-general W. Roth, of Saxony, who inspired him with the desire to study hygiene.



W. P. RUYSCH

Ruyseh had not long returned to Holland when he was nominated secretary of the State Committee to advise the Government on matters relating to the training of physicians. Meanwhile Minister de Roo van Alderwerelt called him to serve on the Commission for reorganizing the military physicians' service. Already various documents from his pen on this service had attracted attention to Ruysch, and his name, work, and talent indicated a brilliant future for him.

Lack of space prevents the enumeration of the many appointments held by Ruysch, but among the more important may be mentioned: Officer of Health, 1877; inspector of the State Survey of the Insane, 1887-1901; editor of the *Tijdschrift voor Social Hygiene*, 1895; president of the twenty-fifth assembly of the Congress for the Regulation of Public Health.

Ruysch was a zealous advocate of temperance principles. From 1897 to 1904 he was president of the People's League Against Drunkenness *(Volksbond tegen Drankmisbruik)*, and on his retirement was made an honorary member. He was, also, director of the Netherlands Society for the Care of Dipsomaniacs, which acquired the estate of Hoog-

hullen as a sanatorium for sufferers from alcoholism. "Dipsomania," he said, "is the most dangerous of all diseases, causing the most misery and awakening the deepest despair." Ruysch was also president of The Hague Men's Committee of the Red Cross. In the Boer War he put himself at the head of an ambulance division. He was the recipient of many decorations, both from the Dutch Government and from foreign rulers.

Ruysch was twice married: (1) In 1871 to Cornelia Johanna Margaretha Mees, of Appingadam; (2) in 1919 to Afina Maria Douwes Dekker, of The Hague.

Ruysch was one of the founders, and at the time of his death was vice-president, of the International Association Against the Abuse of Spirituous Liquors (*Internationale Vereinigung gegen den Missbrauch geistiger Getränke*).

RUYS DE BEERENBROUCK, Jonkheer CHARLES JOSEPH MARIE. Dutch jurist and statesman; born at Maastricht, Netherlands, Dec.



JONKHEER RUYS DE BEERENBROUCK

1, 1873; educated at a Catholic school, the gymnasiums of Maastricht and The Hague, and the University of Leyden (LL.D.). After practising as an advocate he became successively an official of the Public Ministry of Justice in Maastricht, member of the Second Chamber, Queen's Commissioner in the Province of Limburg, and, from September, 1918, President of the Council of Ministers and Minister of the Interior. He married Miss Van der Heyden, of The Hague.

Baron Ruÿs de Beerenbrouck has for many years been an earnest advocate of temperance reform. In 1899 he, together with Mgr. Alphons Ariëns and others, founded SOBRIETAS, the Catholic temperance society, of which he was the first president. He continued to hold the office until 1918, when he became prime minister, and since then he has been honorary president of the organization. It is largely due to his remarkable organizing capacity and his truly democratic spirit that the success which has attended the operations of the society has been achieved. He was also chairman of the Permanent Committee of the International Congresses on Alcoholism. He attended the Thirteenth Congress, held at The Hague in 1911, and the Eighteenth, held at Tartu (Dorpat) in 1926. He is now (1929) Minister of State and president of the Second Chamber of the States General.

RYE, THOMAS CLARK (TOM C. RYE). An American governor and temperance advocate; born at Camden, Tennessee, June 2, 1862; educated in the public schools. For a time he read law in the office of his uncle, Thomas Carter Morris, of Charlotte, Tenn., and was admitted to the bar in 1884. He engaged in the practise of law in Camden, and married Bettie Arnold, of that city, in 1888. In 1902 he removed to Paris, Tenn., where he continued to practise. In 1910 he was elected District Attorney-general of the Thirteenth Judicial Circuit for a term of eight years, of which he served only four, resigning in 1914. In the same year he was elected governor of Tennessee on a temperance law-enforcement platform, and was reelected in 1916.

During his governorship Rye recommended a number of laws on the liquor question which were subsequently passed by the State Legislature, and which have done much to promote temperance in Tennessee. One of these was the "Ouster Law," to remove from office officials who wilfully refused or neglected to enforce the laws. Under this act the mayor and the city and county officials of both Nashville and Memphis were removed from office for failure to enforce the liquor laws. Governor Rye called an extra session of the Legislature in 1915 to impeach the judges and attorney-general of Shelby County and Memphis for failure to enforce the laws, with the result that the criminal judge of Memphis resigned, and the other, together with the attorney-general, was convicted and removed from office.

At the end of his second term as governor Rye returned to the practise of law in Paris. In 1922 he was elected chancellor of the Eighth Chancery Division, which position he still holds (1929).

S

SABAZIOS. Same as DIONYSOS.

SABINE WINE. A light wine, of secondary rank, in use among the ancient Romans. Horace set it before Maecenas. It was recommended for fevers, and was considered at its best when seven to fifteen years old.

SACCHARIN ($C_7H_5S.NO_3$). A name given to several sweet, chemically formed substances. Commercial saccharin is derived from coal-tar. It is about 300 times sweeter than the sugar of sugar-cane, and is used for sweetening purposes by persons who, because of diabetes or other diseases, are unable to use cane-sugar. It has also been used as an adulterant of beer. See ADULTERATION, vol. i, p. 56.

SACK. A name (from the French *sec*, dry, and the Latin *siccus*) originally given to one of the strong, light-colored wines brought to England from the south of Europe, especially from Spain. These wines were often sweetened and mixed with eggs and other ingredients to make a punch. "Sweet sack" was the name given to sweet wines, which required the artificial admixture of more or less saccharin matter.

In the seventeenth century the term had become generally applied to strong, southern white wines, as distinguished from Rhenish and red wines. Sack heated and spiced was known as "burnt sack." Sherris-sack, so often alluded to by *Falstaff* in Shakespeare's plays, was white wine from the south of Spain, practically the same as sherry.

In the early days of Harvard University, a rundlet of sack was accepted in payment for a year's tuition.

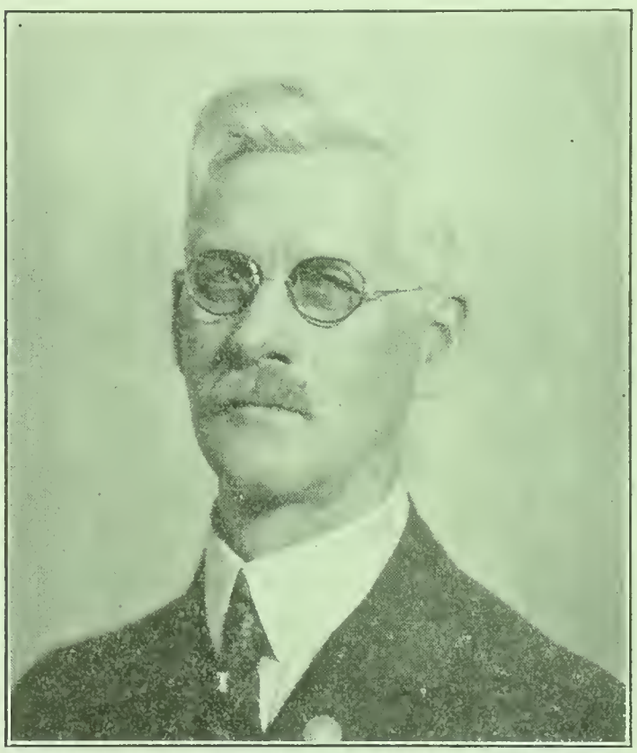
Morewood thinks it probable that sack derived its name from the Japanese SAKÉ.

SACKI. Same as SAKÉ.

SACRAMENTAL WINE. See COMMUNION WINE.

SACRED THIRST. Abbreviated title and common designation of the Irish temperance association CONFRATERNITY OF THE SACRED THIRST OF OUR LORD.

SAFFORD, GEORGE BRIGHAM. American Presbyterian clergyman and temperance worker; born at South Grove, De Kalb County, Ill., Aug. 8, 1866; educated in the public schools of Washburn and Bloomington, Ill., at Pierre University (now Huron College) Huron, S. D. (A. B. 1888), McCormick Theological Seminary, Chicago (B. D. 1891), and at Wooster University, Wooster, Ohio (Ph.D. 1899). He received the honorary degree of D.D. from Huron College in 1907. Ordained to the ministry of the Presbyterian Church in 1891, he was pastor at Onarga, Ill., 1891-99, also serving as moderator of the Bloomington, Ill., Presbytery during 1898. In 1899 he became pastor of the Fifty-second Avenue Presbyterian Church in Chicago, remaining until 1907. During this pastorate his ability as a financier and church worker was demonstrated in the growth of his church in membership (from 40 to 294) and in wealth.



REV. GEORGE B. SAFFORD

In 1907-13 Safford was secretary of the Church Extension Board of the Chicago Presbytery, and in this capacity had charge of the Extension work in Chicago, superintending the 38 social and religious centers maintained by the Church. During this period he was also a member of the Co-operative Council of City Missions, and took a prominent part in its interdenominational work. He was a director of the Olivet Institute, and of the Hebrew Mission, and instituted a movement to conduct a general religious and social survey of Chicago in which the various denominations and the school board cooperated.

Safford had become associated with the Anti-Saloon League during his pastorate of the Fifty-second Avenue Church, serving for many years as a member of the Headquarters Committee of the Illinois branch. In 1907 he was made secretary of the Committee, serving until 1909, and from 1911 to 1913 he served as chairman. In September,

1913, he resigned his position in Chicago to enter a wider field as superintendent of the Anti-Saloon League of Minnesota, which position he retained until 1925. During the first three years of his superintendency the liquor traffic was almost driven from the State, Minnesota gaining more extensive temperance victories than any other State in the Union in so short a time. He led the dry forces in the campaign to secure a constitutional amendment for Prohibition which was voted on in 1918, and which obtained a majority of 15,000 votes, but was defeated because of its failure to secure a majority of all votes cast. He also led the campaign for the adoption of the national Prohibition Amendment (1919).

On Jan. 1, 1926, Safford was called to the superintendency of the Anti-Saloon League of Illinois, with headquarters at Chicago, which office he still (1929) holds. He has been twice married: (1) In 1892 to Miss Luetta David, of Ipava, Ill. (d. 1925); (2) In 1927 to Miss Evelyn Lund, of Duluth, Minn.

SAFI. Sour palm-wine, the beverage of the native habitual toper in West Africa.

SAGWIRE or **SAGUEIR.** A strong palm-wine, made from the juice of the eju or gomuti-palm *(Borassus gomutus)* in the island of Celebes. According to Morewood ("Hist.," p. 195) the sagwire-tree affords the natives an "abundance of fruit, about the size of a medlar and of a triangular form: the fruit of a single shoot yields a sufficient load for a man." The inside of the fruit is made into a sweetmeat, but the outer rind is poisonous, and, when macerated, the infusion is, from its peculiar pungency, termed by the Dutch "hell water."

According to the "Encyclopaedia Britannica," 11th ed., v. 598, the palm producing this wine is *Arenga saccharifera.*

SAINLINN. Another name for Brocat or braeat.

ST. ANDREWS ORDER OF THE REFORMED TEMPLARS OF SCOTLAND. An offshoot of the I. O. G. T. which, in the closing years of the nineteenth century, seems to have separated from the parent order on the question of the per capita tax.

The *Scottish Reformer* of Sept. 7, 1901, records the meeting, a few days earlier, at Albion Halls, Inverness, of the general council of the Order, and states that "a great many delegates from the different lodges were present." Brother W. J. M. Burrell, of Clachnaharry, Inverness, was appointed president for the ensuing year.

The members of the Reformed Order were few in number, and the body seems never to have had a virile existence.

ST. CROIX. See Virgin Islands of the United States.

ST. GILES'S BOWL. A glass or bowl of ale formerly given to English criminals about to be executed. When criminals were carried to Tyburn, London, for execution, it was customary for the procession to stop at the Hospital of St. Giles in the Fields, and there the malefactors were presented with a glass of ale. After the Hospital had ceased to exist the custom was continued at a public house in the neighborhood; and seldom did a cart pass on the way to the gallows without the culprits being refreshed with a parting draft. Parton, in his "History of the Parish" (1822), makes mention of a public house bearing the sign of "The Bowl," which stood between the end of St. Giles's, High Street, and Hog Lane.

Particulars are given by Pennant and other writers of a similar custom at York. It gave rise to the saying, that "The saddler of Bawtry was hanged for leaving his liquor." Had he stopped, as was usual with criminals, to drink his bowl of ale, his reprieve, which was actually on its way, would have arrived in time to prevent his execution.

ST. HELENA. A volcanic island belonging to Great Britain; located in the South-Atlantic Ocean west of Africa, east of South America, and about 700 miles southeast of Ascension, the nearest land. It is 10 miles long and 8 wide, and has a total area of 47 sq. mi., with a population in 1925 of 3,747. Jamestown is the capital.

Discovered and named by the Portuguese May 21, 1502, the island was next occupied by the Dutch about 1645, but was abandoned by them five years later. Immediately (1651) it was acquired by the British East India Company, which organization held it until it passed to the British Crown on April 22, 1834.

St. Helena is celebrated as the place of imprisonment of Napoleon Bonaparte, who in 1815-21 resided there at the farmhouse of Longwood, located on a high plain three miles from Jamestown; and the spot where he was first buried lies one mile to the southwest. Since the opening of the Suez Canal (1869) ships do not have to stop for supplies at the island, and its importance and population have consequently decreased. During the South-African War General Cronje and some thousands of Boer prisoners were detained on St. Helena.

The administration of the island is in the hands of a governor, who is aided by an Executive Council. A detachment of the Royal Marine Artillery is stationed on the island, which has been made a second-class imperial coaling-station.

Farm and garden produce constitutes the wealth of the colony. Fruit-trees flourish, and cattle do well, although there is no market for meat at the present time. The flax industry is now established, with one Government and six private mills in operation; and a lace-making industry has been started. The principal exports are fiber and tow.

Ascension, a small volcanic island having an area of 34 square miles, was annexed to the colony of St. Helena in November, 1922.

According to the "Encyclopaedia Britannica" (11th ed.), one of the governors appointed by the British East India Company to rule over the island was Captain Stephen Poirier (1697-1707), a Huguenot refugee, who attempted unsuccessfully to introduce viticulture in St. Helena.

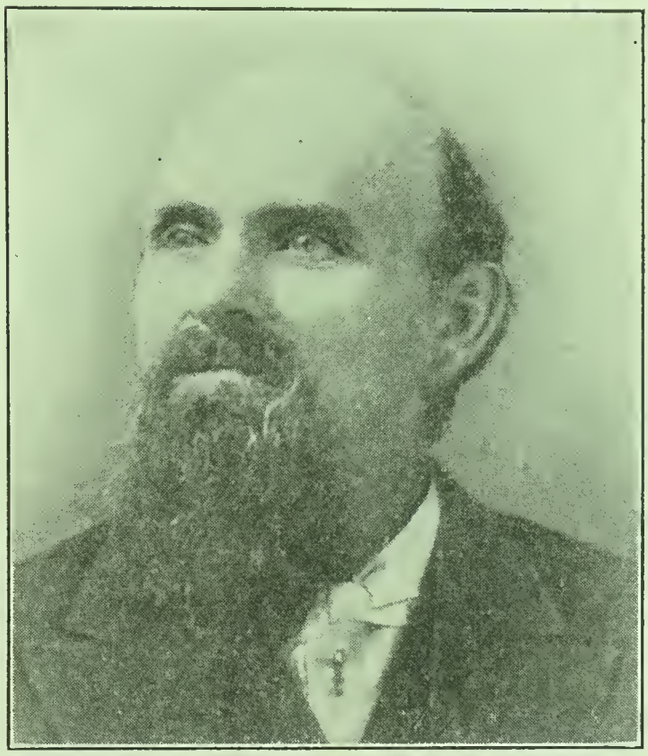
Beer, spirits, and wines are imported from Great Britain. The introduction of a cheaper brand of spirits into the island in 1924 increased consumption and also import duties. There does not seem to be much crime in the island, as but sixteen persons were sent to jail in 1924, at which time the population was over 3,700.

Bibliography.—*Annual Colonial Reports for St. Helena,* London, 1922 and 1924; *Statesman's Year-book,* London, 1928; *University Encyclopedia,* New York, 1904.

ST. JOHN. See Virgin Islands of the United States.

ST. JOHN, CHARLES HENRY. An American Methodist Episcopal preacher, lawyer, and Prohibition advocate; born near Auburn, New York, Sept. 18, 1843; died at Salina, Kansas, Feb. 10, 1904. He was educated at Lycorgus, Indiana, at Illinois Wesleyan University, Bloomington, Ill. (Ph.B.), and at Kansas City (Kan.) University (M.D., 1896). On April 10, 1869, he married Eugenia Florenci Shultz (see MANN, EUGENIA FLORENCI).

For a number of years St. John was a member of the Central Illinois Conference of the Methodist Episcopal Church. Owing to ill health he removed to Denver, Colorado, in 1881, where he studied law, and was admitted to the Colorado bar in that same year. In 1882 he was admitted to practise in the United States courts, and was later admitted to the Kansas (1887) and California (1889) bars. In 1883 he was appointed a special judge of the



REV. CHARLES H. ST. JOHN

United States Pension Department, and in 1900 he was granted an honorary degree of Doctor of Divinity by the Kansas Wesleyan University at Salina, Kan., where he later lectured on physiology, narcotics, heredity, and temperance.

In 1882 St. John assisted in the organization of the State Temperance Union of Colorado, which society he served for two terms as president. As a member of the Executive Committee of the Colorado Union, he issued a call for a temperance convention in that State which resulted in the organization of the Prohibition party in Colorado. He was the first of a number of delegates to the national convention of the Prohibition party which met at Pittsburgh, Pa., in May, 1884, and nominated John P. St. John, his cousin, for the Presidency of the United States. From that time he was an ardent Prohibitionist and lectured for the temperance cause throughout the United States, in Canada, and in Europe. In 1889 he and his wife were delegates to the World's Sunday-school Convention at London, England.

ST. JOHN

ST. JOHN, EUGENIA FLORENCI (SHULTZ). See MANN, EUGENIA FLORENCI.

ST. JOHN, JOHN PIERCE. American lawyer and Prohibitionist; born at Brookville, Ind., Feb. 25, 1833; died at Olathe, Kans., Aug. 31, 1916. His school advantages were limited to a few terms in a log schoolhouse, and at an early age he went to work as clerk in a store. In 1847 he removed with his parents to Illinois. When about twenty years of age he joined the gold rush to California, and during 1852 and 1853 he was engaged in the Indian wars in northern California and southern Oregon. In 1856 he shipped as a seaman, visiting Mexico, Central and South America, and the South Sea Islands. While in California he had begun the study of law, and he continued this study while working as miner, wood-chopper, and seaman. In 1860 he returned to Illinois and studied law in the firm of Starkweather and McLain, at Charleston, and at the end of the year he became a member of the firm. At the outbreak of the Civil War he enlisted as a private in the 68th Illinois Volunteers and was chosen captain of Company C. At Lexington he was assigned to duty as Assistant Adjutant-general, and was afterward placed in command of Camp Milton. Later he was made Lieutenant-colonel of the 143rd Regiment of Illinois Volunteers, with which he served in the Mississippi Valley. He was twice married: (1) To Miss Cunningham, of Olney, Ill., date unknown; (2) in 1860, to Susan J. Parker (d. 1925).

After the War St. John returned to the practise of law at Charleston, later removing to Independence, Mo., where he achieved great success as a lawyer and an orator. In 1869 he removed to Olathe, Kans., where he thereafter made his home. In 1872 he entered politics as Republican candidate for State Senator and was elected, serving one term. He declined reelection. In 1878 he was elected governor of Kansas on the Republican ticket, and he was reelected two years later.

As executive of Kansas St. John supported the Prohibition measures then agitating the State, and he was largely instrumental in securing the adoption of the Prohibition Amendment to the Constitution. St. John's interest in temperance had begun in early life. As a boy he had suffered much from the effects of drink, and had vowed to be its enemy while he lived. When he was nominated for governor a delegate on the floor of the Republican Convention made inquiry as to his temperance attitude, intimating that, if he should be radical with regard to temperance, the Convention would act wisely in not nominating him, as he would surely be defeated. Whereupon St. John, in ringing tones, declared himself against the liquor traffic, and in favor of its total prohibition, adding that if this attitude should defeat him for the nomination or before the people, he would be proud to be defeated; and that if he went to the governor's chair it must be as a recognized friend of the temperance cause. He was elected governor by a large majority, and was reelected by a still larger one; and during the four years of his administration the progress of the State, in proportion to the population, was the greatest it has ever enjoyed.

The reelection of St. John was notable because of the Prohibition campaign then going on in Kansas. The liquor issue had been before the State Leg-

islature and the people during most of his administration. A constitutional amendment against the manufacture and sale of liquors had been introduced in the Legislature, and its passage secured after a memorable contest, and it was now before the State for popular approval or rejection. All the power the liquor interests could bring to bear was massed for its defeat and to defeat the renomination and election of St. John. After his nomination he advocated the amendment on the platform until the election. His campaign began with a meeting at Bismarck Grove, where some Republican liquor leaders attempted to buy his silence. In his address on that day he exposed the attempted bribe, and proclaimed his temperance faith, sounding the key-note for the cause which rang across Kansas during the campaign which followed.

Prohibition won in the popular vote, and its success brought about the nomination of St. John for a third term, a thing unprecedented in Kansas politics. His majority in the nominating convention was nearly 300 on the first ballot. But he was defeated at the polls by a combination of the liquor interests, both Democrat and Republican, his vote falling off some 20,000. Contributing factors in his defeat were the overconfidence of his friends, thousands of whom were so sure of his election that they did not go to the polls, and the nomination of two antiliquor candidates, the Prohibition vote being thus divided. The voting was:

St. John (dry), Rep.	75,188
Glick (wet), Dem.	82,237
Robinson (dry)	29,933

After his defeat St. John was invited by Eastern Prohibitionists to join the Prohibition party, but he refused because of his Republican sentiments. Many St. John Temperance Camps, which he visited and addressed, were organized in New York and other States during 1883 and 1884; but he always spoke as a Republican. Privately he insisted that his party would be true to his faith in it at its next national convention. When the party betrayed his trust, by refusing the most moderate expression of sympathy with temperance at its Convention in Chicago, he withdrew from it. He had refused to be considered as a candidate by the Prohibition party, but on July 23, 1884, he was nominated for president at the Prohibition Convention in Pittsburgh. He finally accepted the nomination; and the campaign which followed, the abuse and persecution to which he was subjected, the factor which he became in the defeat of JAMES G. BLAINE, the burnings and hangings of him in effigy, made St. John the central figure of Prohibition reform for many years. He was charged with selling out to the Republicans, and of being in the pay of the Democrats; but the only charge proved was the one made by his Prohibition supporters, namely, that the Republican leaders had tried to bribe him and secure his retirement. No reform candidate has ever been pursued with such malignity, as the enemies of Prohibition and the partizans of Blaine visited upon St. John. Yet all their charges were proved baseless; and he bore himself with such patience and good nature, and employed such persuasive power as a speaker, that wherever he went his cause found new adherents and his character stood unimpeachable. An instance of the enmity toward him in Kansas was the changing in 1886, of the name of St. John County to "Logan County."

After this campaign St. John was sent out (1884) as a lecturer by the National Prohibition Lecture Bureau, New York, to spread Prohibition propaganda in the South, and he was accorded an enthusiastic reception wherever he went. He continued this work till 1897, traveling over 300,000 miles, and delivering more than 3,500 addresses. He also served as a member of the National Prohibition Executive Committee and took an active part in its councils. He was permanent chairman of the Prohibition Convention at Indianapolis in 1888, and assisted at that held in Cincinnati in 1892.

From 1892 St. John's addresses often covered discussions of the tariff, free silver, etc., and he wished the Prohibition party to adopt his views on these questions. In the National Convention of that party at Pittsburgh in 1896, in the same hall where he had been nominated for president twelve years previously, he contended for a "broad" platform in which free silver would be supported against a gold standard. When the party refused to adopt these principles he withdrew from the Convention, and with a few others held an independent meeting and formed the National party, which adopted a free-silver and Prohibition platform and nominated candidates for president and vice-president. The new party polled about 15,000 votes in the next election, and in 1900 its vote was only 5,698, after which the party disappeared, most of its adherents returning to their old political affiliations.

St. John continued to hold his opinions regarding the tariff and free silver and to advocate a "broad" platform. Retiring from the lecture field, he resumed his professional and business career in Olathe and elsewhere, with occasional public utterances declaring his faith in the Prohibition principle and his hatred of the saloon. He was a warm advocate of woman suffrage.

ST. JOHN'S TOTAL ABSTINENCE AND BENEFIT SOCIETY. A Roman Catholic institution organized in Newfoundland in 1858 (see NEWFOUNDLAND).

ST. KITTS (ST. CHRISTOPHER). See LEEWARD ISLANDS.

ST. LUCIA. See WINDWARD ISLANDS.

ST. MARTIN, ALEXIS. See BEAUMONT, WILLIAM.

ST. MARTIN'S DAY. See MARTIN, ST.

ST. MONDAY or **COBBLER'S MONDAY.** The festive day of shoemakers in Europe; also, a humorous personification of the day. An eighteenth-century caricature, reproduced on p. 2343, represents St. Monday as a shoemaker, seated on a barrel, and surrounded by people of various trades. His slippers are tattered, his sleeves are rolled up to his elbows, and he holds a pitcher in his right hand, and a glass of wine in his left. (Walsh, "Curiosities of Popular Customs," 1902.)

ST. THOMAS. See VIRGIN ISLANDS OF THE UNITED STATES.

ST. VINCENT. See WINDWARD ISLANDS.

SAKANJABN. An ancient Arabic drink made of vinegar and honey. At one time it was the custom for people to assemble in decorated houses, when cupbearers would pass this beverage around, and the drinkers would salute one another. Ac-

cording to Al-Ghazali, this drink was permissible to Mohammedans.

SAKÉ. A fermented liquor made from rice, the national beverage of Japan. It is a yellowish-white liquid, its flavor somewhat resembling that of madeira or sherry, and it has been described as a "pale, deceptive intoxicating liquor, midway between wine and beer." It differs from beer chiefly in having a larger percentage of alcohol and smaller proportions of dextrose and dextrin. The name is said to have been derived from the city of Osaka which, from time immemorial, has been famous for its saké. It is a medium of social intercourse in Japan, and it is introduced not only on joyous, but also on solemn occasions, such as holy days, festivals, marriages, and funerals. See JAPAN.

Tradition has it that in the beginning two kinds of saké were made in Japan; one from rice and the other from fruit; but of the fruit saké nothing reliable is known. The early method of making saké nothing revolting beyond expression. Rice was chewed until reduced to a thin pulp and then placed in a tub to await fermentation. This took place within a few hours; hence the compound was called *hitoyozake*, meaning "one-night saké." Until recent years this custom was observed in the province of Osumi in Kyūshū, where the villagers sometimes met to chew rice for saké. After it had fermented they assembled again, to revel in the delights of their exhilarating beverage. In Kyūshū, an island of nine provinces, it had the local name of *kuchi-gami-zake*, literally, "saké chewed in the mouth." The fact that this method of making saké has continued down almost to our own day gives credence to the traditions which assign to it the first place in the long list of the varieties of saké made in Japan.



ST. MONDAY

According to Japanese tradition, OMONONUSHI NO KAMI was the first to make saké, for which reason he is the saké-god of Japan. He is also known by the name of "Okuni." He belonged to the mythological period of Japan called "Kami no Yo," prior to Jimmu Tenno, the first emperor, and he is believed to have practised sorcery, made medicine, healed the sick, and administered comfort to the distressed. He was also of a literary turn of mind and made the first characters which the gods employed in writing. Many provinces of Japan have temples dedicated to this god.

The manufacture of saké includes two processes: (1) The production of *koji*, which the saké brewer uses much as a beer brewer does malt, and often produces in independent factories; and (2) the combination of the *koji* with steamed rice and water under conditions calculated to induce fermentation. *Koji* is obtained by treating steamed rice with a culture of *Aspergillus oryzae*, this micro-organism converting the starch into sugar. In some cases ashes of dried leaves of the evergreen oak and the camellia are used in making *koji*.

The old process of making saké is described in full by E. C. Bellows, United States Consul-general at Yokohama, in 1901, in the "Advance Sheets of Consular Reports," Jan. 22, 1902. According to Consul Bellows in the manufacture of *koji* a constant and rather high degree of heat must be maintained for several days. To secure this condition, chambers are cut in the ground 15 or 20 feet below the surface, and these are approached by a long, narrow passage, entered by a shaft, so that no cold draft may reach the working chambers. The rice is husked and placed in a mortar sunk in the ground, over which is a heavy wooden hammer attached to a lever. The hammer is raised and allowed to fall by its own weight, causing the grains to rub together, thus removing the testa and usually the embryo of the seed also. The pounded mass is then separated into whole grains, broken grains, and bran, only the whole grains being used in the best *koji*.

The whole grains are placed in a tank of water and thoroughly washed, after which they are permitted to soak over night. The grain is then steamed in a large tub having a false bottom covered with cloth. The tub is placed over an iron boiler filled with water, the steam from which rises through an opening in the tub and permeates the mass of rice, heating the grains and causing the starch to become gelatinized. The mass, now called "mi," is spread on mats and cooled to about 29° C., when the ferment, commonly called "tane," is mixed with it in the proportion of 3 cubic centimeters of tane to 72 liters of rice. The mixture is then carried to the cooler chambers and left for 24 hours, when it has a temperature of 25° or 26° C. It is now spread out on wooden trays, and after twelve hours the content of each tray is collected in a heap and left for four or five hours, during which the temperature rises considerably and the vegetation of the spores binds the grains of the mass together. To prevent overheating the mass is again spread out on the trays, and, after cooling a few hours, brought into heaps again, and afterward worked with the hands.

Steamed rice, *koji*, and water are now mixed in the proportion of 90 liters of rice, 36 of *koji*, and 108 of water, and the mass is divided into six parts, each of which is placed in a shallow wooden tub and worked by hand for two hours, to break the lumps and produce a smooth, even consistency. It is left for 24 hours, then stirred with paddles, and the different lots are emptied together into a larger tub, which has a wooden lid and is covered with matting to hinder the escape of heat. The mash is then subjected to the heating process, in which a tub of boiling water is suspended in the tub of mash and moved about to bring all parts in contact with the heater. When the tub cools it is replaced with a fresh one, as many as five to ten tubs, or even more, being sometimes used. During this process the liquid attains a temperature of 23° C., and the heat induces alcoholic fermentation. After seven days the liquid is transferred to shallow pans and permitted to cool until the fourteenth day, when it has a temperature of about 9° C., and is known as "moto."

The third stage in the process consists in adding more rice and *koji* to the *moto*, in the proportion of 234½ liters each of *moto*, steamed rice, and water, to 63 liters of *koji*. The mixture is stirred every two hours for two or three days, after which 360¾ liters of steamed rice, 117¼ liters of *koji*, and 541 liters of water are added; the mixture is divided into two parts; and the stirring is continued every two hours. After 24 hours, steamed rice, *koji*, and water are again added in nearly the same proportion to the whole amount as before, the quantity of water depending upon the alcoholic strength desired. The liquid is divided into four receptacles, but after three days it is gradually collected into one large vessel, when a secondary fermentation ensues, lasting for two or three days. The liquid then consists principally of alcohol and water, with a few rice grains suspended in it.

The saké is filtered in hempen bags, which have been strengthened by being soaked in the juice of unripe persimmons. Each bag is filled to about two-thirds of its capacity and fastened securely; 300 to 400 are placed in a wooden press, and pressure applied. After twelve hours the bags are turned over and again pressed for twelve hours. The composition of the filtered liquid then is:

	PER CENT
Alcohol	11.14
Glycerin, resin, and albumenoids	1.992
Fixed acid	.13
Volatile acid	.02
Water (by difference)	86.718
Total	100.

SAKÉ

The filtered saké is permitted to stand until the suspended matter has settled, when the top liquid is drawn off. The clear saké would not keep for more than a few days in warm weather, so it is heated to a temperature of from 49° to 54° C., and, while hot, is transferred to storage vats, each of which holds about 7 kiloliters. These are closed and sealed. Even with these precautions, it is necessary to examine saké frequently in warm weather; and if any signs of alteration are apparent it must be reheated.

The best quality of saké is known as shirozake, or white saké; and the turbid, unstrained sort, drunk only by laborers and the poorer classes, is known as nigori-zake. Local names for this kind are doburoku and shirouma. There are many other varieties of saké, the most important of which are:

Aka-zake, a red saké which causes bodily disorders and the use of which has consequently been largely discontinued;

Asaji-zake, a light-colored saké, famous as a summer beverage, made in jars buried in the earth;

Hitoyozake or kuchi-gami-zake, an ancient kind of saké, mentioned above and not now in use;

Kozake, an ancient variety of saké, made by mixing four parts of rice, two parts of leaven, and three parts of *seishu*;

Mirinshu, a sweet saké; neri-zake; seishu, refined saké;

Neri-zake, a variety much resembling shiro-zake, but thicker and sweeter. It can not be drunk until diluted with refined saké. Women and children are its principal consumers.

Shiroki-kuroki-zake, white and black saké, the black color resulting from the addition of ashes to a portion of saké;

Shochu, distilled saké, made from the residue after the saké is filtered;

Tososhu, or *otoso*, is old *mirin*, mingled with spices, and darker and sweeter than common *mirin*.

According to Morewood, the English wine called "saek" probably derived its name from the Japanese saeki, or saké, as that term must have been introduced into Europe by the Spanish and Portuguese traders, by whom saek was first made and sent from Malaga, or the Canaries.

No statistics of the amount of saké made prior to 1871 are obtainable. The accompanying Table I is taken from Japanese Government reports and is for every fifth year from 1871 to 1921, except for 1906 and 1911, for which years the totals only are given. The figures are given in gallons and do

PRODUCTION OF SAKÉ

KIND OF SAKÉ	1871	1876	1881	1886	1891	1896
Seishu	116,852,067	113,637,875	194,339,881	151,106,061	138,766,308	164,364,789
Nigori-zake	4,491,182	665,650	1,687,885	1,511,538	1,223,598	3,394,985
Shiro-zake	62,527	44,543	80,591	79,321	75,192	108,818
Mirinshu	795,826	842,434	1,596,496	1,115,530	962,884	1,673,156
Shochu	72,691	1,078,570	3,058,607	2,452,269	1,997,466	2,701,863
Other kinds	62,408	96,511	209,735	210,529	186,590	490,930
Total	122,336,701	116,365,583	200,973,195	156,475,248	143,212,038	172,734,541

KIND OF SAKÉ	1901	1906	1911	1916	1921
Seishu	160,316,183			168,960,103	190,725,562
Nigori-zake	1,863,439			759,789	812,183
Shiro-zake	137,560			313,948	349,280
Mirinshu	1,247,930			3,412,653	3,246,150
Shochu	4,990,846			12,456,977	16,667,738
Other kinds	83,449			959,112	2,867,288
Total	168,639,407	166,148,738	171,511,738	186,862,582	214,668,201

not include wine and home-brewed saké. More recent statistics are not available.

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SAKURA. A fermented beverage made by the Surinam Caribs. A sort of pap is made of chewed cassava, cooked yams, and similar ingredients. A handful mixed in a calabashful of water forms a kind of soup, which is invariably taken on a sea voyage (A. Kappler, "Sechs Jahre in Surinam," Stuttgart, 1854, p. 181; Robert Schomburgk, "Reisen in British Guiana," Leipzig, 1847, ii. 4).

SALA, GEORGE AUGUSTUS HENRY. See PUBLIC HOUSE.

SALAMANDER, DER. The highest honor that can be conferred upon a member of a German college drinking-club. See COLLEGE DRINKING CUSTOMS, vol. ii, p. 648.

SALEEBY, CALEB WILLIAMS. British physician, eugenist, and writer and lecturer on alcohol; born at Worthing, Sussex, England, May 3, 1878; educated privately, at the Royal High School of Edinburgh, and at Edinburgh University (M.B., Ch.B. 1901, M.D. 1904). At the University he was Ettles Scholar, Scott Scholar in Obstetrics, and junior demonstrator of anatomy. He was Royal Institution lecturer on eugenics in 1907-08, 1914, and 1917, Chadwick lecturer in 1915, and is a Fellow of the Zoological Society, the Royal Society of Edinburgh, and the Obstetrical Society of Edinburgh. After practising medicine for a time, he became resident physician in Maternity Hospital and in the Royal Infirmary, Edinburgh, and assistant to the late Sir Jonathan Hutchinson at the Polyclinic, London.

Devoting a considerable portion of his time to writing, Saleeby edited the "New Library of Medicine." He is also, the author of a large number of books and articles on obstetrics, eugenics, sunlight, alcohol, helmets, and body armor.

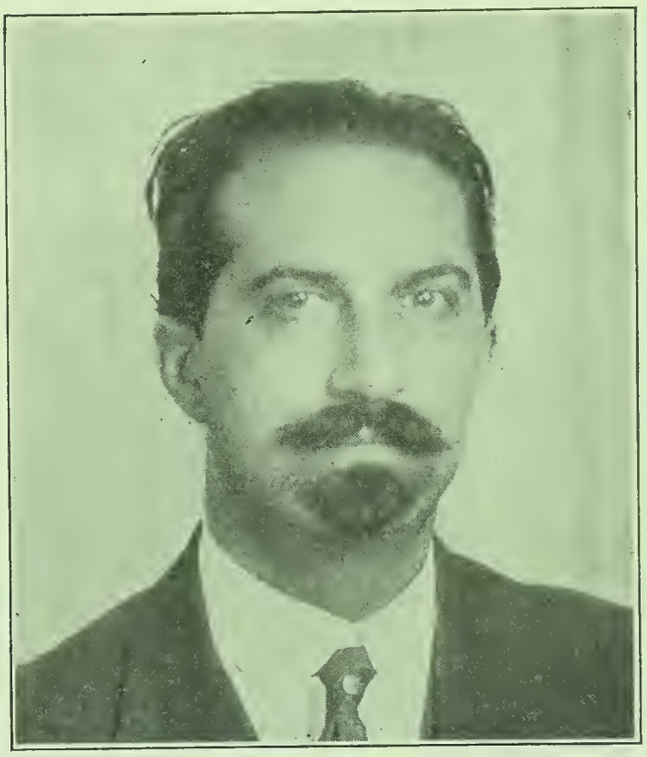
In 1915 he suggested the formation of a Ministry of Health as a war measure and also advocated the adoption and suggested the principles of construction of the British shrapnel helmet which was later used by the American forces when they entered the World War. In 1917-18 he was honorary adviser to Lord Rhondda in the Ministry of Food. He is an official member of numerous social, medical, and civic reform organizations, both national and international.

Saleeby has lectured and written for the temperance cause since 1902. He attended and participated in the International Congresses Against Alcoholism held in London in 1909 and at The Hague in 1911. In addition to contributing numerous articles to various temperance publications, he was the author of the first book on eugenics, "Parenthood and Race-Culture" (1909), and of "Progress of Eugenics" (1914), in which two volumes he described alcohol as one of the "racial poisons," claiming that the evidence against alcohol as such, under conditions yet to be defined, was complete. He revised the chapter on "Parental Alcoholism and The Race," for one of the editions of "Alcohol and the Human Body," by Sir Victor Horsley and Dr. Mary D. Sturge.

In 1913 he was present at the International Medical Congress in London, and there denounced the use of alcohol in the most stringent terms. At the Annual General Council of the United Kingdom Alliance, held in Manchester in October of that year, he delivered an address on the subject of "Alcohol and National Health," which was printed in the Alliance Year Book for 1914. In this address Saleeby said:

> I want to impress upon you that this is not a question of national health merely, it is a question of international health. The whole problem of health and disease is now assuming proportions which take no notice of frontiers at all. Medical science is becoming international, and the fight against alcohol on behalf of health is already an international matter. The influence of prohibition upon public health, and therefore upon industrial efficiency in the United States, will, in years to come, be a most potent weapon in the hands of the Americans. In due course it will be seen that in matters of international competition these questions of public health play the foremost part.

Saleeby delivered the Lees and Raper Memorial Lecture in 1918, his subject being "A Ministry of Health and the Racial Poisons." He has particularly investigated and defined the influence of alcohol on the race and described it, with reference to the venereal diseases, in his article "Eugenics" in the "Encyclopaedia Medica" (1916).



CALEB WILLIAMS SALEEBY

Organized temperance in the British Isles owes much to the assistance and cooperation of Dr. Saleeby. He was chairman of the Strength of Britain Movement for abolishing the use and sale of liquor during the World War, and is now one of the vice-presidents of the National Temperance League, the International Prohibition Confederation, and the National Commercial Temperance League. Saleeby is also a member of the council of the Society for the Study of Inebriety. On June 6, 1919, at Washington, D. C., he was one of the signers of the constitution of the World League Against Alcoholism, which organization he served as chairman of the executive in 1920-21.

During a four-years' visit to the United States and Canada, he lectured on public health and Prohibition, following which, in 1923, he delivered

temperance lectures in each of the Dutch universities and visited Scandinavia and Finland for the purpose of studying the Prohibition system in those countries. The same year he attended the International Congress Against Alcoholism, held at Copenhagen, Denmark. In that year, also, he published an article, "Sunlight and Health," in which he discussed sunlight as a substitute for alcohol in hygiene and medicine. He carried out his theories on this subject in 1924 by founding the Sunlight League, of which he is the chairman. In October of the following year he published an article on "Sunlight and Alcohol," in the *British Journal of Inebriety*.

SALE OF FOOD AND DRUGS ACT. A law against adulteration, passed by the British Parliament in 1875. See ADULTERATION, vol. i, p. 54.

SALICYLIC ACID ($C_6H_4(OH)(CO_2H)$). A white crystalline powder, derived naturally from methyl salicylate by treating the oil of wintergreen with strong potash lye. It is obtained synthetically from phenol.

Formerly salicylic acid was used in the United States as a preservative in beer. See ADULTERATION, vol. i, p. 57.

SALISBURY, ROBERT ARTHUR TALBOT GASCOYNE-CECIL, 3d Marquis of. An English statesman: born at Hatfield, Herts., Feb. 3, 1830; died there Aug. 22, 1903. Educated at Eton and Oxford, he entered Parliament in 1853, where he became a brilliant speaker and student of foreign affairs. In 1865 he became Viscount Cranborne, and opposed Gladstone's Reform Bill. On the formation of Lord Derby's third administration, in 1866, Cranborne was appointed Secretary for India, but resigned the office in 1867 when Lord Derby and Disraeli introduced their Reform Bill. In 1868 he succeeded his father as the third Marquis of Salisbury; in 1869 he was elected Chancellor of the University of Oxford; and in 1870 he supported the Peace Preservation Bill and opposed the Irish Land Act. In January, 1874, Lord Salisbury again became Secretary for India, and in 1878 he succeeded Lord Derby as Foreign Secretary. He represented Great Britain at the conference of Constantinople, where differences between Russia and Turkey were to be settled, and accompanied Disraeli to the congress at Berlin in 1878. Upon Disraeli's death (April 19, 1881) Lord Salisbury became the recognized leader of the Conservative peers, and in 1885 he became premier as well as foreign secretary. Retiring from office in 1892, he was reappointed in 1895, and again retired in 1902.

In Parliament Lord Salisbury was often brought into the discussion of the liquor traffic. As a member of the Conservative, or Tory, party, he was committed to a policy which favored the liquor interests more than the temperance advocates. On June 8, 1869, he introduced in the House of Lords the "Wine and Beer House Act," which came into operation the following July 15. When, in 1876, the Archbishop of Canterbury advocated the appointment of a select committee for "the purpose of enquiring into the prevalence of habits of intemperance, and into the manner in which those habits have been affected by recent legislation and other causes," Lord Salisbury was one of those who took part in the debate which followed. As premier he refused, in 1887, to grant an audience to a delegation from the United Kingdom Alliance which requested that legal power be given the people to express their wishes on the subject of licensing. Later, however (December, 1888), he received at the Foreign Office a large and influential deputation which presented a memorial praying "That her Majesty's Government will take such steps as may be found expedient and practicable for inducing the government of Germany to join with England in protecting the natives of those parts of Africa in which they are mutually interested from the importation of European spirits." Lord Salisbury assured the delegation that the sympathies of the Government were entirely with their objects. His personal idea was that a heavy import duty should be laid upon the traffic.

In November, 1889, he received another delegation, this time the United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic.

In May, 1901, the Marquis was attacked by the *Alliance News*, the organ of the United Kingdom Alliance, for his stand on Lord Camperdown's Licensing Bill. Owing to his post as chief minister of the Crown, the *News* felt that Lord Salisbury was doing an irreparable injury to the temperance cause through his views on personal liberty. In this article the *Alliance News* said in part:

> It is inevitable that we, as Temperance reformers, should be in direct opposition to a theory which proceeds on the fallacious assumption that the seller and buyer are the only persons interested in the traffic in intoxicating liquors—a graver error than which can scarcely be imagined. The Prime Minister's theory supposes that whisky is as harmless as water, and that beer is as necessary as bread. It ignores the accumulated experience of all ages and countries as to the connection of the liquor traffic with the darkest and deadliest social evils. It sets at nought the right of society to protect itself, and the right of women and children to be protected against the tyranny and brutality of those who, by the influence of drink, violate every duty of husbands and fathers. It would postpone all legislation, till the prevention and cure of the national vice had become impossible. It is a theory which would let loose upon us again the barbarism of the prize-ring, the cockpit, and the bull-baiting arena. Lord Salisbury may regard with serenity such effects of the theory of an exaggerated and morbid individualism, but we cannot believe that he will have many converts among the thoughtful of all classes. As far as his theory relates to legislation on strong drink, we trust that a perception of its character will arouse public sentiment against it, and that it will not long delay that legislation which patriotic politicians and the zealous friends of education should combine, for the best interests of the Commonwealth, to secure.

Lord Salisbury also aroused the antagonism of the temperance organizations of the United Kingdom through his advocacy of the principle of compensation to the liquor interests for losses which might result, should prohibitory legislation be enacted.

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SALM, FRÉDÉRIC. Belgian miner and temperance leader; born at Charleroi in 1843; died in October, 1890. At an early age he went to work in the coal-mines. When 24 years old he married. A few years later he was attacked by heart-disease, and suffered from this throughout his life.

Salm opened a grocery- and haberdashery-store,

in connection with which he encountered some difficulties. He insisted on closing his store on Sundays, whereupon his neighbors asked him if he had nothing to sell. Salm replied that his first duty was to serve God. With some friends he established a Sunday-observance Society.

Salm had added to his trade in groceries the sale of alcoholic liquors, as was the custom of many of the local tradesmen. Becoming convinced that as a Christian he could not engage in the liquor traffic, he disposed of part of his stock, and emptied the remainder into the sewer (1883). Two years later the International Meeting Against the Abuse of Alcoholic Liquors was held at Antwerp, in September (1885). Messrs. L. L. Rochat and Émile Bouquin, who had assisted thereat, held a conference at Charleroi, with the result that Salm was enlisted in the movement. Although he had never been addicted to excess in drinking, he recognized the utility and urgency of temperance societies. This was the origin of the Charleroi section of the Blue Cross, of which Salm became president; and he continued to hold the office for the rest of his life.

In 1886 five sections of the Blue Cross had been formed in Belgium, and Salm became president of the National Committee of that organization, continuing in this office until his detah.

The temperance cause in Belgium owes a debt of gratitude to the self-sacrificing labors of this unostentatious Charleroi miner.

SALOON. The common name of the retail liquor-shop in the United States. Derived originally from the French *salon*, denoting an apartment in which company is received ("Standard Dictionary"), the word "saloon" came to denote a hall for public entertainment or amusements; but, somewhat perverted from its original meaning, it became in time the almost exclusive designation of the American grog-shop.

In olden days the serving of liquors and dram-drinking possessed the characteristics of hospitality, and the custom was common in most households. In the early years in America the custom prevailed also, and the retail traffic in liquor was conducted in inns, taverns, and groceries as a branch of other and reputable lines of trade. The vendors of alcoholic beverages were almost entirely independent of one another, and there were no united efforts to enhance their business and promote the sale of liquor. But gradually the trade developed, and during the 40 years from 1850 to 1890 a complete change took place; the idea of hospitality and the accommodation of customers disappeared; and the sale of liquor became an independent business, run entirely for the money to be made in it. At the end of that period practically the entire retail trade in liquor was found in places conducted especially for that purpose—places affording few or no conveniences to the public, in which none of the necessaries of life were kept for sale to the people at large, places where no decent woman could be permitted to enter unescorted, and where no child could safely be admitted. Such establishments furnished no conveniences or accommodations except with the design of catering to the wants and vices of the drinkers and of increasing attractions of which the drinking-bar was the center. Gradually, free lunches, billiards, pool-tables, cards, dice, and other gambling paraphernalia were introduced; restaurants were opened in connection with some saloons, and certain kinds of food were obtainable in nearly all of them; tobacco and non-alcoholic beverages were invariably kept; prostitutes were harbored or encouraged in many instances, especially in saloons in large cities; and newspapers and music were frequently provided, but only as associated and contributing features of the one absorbing vocation of liquor-selling, till finally the modern saloon was evolved with all its gorgeous equipment and garish attractions.

The Early Saloon

From the very beginning rumsellers were licensed in America; but for many years the license fee was small, and the early system did not encourage brisk competition in the trade, or excite rivalry and enterprise by holding out to a select few the prospects of large profits, nor did it raise the liquor business into a position of peculiar prominence. The manufacture of liquor was not taxed by the Federal Government; the brewing industry was in its infancy; whisky was cheap, and small stills were numerous; large investments of capital were few; and the liquor-makers did not find it necessary to organize to employ political influence and watch the details of national legislation.

The revolution in the liquor trade was brought about by the enactment of the Internal Revenue Act, in 1862, levying a tax on domestic liquors, including a tax of $1 a barrel on beer and 20 cents a gallon on spirits, as a revenue measure to meet the expenses occasioned by the Civil War. The Act was opposed by the leading liquor concerns, which immediately began to organize to fight the measure. The United States Brewers' Association was formed in New York city in November of that year, and soon after the National Protective Association was organized by leading distillers. As a result of the efforts of the brewers, in 1863 the tax on beer was reduced to 60 cents a barrel; but, in spite of much opposition, the $1 tax was restored the following year. The whisky tax was increased at various times until in December, 1864, it reached $2 a gallon; it was reduced to 50 cents a gallon after the War; but was later raised to $1.10, at which figure it remained for many years. Taxation of the liquor traffic for revenue purposes thereafter remained the policy of the Government, and gradually the opposition changed, and the liquor interests entrenched themselves under the protection of the Government; and during a number of years they were never seriously disturbed. From this time they resisted all efforts to repeal the Act, and encouraged by its alliance and partnership with the Government under the Internal Revenue Laws, and with many States and cities under license laws and ordinances, the liquor trade flourished, pushing its retail-shops into a prominence and a recklessness before unknown. The heavy tax, together with the elaborate regulations prescribed for enforcing it, especially in the case of distilleries, had the effect of concentrating the manufacturing business, bringing large investors into it, and substituting for the old haphazard methods the systematic operations of a band of keen-witted and aggressive individuals. It showed, too, the need of continued organization

Internal Revenue Act

Organization of Liquor Interests

for defensive purposes and for constant attention to politics.

During this period the amount of liquor manufactured, both beer and spirits, increased enormously. The wine industry was not important at that time, but in later years the amount of wine produced also increased greatly and eventually the wine-makers organized the Wine and Spirit Traders' Society. These federations of the various branches of the liquor interests became the source of the traffic's national wealth and power, and also of nearly all the separate elements of its activity and influence.

Besides the national organizations there were many State and local associations of the liquor interests. The retail trade was everywhere organized, but in most instances for local and immediate purposes only; and these local associations were the source of the power and influence of the retail dealer in each community, and the cause of the arrogance of the trade and of the evils resulting from it. Retailers also felt the necessity of concentration. As license fees increased, due to opposition to the saloons, High License reduced their number, eliminated the irresponsible rumsellers, and brought the saloon business as a whole under systematic management. It was found that this policy promoted the general welfare of the traffic without diminishing the consumption of liquor or disturbing the methods and influence of the dealers. A further development was the investment of the brewers in saloons, after which the retailers ceased to be independent, and in most of the large cities were but agents of the brewers who selected the premises, provided the licenses, advanced the requisite capital in whole or in part, and secured themselves by chattel mortgages—one of the worst features of modern saloons. The mortgaged saloons, or "tied-houses," represented a considerable part of the investment of the brewer, and their object was to advertise and sell the beer of the particular brewery to which they were bound. This development made the fight against saloons more difficult, as a fight with a single saloon meant a fight with a combination of saloons and with the wholesaler and brewer whose interests were involved; a general conflict with the retail traffic in city, county, or State meant a conflict with all the local liquor organizations and, also, if the issues at stake were important, with the great national organizations, which were always ready for battle and could compel generous contributions for campaign purposes.

The amount of capital invested in the liquor business increased enormously and the number of retail dealers increased steadily from 1878 to 1886, after which they fell off. In 1888-89, according to the Internal Revenue Report, there were 6,907 wholesale and 171,669 retail liquor-dealers in the United States. The Revenue Department reported all as dealers who paid the special Federal liquor-tax, but all were not rumsellers proper. Some were druggists, some were hotel-keepers, and others not lawfully engaged in the liquor business under State regulations. Leaving out these classes the total represented at least 165,000 establishments devoted to the exclusive sale of liquors. Assuming that the average investment was $2,000 per dealer, the aggregate capital was $330,000,000. The total annual receipts of the retailers from consumers at that time were conservatively estimated at $1,000,000,000. And when it is understood that the hazards of the business are greater, that rents and insurance are higher, that license fees averaging perhaps not less than $250 were paid by each dealer, it is evident that the volume of capital invested must have been enormous, even when measured by the gross receipts.

Upon this vast wealth the liquor associations had the power to levy for political and defensive



SALOON IN COMMERCIAL STREET, PORTLAND, MAINE
—From Rowntree and Sherwell's "The Temperance Problem"

purposes, and the power was constantly exercised. Large sums could be raised at short notice. Previous to 1890 the Brewers' Association assessed its members 10 cents per 100 barrels of beer and charged $100 for annual dues; in 1890 the rates were doubled and this doubled the annual income. The National Protective Association secured regular funds by assessments on distiller and wholesaler, and also secured additional sums by systematic solicitation at times of emergency.

Wealth of Liquor Associations

With the change in the character of the retail liquor business there was also a change in the character of the proprietors of the saloon, and the traditional "mine host" gave way to the foreign-born saloon-keeper, who was without standing in respectable society and commonly ranked with the lowest and criminal classes. The dealer who desired to conduct his business in a decent way was forced out by competition with one whose only aim was to make money as fast as possible. Almost without exception, saloon-keepers were ignorant and brutal individuals, and their trade policy resembled that pursued by criminal bands. As a type they were different from grocers and other tradesmen around them: a harder, tougher type, impervious to human sympathy or interest in anything but money. Even if pleasant men entered the business they were soon changed, for the reason that they were despised and looked down upon. Also, seeing the worst side of human nature and feeling that every one was against them, that their customers had no scruples about defrauding them, and knowing that it was practically impossible to collect a bill without resorting to legal measures, which would hurt their business and make them unpopular—all this tended to harden them and to make them bitter and unfeeling. They were constantly fighting the restrictions of the law and the opinion of the moral and religious public; and the value of their organized efforts, from a general proliquor point of view, lay in their ability, locally, to perform all conceivable dirty work with success—to defy restrictions and make them ridiculous, to sell the maximum quantity of liquor, to take the leadership of the desperate, corrupt, and criminal classes of voters, to manipulate primaries and conventions, to defeat good and to elect bad candidates for political offices, and to compel the police and other officers to disregard their duties and oaths. While retailers were very active and powerful in local affairs, their open interference in larger fields was discouraged by all discriminating persons interested, because it was not desirable to have the traffic formally represented by ruffians, blackguards, and illiterates.

On the other hand, the saloon-keepers bore themselves with a certain conceit, and insisted upon forming State associations to fight against restrictive laws and Prohibition. They attacked honest men and women who opposed them, used corrupt methods in Legislatures and elections, and in other ways called attention to the worst aspect of the liquor cause. As the dealers were required to obtain annual licenses, it was perhaps natural that they should seek to control politics year after year. The trade naturally encouraged illegal methods of business, and it was perhaps the only organization in the country which had for its purpose organized defiance of law. If a saloon-keeper was arrested for a violation of the law, the liquor association to which he belonged would defend him in court, even if the proof of his guilt was clear. Palpably any organization which defends a wilful and deliberate lawbreaker is a traitor to good government.

The first efforts to regulate the saloon took the form of increasing the license fee, which it was believed would eliminate the worst class of liquor-shops. While many shops were eliminated by High License, the ones that survived were the most lawless and evil, as the chief profit came to them because of the disreputable character of their business. Critics of the saloon have declared it to be "evil, and only evil, and that continually" and have charged that it was the breeding-place of vice and crime; that it sheltered crooks and gamblers, and harbored and encouraged the white-slave traffic; that it was the birthplace of rotten politics, the enemy of peace and order; and that it caused poverty, wrecked homes, and filled the jails, almshouses, and insane asylums. As these evils were more clearly brought before the public, the various States and cities attempted more and more to regulate saloons by legislative ordinances, but all failed to make the saloon a decent resort.

Early Regulation of Saloons

Testimony regarding the depravity of the saloon has been given by liquor men as well as by temperance advocates and leading authorities in every profession. It was not only the alcohol, but also the saloon atmosphere of profanity, impurity, and anarchy, that received the condemnation of both friend and foe. It was the nest where all evil birds flocked together. The New York *Wine and Spirit Gazette*, in its issue of Aug. 25, 1902, said editorially:

> The saloon as conducted is a nuisance and a loafing place for the idle and vicious. It is generally on a prominent street and is usually run by a sport who cares only for the almighty dollar. From this resort the drunken man starts reeling home. At this resort the local fights are indulged in. It is a stench in the nostrils of society and a disgrace to the wine and spirit trade.

Bonfort's Wine and Spirit Circular, of New York, asserted as follows:

> The modern saloon has been getting worse instead of better. It has been dragged in the gutter; it has been made a cat's paw for other forms of vice; it has succumbed to the viciousness of gambling, and it has allowed itself to become allied with the social evil.

T. M. Gilmore, president of the Model License League, an organization made up of men engaged in the liquor business, at a meeting of the League in Louisville, Ky., in January, 1908, made the following statement:

> The handwriting is on the wall. I will say to you that the press and the people of this country have decided that the laws of this country shall be obeyed as the laws of Europe are obeyed. Our trade today is on trial before the bar of public sentiment, and, unless it can be successfully defended before that bar from every possible standpoint, I want to see it go down forever. As long as the present status of the saloon remains, all of the laws that society can pass will neither compel obedience to law, except spasmodically, nor take the liquor dealer out of politics...
>
> We hold that our business is either right or wrong. If it is wrong, it ought to be wiped out root and branch.

Theodore Roosevelt, who as Police Commissioner of New York city, had a great deal of experience with saloons, wrote as follows:

> The friends of the saloon-keepers denounce their opponents for not treating the saloon business like any other. The best answer to this is that the business is

not like any other business and that the actions of the saloon-keepers, themselves conclusively prove this to be the case. The business tends to produce criminality in the population at large and law breaking among the saloon-keepers themselves. When the liquor men are allowed to do as they wish, they are sure to debauch, not only the body social, but the body politic also.

Archbishop Messmer, of Milwaukee, in a letter, wrote as follows:

The fact cannot be denied that what is called the American saloon—for it is a specifically American institution—as generally conducted, has been a source of untold misery and sin. The material ruin of tens of thousands of families, and the moral ruin of tens of thousands of young men and women, can be traced to the saloon, while its public influence in Church and State has been positively harmful. It is this universal fact, not fanaticism, that has caused a tidal wave of prohibition to roll over the land.

The vicious and demoralizing character of the saloon was so well known that no defense of the institution was ever attempted on moral grounds, or on the ground that it contributed to moral progress. The saloon was an outlaw, as declared at various times by the Supreme Court and by many inferior courts. The first great battle over the regulation and control of the liquor traffic was fought in the United States Supreme Court in 1847, and the cases heard at that time are known as the "License Cases" (5 Howard, 504). In these and other cases the courts established the following fundamental propositions:

The Saloon an Outlaw

1. On account of the character of the saloon and the liquor business, there is no inherent right in a citizen to sell intoxicating liquors by retail.

II. The safety of the people is the supreme law. Under its police powers, each State has an undoubted right to regulate, restrain, or prohibit the manufacture and sale of intoxicating liquors for beverage purposes.

III. Laws regulating, restraining or prohibiting the manufacture and sale of intoxicating liquors for beverage purposes do not impair any man's constitutional rights of personal liberty.

IV. Laws regulating, restraining or prohibiting the use of property for the manufacture and sale of intoxicating liquors for beverage purposes do not interfere with any man's constitutional rights of property.

V. The payment of revenue or special taxes to the government by way of license or tax does not entitle those engaged in the traffic to any vested rights or special privileges.

VI. Independent of any statute law, the saloon has been enjoined as a common nuisance when set up and run in a purely residence community.

The Supreme Court has frequently voiced its opinion regarding the evils of the saloon business. In the case of Crowley *v.* Christensen (137 U. S., 86; 11 Sup. Ct. Rep., 13), the Court stated:

By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all. . .

In Stone *v.* Mississippi (101 U. S., 814), it was held that the police power of the State "extends to all matters affecting the public health or the public morals," and further that

The police power of the State is fully competent to regulate the business, to mitigate its evils, or to suppress it entirely. There is no inherent right in a citizen to sell intoxicating liquors by retail. It is not a privilege of a citizen of the State or of a citizen of the United States. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited, or be permitted under such conditions as will limit to the utmost its evils.

In Munn *v.* Illinois (84 U. S., 124), the Court held that

While power does not exist with the whole people to control rights that are purely and exclusively private, government may require each citizen to so conduct himself, and so use his own property, as not necessarily to injure another.

Courts have held that the imposition of a license fee did not give the saloons any more rights than the imposition of a tax. The purpose of the license was thus expressed by the Supreme Court of Indiana (Emery *v.* City of Indianapolis, 118 Ind., 279; 20 N. E. Rep., 795):

Liquor sellers are subjected to the payment of a special tax, because the object of this class of legislation is to restrict the business, and not because its object is to secure to the liquor seller the benefit or protection of the municipal government. The liquor seller is compelled to pay a special tax, in the form of a license fee, in order that the business may be restricted to fewer persons, and not to be open like other pursuits, to every one without the payment of a special tax. The theory of the legislation upon the subject is that the business is one that requires restraint, because it is harmful to society, and a license fee is exacted for the purpose of restricting the business, and not for the purpose of increasing the traffic.

And again in Haggart *v.* Stehlin (29 N. E. Rep. (Ind.), 1074), the same Court held that

If the right to sell liquor were one of the inherent rights of personal liberty, such, for instance, as the right of the farmer to sell his corn, wheat or potatoes, the legislature could neither burden nor abridge it by imposing a special tax or requiring a special license. The legislature can burden those engaged in the liquor traffic, because the right to conduct such a business is not an inherent attribute of personal liberty, inasmuch as such a pursuit is hurtful to the community, and requires special legislation and restraint...

As previously mentioned, the saloon has been enjoined as a common nuisance when set up and run in a purely residence community, and in this case (Haggart *v.* Stehlin, 35 N. E. Rep., 997), decided by the Supreme Court of Indiana in 1893, a man was enjoined from running a saloon in a residence portion of Indianapolis. In this action the Court cited Wood on Nuisances (Sec. 9), as follows:

No man is at liberty to use his own property without reference to the health, comfort or reasonable enjoyment of like public or private rights by others. Every man gives up something of his absolute right of dominion and use of his own, to be regulated or restrained by law, so that others may not be hurt or hindered unreasonably in the use or enjoyment of their property. This is the fundamental principle of all regulated civil communities, and without it society could hardly exist, except by the law of the strongest. This illegal, unreasonable and unjustifiable use to the injury of another or of the public, the law denominates a nuisance.

The saloon-keeper in this case had procured a license from the State and relied on it as a protection and justification for his saloon. But the Court held that his license did not enlarge his rights, but restricted them within narrower limits. The license was only a certificate that the saloon-keeper had been put under bond to keep the peace and had paid the license fee, and was therefore permitted to sell. The license was no contract, but a mere permit to sell, which came within the police power of the State. This license gave him no right to run a saloon in a place where it injured the property of others, and it was only necessary for the complainants to prove that the presence of the saloon rendered their property less valuable for the purposes to which it was devoted.

The Courts also ruled that saloonists had no right to compensation for the loss of business through Prohibition laws, on the ground that men need not be compensated for the surrender of any evil practise. No State is under contract with its citizens to refrain from passing laws for the purpose of securing public health or of preserving public morals,

Saloon-keepers and Compensation

no matter how large a class the passage of such laws may embarrass or bankrupt. "Rights and privileges arising from contracts with the State are subject to regulations for the protection of public health, the public morals, and the public safety" (Gas Co. *v.* Light Co., 115 U. S., 650; 6 Sup. Ct. Rep., 262).

The chief defense of the saloon has been based on the fact that it was a sort of working man's club or social center and, although the good in the saloon was outweighed by the evil in it, it meant a great deal to those who patronized it. The saloon was everywhere, it was always accessible, and it supplied in a natural manner the demand for a social center. Drink was not the only attraction leading men to the saloon, but many other elements entered into it. The spirit of democracy about the saloon appealed to many, as well as the natural way in which it was conducted. It furnished a convenient meeting-place for groups of workmen and other classes, who gathered there to talk and drink. Many saloons permitted the use of their back rooms and halls free of charge for such gatherings; and in the larger cities these halls became the meeting-place of social clubs, labor unions, lodges, and practically every other organization of the poorer people. Many social functions, christenings, weddings, dances, etc., especially among the immigrant population, were held in saloon halls, and the saloon was regarded as a sort of clearing-house of the neighborhood. Saloons were well lighted, and they furnished a warm resort in winter and a cool one in summer. Other attractions were the free lunch offered to patrons, many of whom secured their noonday meal for the cost of one or two glasses of beer. These and other natural attractions led some students of the saloon to believe that the institution itself might be reformed, and attempts were made to conduct an "ideal" saloon, for the benefit of working men, free from the evils charged against the regular drinking-places, but without success. These experiments served to illustrate the fact that the saloon could not be reformed, because the basis of its business was bad.

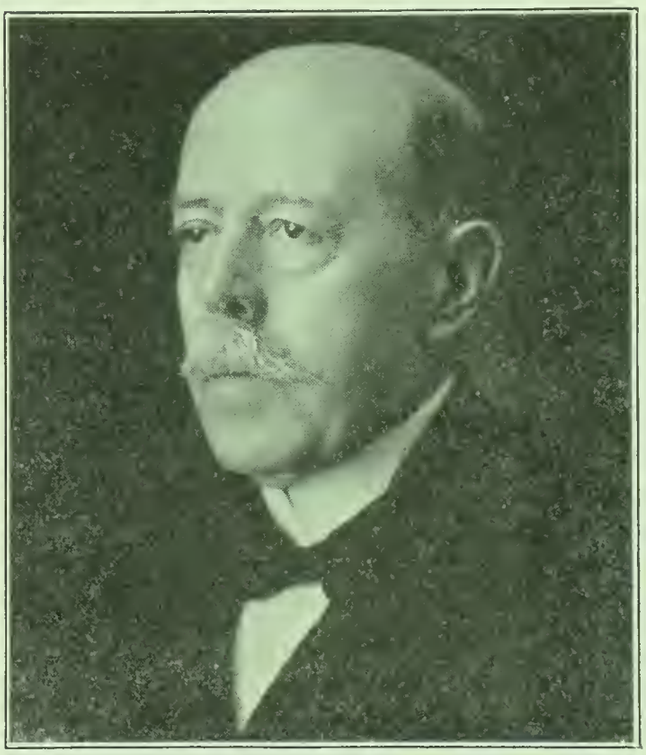
Defense of the Saloon

After many years of ineffectual attempted restriction and regulation, the public conscience was aroused to demand the abolition of the saloon, as it was believed that a traffic which could not be regulated should be destroyed; and by means of no-license ordinances, local-option elections, and Prohibition laws, public opinion, crystallized into action, began to drive the saloons out of communities, cities, townships, counties, States, and finally, out of the whole country. This elimination of the saloon has proved the mightiest moral crusade in history. Few people wanted a saloon next door to their own residences, and as a result they first committed themselves against them in district contests, then they were ready to support township, county, and State Prohibition in turn, and finally national Prohibition, by which means every saloon in the United States was closed. In 1907-08, according to the Internal Revenue Report, there were 236,448 persons engaged in retailing alcoholic liquors, and during the latter year saloons were driven out at the rate of about 25 per day. When national Prohibition went into operation (Jan., 1920), a total of 177,790 saloons and other places where liquors were sold were driven out of business, while 236 distilleries and 1,090 breweries were closed. Under Prohibition practically all of these institutions were converted into places of legitimate business, producing and selling as a rule articles which minister to the comfort and prosperity of the people, and in most cases employing more labor than was employed in the same places in connection with the liquor traffic.

See, also, ALTGELD, JOHN PETER.

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SALTERAIN, JOAQUÍN DE, Uruguayan physician, journalist, and statesman; born at Montevideo, Uruguay, Nov. 30, 1856; died in that city June 25, 1926. He graduated in medicine from the University of Montevideo, and pursued his medical studies in Paris at the expense of the



JOAQUIN DE SALTERAIN

Uruguayan Government. Specializing in the ophthalmic branches of medicine, he was appointed, shortly after his arrival in Paris, to the directorship of the clinic of the famous Dr. Galezowski, which position he successfully held for four years. Returning to Uruguay, he established a medical practise at Montevideo, also opening a charity clinic there. His medical writings are numerous and cover a wide range of subjects; some of them were published in Paris, while others appeared in the medical press of Uruguay. A perusal of his works indicates his interest in and contribution to the field of the treatment and cure of tuberculosis, and it was due to his efforts that the Anti-tuberculosis League of Uruguay was formed. He was also instrumental in the organization of the Uruguayan Society of Medicine and the Historical Museum of Uruguay.

Dr. de Salterain won recognition in the field of poetry and published a book of his own poems in Paris. His first efforts in the field of journalism were as a critic of arts and letters in the *Heraldo*, a publication directed by two of Uruguay's greatest journalists and public men. He was a constant writer for *El Siglo*, and edited the *Revista Uruguaya* until it was suppressed by President Varela because of its patriotic propaganda. Later he again edited this publication.

In the political world, De Salterain was noted for his honest, altruistic, and patriotic outlook. He was both a deputy and a senator, and during the Cuestas administration was Minister of Foreign Affairs. A member of the National Council of Public Education, he was also secretary of the Faculty of Medicine in the University of Montevideo. He was a member of the National Benevolent Council of Uruguay, the Statistical Institute of London, the Argentine Society of Hygiene, and of the French Ophthalmological Society and Legion of Honour.

Dr. de Salterain married Doña Manuela de Herrera, of Montevideo, on Sept. 14, 1889.

Always interested in patriotic, philanthropic, and social questions, it was but natural that de Salterain should also take an active interest in such a momentous problem as that of temperance. He was founder and for some time president of the National League Against Alcoholism *(Liga Nacional contra el Alcoholismo)* and at the time of his death was honorary president of that organization. He was the author of a number of articles and pamphlets on alcoholism in which its evils were vividly set forth with the skill of a scientist who had thoroughly studied his subject.

El Lazo Blanco ("The White Ribbon"), of Montevideo, for July, 1926, printed a notable obituary of Dr. de Salterain, which included the following passages:

> A great servant of his country; an altruistic benefactor of his people; a scientist dedicated with generous prodigality to the alleviation of the pain of others; a literary man and an orator of great eloquence; the head of a family of exemplary virtue and affection; this was, in all that the word signifies in any of these phrases, the man whom Uruguay has just lost.
>
> . . .
>
> And now, on recalling the first days of existence of the Liga Nacional contra el Alcoholismo ("National League against Alcoholism"), these lines cannot be treated without a certain emotion. The influence exercised by Dr. de Salterain in its purifying action was powerful and efficacious at the beginning of the difficult work, perhaps the most difficult, that the fight had to encounter finally, the overthrow of a vice which was rooted in all classes of society.

Señora de Salterain, also, has been active in temperance work. She is (1929) a member of the Advisory Administrative Committee of the World's W. C. T. U.

SALVADOR. The smallest of the Central-American republics. It is bounded on the north and east by Honduras, on the south by the Pacific Ocean, and on the west by Guatemala. Its length from east to west is 140 miles, its average breadth is about 60 miles, and its area is about 7,225 square miles.

Salvador was named after Pedro de Alvarado, who conquered it for Spain in 1525-26. It became independent of that country in 1822, and from 1823 to 1839 was a State of the Central-American Union. Since then there have been frequent revolutions and wars with neighboring republics. An effort to reunite the five small republics failed when Morazán was executed in 1842, and a similar attempt in 1885 by General Justo Rufino Barrios, president of Guatemala, also failed. On Aug. 13, 1886, Salvador promulgated the constitution which is now in force.

The president of the Republic is Dr. Pio Romero Bosque (inaugurated March 1, 1927). He appoints a ministry of four members. The present (1929) premier is Dr. Reyes Arrieta Rossi.

The population of Salvador is composed of creoles, foreign whites, Indians, and a few negroes. The percentage of pure whites is very small, being about 2 per cent. The total population is about 1,680,000.

San Salvador (pop. 85,300) is the capital and seat of government. Other important cities are Santa Ana (pop. 60,679) and San Miguel (pop. 30,406).

Earthquakes are frequent, one on June 8, 1917, destroying much of the capital and three other towns, and another on April 28, 1919, causing still greater damage to the capital.

Salvador has luxuriant forests and abundant mineral deposits, which are undeveloped. The lowlands are generally hot and are malarial along the coast, but in the higher sections of the country the climate is temperate and healthy. The chief industry is agriculture, but only primitive methods are employed. The principal products are coffee (the chief crop), sugar, indigo, and balsam.

The manufacture of spirits throughout Central America is largely a Government monopoly by which money is raised for purposes of revenue. Salvador is the only one of the five Central-American republics which prohibits young men under 21 years of age from entering liquor saloons, or from being served with alcoholic beverages. Heavy penalties are inflicted for violations of the Salvador law.

According to a report made by Guillermo J. Danzon, vice-consul at the United States Consulate at San Salvador, on Jan. 12, 1893, 2,478,981 bottles of rum (equivalent to about 2,460,000 liters) were sold and consumed in Salvador during the year 1892. The rum, *aguardiente*, which is distilled in the country is made of a kind of brown sugar, called *dulce* and *panela*, and also of molasses. According to Salvadorian law, all liquor distilled for public use "must have 21 degrees Cartier, and its purity and strength are such that it burns like alcohol."

The natives make a contraband liquor out of macerated corn and *dulce* called *chicha*. This is not distilled, but is drunk when it has reached a high state of fermentation. It has the color and consistency of porter, a sweetish taste, and is highly intoxicating.

The number of licensed shops *(estancos)* in 1892 was 9,589. Government licenses to sell native rum cost from $5.00 to $50.00. These licenses were good only for one month, and the buyers of such permits or patents obliged themselves to sell a certain number of bottles of rum determined beforehand by law. In 1892 the number of patents sold was 138,396, bringing to the Government a revenue of $236,304.15. The duty on rum sold in that year amounted to $1,389,350 and the fines assessed totaled $4,044.86.

Any person might manufacture rum provided it was done in the localities designated to that ef-

fect, and on the condition that it was sold to patent holders at whatever price chosen, as long as the Government was paid 56¼ cents on every bottle.

The distilleries were grouped in certain localities, under the vigilance of revenue authorities, and the sales were always made in their presence.

The Salvadorian Government appointed chemists, whose duty it was to analyze the products of each establishment every month and then publish their findings in the official journal. Should any particular brand fail to reach the required alcoholic strength or contain an excess of poisonous matters, such as acetates of copper, zinc, and so forth, the manufacture was ordered to stop. Government inspectors frequently tested the rums sold at retail shops in order to detect adulterations. Should any adulterations be discovered, the entire stock was destroyed and the *estancos* closed.

All violations of these regulations were handled by Governmental military police, and for that purpose Salvador was divided into 31 districts, under the vigilance of an equal number of inspectors and a force of 480 men.

Heavy import duties were paid on all foreign liquors, such as brandy, cognac, gin, and whisky, and only licensed persons were permitted to sell them. Wines and beers were also brought into the country, no domestic manufacture of any of these beverages being carried on.

At the time of the report made by Danzon, criminal statistics were very imperfect in Salvador. There was much drunkenness to be found among the poorer classes in the cities; and the country people, too, generally spent their earnings in the rumshops, which were always open and nearly always crowded. The higher and middle classes of society were sober as a rule.

No efforts were made to discourage the manufacture and sale of rum, as the Government monopoly was the largest source of public revenue after the import duties. There was practically no liquor legislation with the exception of a police regulation which forbade the people to remain any length of time in *estancos* during working-hours, and the law prohibiting young men under 21 from entering the shops or purchasing liquor. Inebriates were arrested and fined, or were kept at the police stations or working in the streets until their fines were paid.

The Editors of the STANDARD ENCYCLOPEDIA are indebted to Mr. S. L. Wilkinson, American Vice-Consul in charge at San Salvador, for the following information concerning the present alcohol situation in Salvador:

Aguardiente may be termed the national drink as in all of the Republics of Central America. It is obtained by the distillation of fermented sugar cane, corn, and other substances. Its alcoholic content is 45° G. L. Medicinal and industrial alcohol is also manufactured. They are State monopolies.

The consumption of aguardiente during 1927 was 2,297,555 liters. The population is approximately 1,680,000.

There are no temperance societies in the Republic. Several of the workmen's societies prohibit the consumption of alcohol during their banquets and other feasts, meetings, etc.

The value (in colones) of the wines and liquors imported during 1927 is shown in the following table. C1.00 is equal to $0.50 United States Currency:

Wines	C256,212.62
Beer	14,991.66
Liquor (whiskey, cognac, etc.)	396,336.97

There is a large brewery in operation and another will be built during the present year. A fairly good grade of beer is produced, including light and dark, "stout," etc.

Traffic in liquor is regulated by the law of July 8, 1916, and may be found on pages 105 to 131 of the publication "Nueva Recopilación de Leyes Administrativas."

. . .

The inhabitants of this Republic are neither more nor less addicted to the use of alcoholic drinks than any of the other Central American countries. It must be stated in fairness that comparatively little drunkenness is seen.

SALVATION ARMY. A religious organization established by William and Catherine Booth in England in 1865 as "The Christian Mission." In 1878 a military form of government with military titles was introduced, the name "Salvation Army" being adopted. The movement has spread throughout the English-speaking world and into nearly every other country, including India, Java, Korea, and Japan. The work is now carried on in 84 countries and colonies, and embraces nearly 16,000 posts under the charge of more than 24,000 officers and employees, with over 105,000 local officers, and 34,000 senior brass-bandsmen. One hundred and twenty-two periodicals are published in many languages, with a total weekly circulation of nearly 2,000,000 copies. Sixty-seven languages are used in preaching. There are over 1,000 social relief institutions, as well as slum settlements in the poorest districts of great cities.

Commissioner Booth-Tucker, in an address delivered before the Chautauqua Assembly in New York in 1903, said:

Every Salvationist whom you meet, every worker in our ranks, every officer, every bandman, every member is a teetotaler. Abstinence is a condition of membership. We do not simply write and speak and legislate against drink. We pursue it to its darkest haunts.

One of the articles which must be signed by all who join the Army declares:

I do here and now declare that I will abstain from all intoxicating liquors, and also from the habitual use of opium, laudanum, morphia, and all other baneful drugs, except when in illness such drugs shall be ordered for me by a doctor.

The regulation governing the sale of intoxicants is as follows:

The field officer shall be careful to instruct his soldiers that it is contrary to the love of God and man to engage in any trade or profession that makes a profit by buying or selling that which is injurious to the bodies and souls of men, or to derive an income from any property let or used for the carrying on of such business. This applies to trading in intoxicating drink, tobacco, bad books, brothels, playhouses, gambling houses, or any other forms of business in which money is made out of the weakness, vices, and sins of the people; an accursed gain, whereby men live and fatten upon the ruin of the bodies and the damnation of the souls of their fellow-men.

The Army does not fight the saloon-keeper who has been drawn into the business by the possible need of his family, and the opportunity given through a license by his government; nor does it turn from the drunkard; but it believes that as long as the liquor traffic is licensed, religious effort is the only remedy.

Speaking on the Army's attitude toward the liquor problem and any attempt at modification or nullification of Prohibition, Commander Evangeline Booth recently said:

My father, General William Booth, started the Salvation Army standing on a soap-box outside one of the blackest, most degraded and notorious saloons in the East End of London, pouring out denunciations of liquor, but declaring deliverance for its victims. His followers, in carrying on warfare against sin and poverty, always have found their frontier most clearly defined at the doors of saloons. Therefore, of all welfare workers, none are in closer touch with those who were the

victims of alcohol than the rank and file of the Salvation Army.

Representing a movement that, in its attitude toward the drink question, has never known a hesitating moment, which makes total abstinence one of its conditions of membership, which by reason of clean hands has undisputed right to speak its convictions and voice its testimony, and on behalf of mothers who toiled from dawn to midnight to earn bread for the children of fathers who passed over the bar the money that should have spread their table; on behalf of boys whom drunken parents have robbed of every privilege of youth; on behalf of the newborn who have come into the world with their systems saturated with alcohol; on behalf of little girls who have been forced to live lives of shame before they reached their teens to earn money for parents reduced lower than the beasts by thirst for liquor; on behalf of former drunkards and inebriates, who, since Prohibition, have found their manhood and are contributing to American citizenship; on behalf of every right-thinking man who recognizes his obligation to contend for all legislation that safeguards the young, that delivers from temptation the matured, and inspires the human heart to all that is highest and noblest, I earnestly entreat that no stain of modification or nullification be permitted to tarnish this most righteous and beneficent law. Before all the world the United States has lifted the standard. Never before the world must that standard be lowered or withdrawn.

Some of the individual results of this work are related by Harold Begbie in "Twice Born Men," by Agnes Palmer in "The Salvage of Men," and in other books and pamphlets published by the Army.

One of the methods for reaching the drinker in America was by "Boozers' days." The purpose was to get hold of the drinker, the method harmonizing with the need and purpose. In New York city Thanksgiving day was regularly used as "Boozers' day." Early in the morning all the "dead houses" and back rooms of saloons, or places where the most hopeless cases resorted, were invaded, and men and women thus found were carried to a central building. Strong coffee and a light lunch were served them, after which the gospel was preached to them in a somewhat unconventional way by former drink victims, well known to the crowd, who had personally "proved the sufficiency of the grace of God to meet their need." These guests spent the day with the Army. There were 1,000 of these men in 1917, of whom more than 300 sought divine help. With the advent of Prohibition the need for such gatherings largely disappeared. The Salvation Army claim, as a proof of the efficacy of Prohibition, that it would now be impossible to gather 1,000 drunks in New York city.

Gen. William Booth died in 1912, and was succeeded by his son, William Bramwell Booth. The latter, owing to continued ill health, was in February, 1929, adjudged by the Army High Council physically unfit to hold the leadership of the Army. He was succeeded as General by Edward J. Higgins, Chief-of-Staff. Gen. William Bramwell Booth died June 16, 1929.

The general headquarters of the Army are at 101 Queen Victoria Street, London, E.C. 4. In America the national headquarters are at 120-122 W. 14th Street, New York city. Miss Evangeline Booth is commander-in-chief, U. S. A.

EDITORIAL NOTE. Commander Evangeline Booth, in charge of the Salvation Army in America, had kindly promised to furnish data with regard to the operation of the Army in recent years. Unfortunately she was injured in an automobile accident, and at the time of going to press, had not recovered sufficiently to prepare the material.

SAMADA, MAXIMILIANO MEDINA. Mexican physician and temperance leader; born at Yohain, in the State of Yucatan, Sept. 8, 1863; educated at a school at Motul, Yucatan, at the State Literary Institute of Yucatan, at the State School of Medicine and Surgery of Yucatan, and under the Faculty of Medicine at the University of Paris. Since completing his medical studies Samada has practised medicine at Mérida, capital of Yucatan. In 1916 he married Teresa Cauich, of Bécal, State of Campeche. Both a consulting physician and a surgeon, Dr. Samada is head of the Health and Vital Statistics Section of the State Health Commission, Yucatan. He was a delegate in 1904 to the World Convention of Sunday-schools, held at Jerusalem, Palestine. For eight years Samada was



MAXIMILIANO MEDINA SAMADA

editor and publisher of *Regeneración Social*, now discontinued. In 1913 he became an associate member of the League of Social Action *(Liga de Acción Social)* and in 1917 a member of the Medical Society of Yucatan.

The name of Dr. Samada is well known in the temperance circles of Central America, and his reputation has become international. In 1903 he became secretary of the Medical Temperance Union, Yucatan, and two years later was elected president of the Yucatan Temperance Society *(Sociedad Yucateca de Temperancia)*. He is the adviser, especially during antialcohol campaigns, of the Peninsular Mutual Medical Society. A member of the executive committee of the International Prohibition Federation (London), Samada is also a foreign associate of the International Temperance Bureau (Lausanne).

SAM-CHOO. See SAMSHU OR SAMSHOO.

SAMET or **SAMMIT.** See MOROCCO.

SAMFUNDET TIL AEDRUELIGHEDS FREMME (Society for the Promotion of Temperance). A temperance organization formed in Denmark in 1885 by FREDERIK DAHL and others. It did not require total abstinence on the part of its members. The Society founded two rescue homes and issued numerous books and pamphlets on the evils of intemperance. It had its headquarters in Copenhagen and published an official organ, *Til*

Aedruelighеds Fremme. The president was the Rev. N. C. Dalhoff, who died Dec. 27, 1927. With his death the Society, which had been languishing for some time, ceased to function.

SAMIAN WINE. Wine produced on the island of Samos in the Aegean Sea. In the time of the ancients it was held in high esteem, and even now it has considerable popularity in the Levant.

SAMLAG. A Norwegian word meaning "a commercial company," corresponding to the Swedish *bolag.*

SAMOAN ISLANDS. A group of islands in the southwestern Pacific Ocean, lying about 150 miles north of the Tongas and nearly midway between the New Hebrides and Tahiti. The archipelago is divided into Eastern and Western Samoa. Eastern Samoa, composed of the islands of Tutuila, Aunuu, Ofu, Olosega, and Tau, has an area of 57.9 sq. mi. and a population in 1928 of 8,903 (including 81 persons on Swain's Island, which was made part of American, or Eastern, Samoa May 13, 1925). Pago Pago, located on the island of Tutuila, and having the best harbor in Samoa, is the capital (pop. 611).

Western Samoa (formerly German Samoa) includes Savaii and Upolu, the largest islands of the Samoan group. Savaii has an area of about 660 sq. mi., while that of Upolu is about 600 sq. mi. The aggregate population of the two at the census of Dec. 31, 1925, was 40,229, of whom 1,035 were British and 292 Americans. Apia is the capital of Western Samoa, which has been administered by New Zealand since Dec. 17, 1920, under a mandate from the League of Nations.

In American Samoa the chief products are copra, cocoanuts, pineapples, oranges, and bananas. Copra is the only article exported.

In Western Samoa the principal products and main exports are copra and cacao. The cultivation of bananas and cotton is being undertaken experimentally. Rubber-tapping (1,700 acres are planted) has been recommenced.

The Governor of American Samoa is Capt. S. V. Graham, U. S. N. The Administrator of Western Samoa is Col. Stephen Shepherd Allen, appointed March 22, 1928.

The natives of Samoa do not indulge in alcoholic beverages. This is due partly to their natural dislike for them and partly to the strict enforcement of the law, which prohibits the sale of liquors to the Samoans. They make, however, the drink KAVA, which, if taken to excess, produces intoxication of a drowsy, stupefying character.

Dr. Frank G. Carpenter, F.R.G.S., in his book "Australia, New Zealand, and Some Islands of the South Seas" (Garden City, N. Y., 1924), narrates an interesting incident concerning kava, the nonalcoholic, intoxicating native beverage of Samoa:

> When the Americans first took possession, a party of officers was received in great state by the King of Manua, who insisted on treating them to kava before he discussed business. He had his chiefs with him, and the Queen sat beside him during the audience. The kava was brought in by the belle of the island in a cup fastened to a branch of coconut palm. It was given first to the king, who handed it back to her, whereupon she filled it and again gave it to His Majesty. After pouring some on the ground, he took a drink of it. It was next presented to the officers in the order of their rank and they had to drink it, although they knew of the traditional way of making this native beverage.
>
> Kava comes from a root grown in the Pacific Islands and by the old formula is made in the following manner: The kava is washed and cut up into little cubes. Then a young girl, preferably a pretty girl, after washing her hands and rinsing her mouth, begins to work. She puts one cube of kava into her mouth, and chews it vigorously. When it is well masticated she adds another and another until she has in her cheeks a mass of fiber as big as an egg. This she takes out and lays in a large flat bowl and then again begins to form another egg. She keeps on making eggs until all of the root is chewed. Then water is poured into the bowl, and the girl begins to knead the fibrous mass under it. When it is strained it is a milky liquid that tastes for all the world like a mixture of soap-suds and bitters. It is not considered intoxicating, but when taken in excess it goes to one's knees, so that for a time the imbiber cannot walk straight.
>
> This drink is used in all the islands of the Pacific. In the out-of-the-way Samoas a person making kava has the right to ask any girl who is passing, no matter who she may be, to come in and chew his root for him. In most parts of Samoa this practice of chewing has died out, and the roots are now pounded up with stones instead. In the more remote districts, I am told, the old custom prevails.

Dr. Carpenter adds that the Samoans are naturally religious, and that the level of their morality is far higher than that of the foreigners who bring whisky and introduce the vices of civilization to these southern seas.

Grog-shops followed close upon the heels of the missionaries in the Samoan Islands, according to Maturin M. Ballou in his "Travels Under The Southern Cross" (Boston, 1893), and even Apia contained six of them running "in full blast."

The Rev. Wilbur F. Crafts, in an article in the *Union Signal* for Oct. 2, 1902, entitled "Another Victory in the Native Races Crusade," relates how, for the eleventh time within two years, the United States Government had acted in defense of native races against intoxicants, this time in the newly acquired Samoan Islands. On Dec. 1, 1900, Mrs. Isobel Strong, stepdaughter of Robert Louis Stevenson, living in the Samoan Islands, wrote a letter to the national officers of the Woman's Christian Temperance Union, protesting against the licensing of the hotel bar in the new American island of Tutuila, where no liquor-selling had been tolerated prior to 1900. Secretary Long of the United States Navy, in an order dated March 26, 1901, canceled the license granted to Vice-Consul Blacklock and directed that a no-license policy be adopted for the future. But Blacklock did not readily relinquish his license, and, in addition to making a strenuous appeal to the Navy Department to restore his license, enlisted the wealthy sugar-dealer Spreckels and even Senators Mitchell and Hoar. At this juncture the Navy took the advice of William L. Chambers, one of the Samoan Commission that partitioned the Islands, who, for conscience sake and in behalf of commerce alike, urged very strongly against licensing the liquor traffic. Blacklock went to Washington in person to press his case; but, in spite of the strong influence he brought to bear, Assistant Secretary of the Navy Charles H. Darling, who was then Acting Secretary also, took the full responsibility of denying his appeal and reaffirmed the policy of Prohibition for the Islands. The law has been fairly well enforced, and the natives seem satisfied without alcohol.

The next event in the temperance history of the Samoan Islands is briefly described in an article in the *Vanguard* for Sept. 12, 1914, which reads as follows:

> The first accession of British territory as a result of the war is the capture of Samoa, possession being taken by the Advance Guard of the New Zealand Expeditionary Force, under Colonel Logan. Many in New Zea-

land and elsewhere will be interested in the announcement that one of the Articles of the Proclamation read by Colonel Logan in taking possession of Samoa in the name of His Majesty King George V is as follows:

"No spirituous or intoxicating liquor shall be manufactured or sold without the written permission of an authorised officer of the occupying force, nor shall liquor be supplied to any Samoan native."

The authorities are to be cordially commended for taking such a step. In a climate like that of Samoa especially, the need of such a drastic prohibition in the interests of all concerned is only too manifest. To have had the drink shops open, as they have been under German rule in Samoa, would place a very dangerous temptation in the way of the troopers who are left to garrison the new territory, while the effect on the natives can be only too readily imagined. It is significant of much that the Government finds it necessary to interfere with only one trade in taking possession of a new country, and that is the liquor trade. . .

In 1918 Mr. Mason Mitchell, American Consul at Apia, Samoa, writing to the Managing Editor of the STANDARD ENCYCLOPEDIA, stated that no liquor was produced in the Islands. Statistics of the consumption and annual revenue derived by the Government were unobtainable at that time. The one hotel in Apia was alone permitted to sell liquors at retail and only between the hours of noon and 7 P. M. Mercantile firms were allowed to sell liquor, beer, and wines by the bottle after the purchaser had obtained a permit for the same from the Provost-marshal of the British Occupying Force. Up to 1918 there had been no temperance movement in German (or Western) Samoa.

On Oct. 17, 1919, the New Zealand Parliament unanimously decided to prohibit the liquor traffic in Samoa, thus carrying out the recommendations of Article 22 of the Covenant of the League of Nations. On Oct. 23, 1919, the following Proclamation (No. 65), entitled "Ordinance Prohibiting Importation of Intoxicating Liquor," was issued:

I, Robert Ward Tate, Colonel Commanding the Occupying Forces and Administrator of the British Militarily Occupied Territory of Western Samoa, in pursuance of the powers vested in me as such and all powers thereunto me enabling do order and decree as follows:—

(1) The importation into the aforesaid British Militarily Occupied Territory of Intoxicating Liquor is hereby prohibited.

(2) Any person infringing or committing a breach of this Ordinance shall, upon conviction, be liable to a fine not exceeding two hundred and fifty pounds (£250) or to imprisonment with or without hard labour for a term not exceeding two years, or to both.

(3) Any Intoxicating Liquor imported in contravention of this Ordinance shall be confiscated.

Dated this 23rd Day of October, 1919.

(Signed) R. W. TATE, Colonel,
Administrator of Western Samoa.

God Save the King

In an article entitled "Prohibition for Samoa," appearing in its issue of Nov. 15, 1919, the *Vanguard* commented as follows:

Better late than never. If, when our New Zealand soldiers pulled down the German flag at Samoa in 1914, they had also pulled down every public-house signboard and turned every drop of alcoholic liquor into the sea, the record of our occupation would have been far more creditable than it is today. We got rid of the Germans —at least, some of them, but we didn't get rid of the German drink shops, which have been run to the injury of the whites and natives alike up to the present time. But a better day is dawning for Samoa. Among other excellent provisions in the League of Nations is one prohibiting the sale of liquor to native races that come under the mandate of any of the nations included in the League. Samoa comes under the mandate of New Zealand. Speaking on the matter in the House, Sir James Allen said, "the Imperial Authorities had expressed a desire that intoxicating liquor should not be supplied to the natives. He pointed out that in American Samoa no liquor was allowed to anyone, and it was proposed to make the same law in the case of Western Samoa." So the lid closes down over the beer barrel and the whisky cask in Samoa for whites as well as for natives. Of course, there will be ructions among a certain class of whites in Samoa at being rated, so far as the sale of liquor is concerned, with the natives; but about the wisdom, and indeed the necessity, of serving both races alike in this matter of prohibition there can hardly be two opinions among fair-minded people. Once more the example of America tells for good in knocking booze on the head. There is no exception in favour of whites in American Samoa, and the dry régime there will compare very favourably indeed with the wet régime in Western Samoa. With the whole group dry there is the prospect of a far healthier social progress than has been possible while the sale of liquor has anywhere been permitted. . .

There was a vigorous protest against this enactment on the part of a number of the white residents of Samoa. But at Pago Pago, which belonged to the United States, there had been such Prohibition for years, and, from all accounts, it had worked out well enough there to justify the expectation that it would also work well in that part of Samoa which was now under the control of New Zealand.

In July, 1921, the *International Record*, organ of the World Prohibition Federation, printed the following item concerning the working of Prohibition in Samoa:

Professor E. Marsden, of the Victoria College, in an interview, published in the *Evening Post*, Wellington, New Zealand, on his return from a recent visit to Samoa, states: "Related to the general question of public health is that of Prohibition. At first I felt sympathy with the arguments of those who opposed the new order, but now I feel sure that liquor should be kept out of the islands, for the sake of the natives, for the sake of the young men, who are apt to seek false relief from alcohol, and for the sake of the community generally. One effect of Prohibition was that it tends to frighten away and reduce the old 'beachcomber' class, men who carry on trade sitting about and making a native wife do all the work; and this class, under Prohibition, is fortunately becoming less numerous. I talked to several planters on the subject, and they agree that Prohibition is the proper thing for the islands."

The liquor traffic in Western Samoa is regulated by the Samoan Act XII (George V. 1921 No. 16), certain sections of which read as follows:

336. (1) It shall not be lawful for any person to manufacture any intoxicating liquor in Samoa.

(2) Any person committing any offence against this section shall be liable to a fine of two hundred pounds or to imprisonment for two years.

337. (1) Save as provided by this part of this Act, it shall not be lawful to import any intoxicating liquor into Samoa.

(3) Every person who in New Zealand is knowingly concerned in the importation or attempted importation of intoxicating liquor into Western Samoa in breach of this section, or is knowingly concerned in the exportation of intoxicating liquor from New Zealand or elsewhere for importation into Western Samoa in breach of this section, shall be deemed guilty of an offence against the Customs Act, 1913, and shall be liable accordingly to a penalty of two hundred pounds.

338. (1) Save so far as provided by this part of this Act, it shall not be lawful for any person to sell, or offer for sale, or have in his possession for sale, any intoxicating liquor in Samoa.

Amendment 13 to Section 338. Every person who carries, conveys, or conceals any intoxicating liquor manufactured in breach of the Act, or has in his possession or under his control any such liquor, or who is the owner, lessee, or occupier of any premises in or about which any such liquor is found, shall be liable to a fine of two hundred pounds or to imprisonment for one year, unless in the case of an accused person charged with being the owner, lessee or occupier of premises in which any such liquor is found as aforesaid he satisfies the Court that such liquor was not there with his knowledge or consent.

339. (1) Except by or with the approval of a medical officer for medicinal purposes it shall not be lawful in Samoa to give or administer any intoxicating liquor to a Samoan or to permit any such liquor to be consumed by a Samoan.

(4) Nothing in this section shall apply to the use of

wine for sacramental purposes in accordance with the practice of the Christian religion.

340. (1) The administrator may for and on behalf of the Crown and at the cost of the Samoan Treasury purchase in New Zealand or elsewhere and import into Samoa such intoxicating liquor as he thinks is required from time to time either for the hospitals and medical service of the territory or for sale under the provisions hereinafter contained.

(2) Any liquor so imported may, in accordance with the regulations, but not otherwise, be sold for medicinal, sacramental or industrial purposes.

341. The term "intoxicating liquor" as used in this part of this Act means alcohol and any liquor containing alcohol, but, save so far as may be otherwise prescribed by ordinance or regulation, does not include:

(a) Perfumery or medicinal preparations containing any spirit.

(b) Methylated spirit or other preparations containing spirit but not suitable for human consumption.

(c) Fermented or other liquor containing less than three per centum.

There has been some native reaction to these stringent regulations, according to Harry L. Foster, in "Prohibition In The South Seas," an article which appeared in the *Independent* for Aug. 27, 1927. Foster says:

In the Samoan group, absolute prohibition has already been achieved. This was to be expected in American Samoa, where—outside of about two hundred men in the United States Naval Station—the population is practically all native. But one finds it also in Western Samoa, formerly a German possession, and since the war under New Zealand mandate. This is said to be the main cause of a present discontent among the natives, who profess to have been far happier under German rule.

The same writer, in "A Vagabond in Fiji" (New York, 1927), says that when in Apia he, being thirsty, inquired in a water-front hotel "Where's the bar?"

"We have none," answered the clerk. "There's prohibition now in these islands."

Foster adds:

One hears occasional rumors of the brewing of a concoction called hop-beer—legal up to 3 per cent, but illegal beyond that point—or of the fermentation of palm-toddy. Yet, on the whole prohibition seems to prohibit.

In the Annual Report of the Executive Committee of the United Kingdom Alliance for the year ending Sept. 30, 1928 (p. 35), the following reference to the present relations between New Zealand and Samoa occurs:

Your Committee record with much satisfaction the firm stand taken by the New Zealand Government's representative on the Permanent Mandates Commission. New Zealand holds the mandate for Western Samoa. Under Article 22, the mandatory nations are directed "to prohibit" in the mandated territories "such abuses as the slave trade, the arms traffic and the liquor traffic."

The New Zealand Government accordingly enacted territorial prohibition in the area of Samoa held by them under their mandate, and Sir James Parr, the New Zealand delegate to the League, has informed the Permanent Mandates Commission on September 14th that

> the Government of New Zealand has firmly decided to maintain the system of prohibition of alcoholic liquors in Western Samoa in the interests of the population, where there were 200 white people and 40,000 natives.

The British Government originally instructed its representatives to construe the Covenant in its natural meaning, but has since withdrawn from that position, and argues that "Prohibition" spells "Control." It also acts on this construction in operating its West African Mandates. New Zealand seems to understand the meaning of plain words.

Captain Henry F. Bryan, formerly governor of American Samoa, in a letter to the STANDARD ENCYCLOPEDIA dated Feb. 12, 1929, is good enough to supply the following information concerning the alcohol situation there:

Kava, the native drink, is not intoxicating, as made in American Samoa. I have read that it is intoxicating in some of the other Pacific groups.

I have heard of an intoxicating beverage being made from fermented cocoanut, but I have never come in contact with it in any way. I believe that Robert Louis Stevenson speaks of it as being made in what is now Western Samoa. . .

Legally, absolute prohibition reigns in American Samoa. The only alcoholic beverage that may be imported is communion wine. The approval of the Governor must be given, in each case, before importation. It is against the law to import, manufacture, transport, make, or sell, any intoxicating beverage.

Every effort is made to carry out this law strictly. Of course, there are violations. A small amount of alcoholic stuff is smuggled in from vessels in port, in spite of all watchfulness. A certain amount of "Home Brew" is made, especially in the Pago Pago Bay region. A raid is made, occasionally successful, whenever suspicions are aroused.

There are no temperance societies. The Missions are expected to help the Government in this matter.

Governor S. V. Graham, writing under date of March 8, 1929, courteously gives the following data:

1. No native alcoholic beverages.
2. Absolute prohibition.
3. No statistics. No importations.
4. No temperance societies operating in American Samoa.

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SAMODELKA or **SAMOSIDKA.** A distilled beverage in use among the Permics or Permiaks, the primitive peoples of the Altai Mountains, and the Russian peasants of Vyatka Government. It is prepared in the same way as KOUMYSCHKA, the difference between the two beverages being practically one of name only. Samodelka is, however, habitually made stronger than koumyschka. Skarzynski (in "Bericht über den XI. Internationalen Kongress gegen den Alkoholismus," p. 42, Appendix) states that when a customs officer or police agent discovers an illicit samodelka still the "moonshiners" make war upon him; and against any persons who would denounce them they set up a general boycott, to render their existence impossible.

SAMOGEN, SAMOGAN, or **SAMOGON.** See RUSSIA.

SAMPSON. A drink made of warm cider and rum, used in America during the colonial period.

SAMSHU or **SAMSHOO;** spelled, also, **Samchoo, Sam-tchoo, Sam-tseou,** and **San-tsiu.** An intoxicating drink made from rice, in general use in China. "Samshu" signifies "thrice-burnt," and has reference to the method of producing the liquor. S. Wells Williams, in his work "The Middle Kingdom" (i. 808), says:

Only one distillation is made for common liquor, but when more strength is wanted, it is distilled two or three times, and it is this strong spirit alone which is rightly called *samshu*, the word meaning "thrice fired."

Samshu, like all other spirits and rice-wines in China, is usually served hot. According to Morewood ("Hist." p. 219), the liquor is always offered after the commencement of the second course at formal dinners. In his day, when a European vessel touched at Canton, the natives came aboard offering samshu for sale. The liquor was so cheap that nearly three pints were sold for about threepence half-penny (7 cents). The lower classes seldom, if ever, partake of a meal without a small cup of samshu.

SAMUEL, JONATHAN. British Member of Parliament and temperance advocate; born at Vic-

toria, Monmouthshire, in 1853; died at Stockton-on-Tees, Durham, Feb. 22, 1917. At an early age he began to labor in the ironworks with his father. He subsequently worked at Dowlais, Sheffield, Stockton, Portrack, and Eston, finally joining his brothers in the firm of J. and T. Samuel, grocers and provision-dealers, Stockton. For about fourteen years Samuel was a member of the town council, and he served as mayor of Stockton in 1894-95 and 1902. In 1893 he was made a justice of the peace for Stockton-on-Tees. He was a member of the Tees Conservancy Board and an alderman of the Durham County Council. From 1895 to 1900 and from 1910 till his death in 1917 Samuel represented Stockton in the House of Commons.

Samuel was a total abstainer for the greater part of his life, having signed the pledge in 1871. He took a deep interest in the temperance movement, and at the time of his death was a vice-president of the National Temperance Federation. He was an able platform speaker.

SANDERS, NEWELL. United States Senator, manufacturer, and Prohibitionist; born in Owen County, Ind., July 12, 1850; educated at Indiana State University (A.B. 1873). He married Corinne Dodds, of Bloomington, Ind., in 1873 (d. 1929), and in that year engaged in business as a merchant in Bloomington, where he remained for four years. In 1877 he removed to Chattanooga, Tenn., where he established the manufacturing business which he carried on for 50 years as head of the Chattanooga Plow Company and the Newell Sanders Plow Company. He is also prominent in other business activities of the community. He served as president of the National Association of Agricultural Implement and Vehicle Manufacturers (1907-08), and as vice-president of the American Society of Mechanical Engineers.

Identified with the Republican party in Tennessee, Sanders served as chairman of the Republican State Executive Committee (1894-96 and 1906-12) and as a member of the Republican National Committee (1912-16. He was six times a delegate to Republican national conventions. In 1912 he was appointed to fill a vacancy in the United States Senate.

Sanders has always been a large contributor of time and money to the Prohibition cause. He became a leader in the movement for State-wide Prohibition in Tennessee. His official Prohibition work began when he was chairman of the Republican State Committee, in 1894. Later he secured a plank in the Republican State platform demanding that Prohibition be made State-wide. This action caused a split in the ranks of the Republican party, resulting in the enactment of a State Prohibition law, the election of an independent Democratic Supreme Court, and the election of a Republican governor who was a strong Prohibitionist and was opposed by a wet Democrat. During this campaign Sanders negotiated the sale of the wet Democratic organ, the *American*, to the owner of the *Tennessean*, who consolidated the two papers and used them with considerable success in support of the Prohibition cause.

Previous to Sanders' advent in the Senate no federal legislation against intoxicating liquors had been enacted by Congress. At that time many States had become dry by State legislation, but were unable to secure proper enforcement of their Prohibition laws because of the shipment of liquor from wet States. The Webb Bill to prevent inter-State shipment of intoxicating liquors intended for illegal purposes had been introduced in the House in 1911 and referred to the Judiciary Committee, but this Committee held the bill for eighteen months and refused to report it out. A similar measure was introduced in the Senate in 1912 by Senator Kenyon, of Iowa, and referred to the Judiciary Committee, and this body refused to report favorably on it as drawn. Senator Sanders ascertained what kind of a bill would be acceptable to the Committee and introduced an amended measure. This, the Kenyon-Sheppard-Sanders Bill, was reported favorably to the Senate on Dec. 16; but the agreement did not compel a vote and the opposition of wet Senators prevented the measure being considered on that date. Sanders repeatedly attempted to secure consideration of the bill, but every time it was reached on the calendar certain members objected to a time being set. After three unsuccessful attempts to secure a unanimous consent order for consideration of the bill he was successful on Jan. 20, the order being announced by Senator Clapp who was presiding. Senator Smoot, of Utah, an opponent of the measure, was engaged in a discussion and did not hear the order. After the agreement had been made Smoot demanded reconsideration, which led to a debate of two days over whether unanimous consent, once given, could be revoked. As a result the question was reopened, an order for consideration of the bill on Feb. 10 was secured by Senator Gallinger, of New Hampshire, and on that date the bill was passed.

The Sanders bill was vetoed by President Taft and Sanders, who was present when the veto was signed, rallied the Prohibition members in both houses of Congress by telephone, and the measure was passed over the veto. Sanders relates that some years later the former President told him that he had come to believe his veto had been a mistake.

This was the first federal law ever passed regulating the sale of intoxicating liquors. It laid the foundation for the Eighteenth Amendment and is thus a milestone in the history of Prohibition. The *New Republic*, in its issue of Jan. 24, 1913, paid tribute to the men who worked for the passage of the bill in an editorial entitled "Remember These Three," as follows:

> The three senators whose stubborn fight made this thing possible were: Moses E. Clapp, of Minnesota; Newell Sanders, of Tennessee; Jacob H. Gallinger, of New Hampshire.
>
> If it had not been for the fine work of these three men on these days, there would have been no vote on the Kenyon-Sheppard bill in the senate at this session of Congress.
>
> The law and order folks owe these three men a big debt of gratitude, not only in this matter, but in many other similar matters. . .

SANDERS, WILLIAM SAMPSON. Nova Scotian mason and temperance worker; born in Halifax, Nova Scotia, Jan. 29, 1844; died there Sept. 25, 1917. He was educated at Acadia School, a private institution, this being prior to the establishment of public schools in Halifax (1865).

Sanders was twice married: (1) to Miss Blanche Branch, of Halifax; and (2) to Miss Jennie Wildman, also of Halifax.

At an early age Sanders began work as a mason, as his father had done before him. He also early became interested in temperance, joining the Mayflower Division, No. 9, of the Sons of Temperance of Nova Scotia, in October, 1863. He was in-

itiated into the Grand Division of the Order July 23, 1867. About 1872 he left Nova Scotia for a few years, returning and rejoining the Grand Division in 1887. In 1890 he was elected Grand Scribe, and he continued in that office for twenty years. In January, 1893, *Forward*, the official organ of the Sons of Temperance in Nova Scotia, was started, with Sanders as editor and manager, and he served in that capacity until January, 1913. In May, 1911, Sanders acted as provincial organizer for a few weeks, still retaining the editorship, but in January, 1913, he relinquished the latter and devoted himself solely to organization work until June 30, 1917, when he retired. Death, however, claimed him within three months.

Sanders had an extensive knowledge of the progress of temperance thought and activity throughout the world, and he lived to see his own province adopt a prohibitory law.

SANDERSON, MARY ELIZABETH (THOMAS). Canadian temperance leader; born in Westbury-on-Severn, Gloucestershire, England, in April, 1838. She accompanied her parents to Oro, Ontario, Canada, in early childhood, and was educated in the public schools there. In 1861 Miss Thomas was married to the Rev. John George Sanderson, of Woolwich, England.

Mrs. Sanderson has a long record of useful service in temperance work. She joined the Woman's Christian Temperance Union at the time of its organization in Quebec in 1883, and was successively president of the Danville local and Richmond County Unions, and became president of the Quebec Union in 1889. This position she retained for a number of years, and she is now honorary president. At the convention held in London, England, in 1895, she was elected treasurer of the World's W. C. T. U., and was reelected for a number of years. She headed various delegations to the Quebec provincial government in the interest of woman suffrage and provincial Prohibition, and also to the Federal Government for Dominion Prohibition.

Mrs. Sanderson was a capable leader, and she gained the affection of her fellow White Ribboners. Although now (1929) in her ninety-first year, she retains an unabated interest in all matters connected with the cause of temperance and Prohibition.

SANDS, DANIEL H. American merchant and temperance worker; born in Columbia County, New York, May 15, 1794; died in New York city Feb. 24, 1854. An orphan at the age of seven, he was cared for by friends and a relative, who sent him to school. A few years later he ran away, worked his way to New York, and took passage as cabin-boy on a brig, the "Eagle," bound for the West Indies. This vessel, which was engaged in a smuggling venture, fell in with an English man-of-war and was seized as a prize, the crew being taken prisoners to Carthagena, Spain. Released, Sands searched for an opportunity to reach his native land, and after many adventures he arrived in New York city five years later, and returned to his friends who had bewailed him as dead. He then entered a paper-mill at Belleville, N. J., to learn the trade of paper-making.

On shipboard Sands had witnessed many gross debaucheries, due to heavy drinking, and in the factory conditions were no better. The practise

of treating was common among the hands, and this produced in him an everlasting abhorrence of intoxicating beverages. After completing his apprenticeship he tramped through different States till he came to Chillicothe, Ohio, where he found employment at a paper-mill. Here again he had to treat the hands. He finally left Ohio and returned to his native State. He married Olive Thorp of Roxbury, Delaware County, N. Y., Nov. 13, 1817, and the young couple went to live at Poughkeepsie. After ventures in various occupations he set up in business for himself as dealer in papers for grocers, etc., and settled in New York city. The business prospered and he acquired property. He assisted in the foundation of a Wesleyan church, of which he became an elder.



DANIEL H. SANDS

When the Washingtonian temperance movement started, Sands joined it at once, and labored incessantly for the welfare of this organization. With the aid of friends, who cherished the same ideas as his own about the drink question, he established the Order of Sons of Temperance (Sept. 29, 1842), and was unanimously elected Worthy Patriarch. The Order soon spread, divisions being formed along the Atlantic coast, and even in Virginia, Ohio, Delaware, and Missouri. When the New York Grand Division was formed Sands was chosen Grand Worthy Patriarch; and later, when the National Division was instituted, he was unanimously elected Most Worthy Patriarch. Sands's work for the Order, which had grown into a national organization with 5,700 subdivisions and 300,000 members, received wide recognition. A monument, subscribed for by persons living in all parts of the world, marks his grave in Cypress Hills cemetery, Brooklyn, N. Y.

SANDSTRÖM, MARIA. Swedish social and temperance reformer; born at Upsala, Sweden, Nov. 27, 1870; educated in the Ahlinska School, Stockholm, later taking continuation courses in French, German, and English.

Miss Sandström became a total abstainer in 1896. Finding herself almost alone in life, she early began to turn her attention to the solution of social problems. A little study of the question soon brought her to the realization of the responsibility of the drink evil for much of what was amiss in the world, and that the temperance question was interwoven with almost every other aspect of social reform. At that time the temperance advocates in Sweden were to be found almost exclusively among the common people. Miss Sandström conceived the plan of opening first-class temperance restaurants catering to educated people, with the idea of furthering temperance sentiment among them. She selected one of the finest



MISS MARIA SANDSTRÖM

streets in Stockholm, and in June, 1900, opened the first total-abstinence restaurant in Sweden, expending a considerable sum in launching the project. Police objection to the enterprise was overcome by winning the support of the representative daily newspapers of the city, and soon the experiment was a success. Following her example others opened temperance restaurants in Stockholm and in other towns of Sweden and the movement proved successful until 1919, when, in the critical period following the World War, the restaurants had to be closed.

When Miss Emilie Rathou introduced the Woman's Christian Temperance Union into Sweden, in October, 1900, Miss Sandström was the first to join it. She had already for some time been a member of the Blue Ribbon movement in Sweden and the Independent Order of Good Templars. At the first annual convention of the national Swedish White Ribbon Union (1902) she was elected one of the joint secretaries of the national organization. Her mental endowments very quickly won for her leadership in White Ribbon work. In 1907 she represented the Peace Department of the World's W. C. T. U. at the International Peace Congress at Munich, and she attended the Eleventh International Congress Against Alcoholism held at Stockholm. In 1909 she served as acting vice-president of the National Executive Committee of the Swedish W. C. T. U., and was an officer of the Ostermalm (Stockholm) Union.

From 1901 to 1922 Miss Sandström was vice-president of the Swedish W. C. T. U., and in 1922 she was elected president of that body. She is, also, vice-president of the Central Council of Women Prohibitionists *(Förbudskvinnernas Centralråd)*, treasurer of the Northern Women's Society for Alcohol-free Education *(Nordiska Kvinnoförbundet för Alkoholfri Kultur)*, president of the Stockholm Women's Prohibition Federation *(Stockholms Förbudskvinnars Samorganisation)*, representative in the National Prohibition Union *(Förbudsvännernas Landsförbund)*, and a member of the People's Temperance Legislative Committee of Sweden *(Nykterhetsfolkets Lagstiftningskommitté)*.

Miss Sandström is a good speaker and organizer, has an open mind, and takes a lively interest in all great social questions. At the Lausanne convention of the World's W. C. T. U., July, 1928, she spoke on "How Sweden is Dealing with the Traffic in Intoxicating Drink." At the same convention she was elected one of the three vice-presidents of the World's W. C. T. U.

SANDWICH ISLANDS. See HAWAII.

SANGAREE. A drink compounded of red wine, sweetened, diluted with water, and flavored with lemon-juice and nutmeg. Among New England farmers, the term is sometimes applied to a drink made of cider, or vinegar, water, molasses, and ginger. The word "sangaree" is derived from the Spanish *sangria* ("bleeding").

SANGREAL or **SANGRAAL.** Same as HOLY GRAIL.

SAN MARINO. An independent republic of central Italy; situated on the spurs of the Apennines about 23 miles from the Adriatic coast and directly east of Florence. It is bounded by the provinces of Forli, Pesano, and Urbino. San Marino has an area of 38 square miles and a population (December, 1928) of 13,013. The capital of the republic bears the same name.

The town of San Marino is built around a hermitage, founded in 441. The republic has been an independent community since the middle ages; its independence was confirmed by the Pope in 1631, and several times since. It is the smallest independent State in Europe and one of the smallest in the world.

San Marino is governed by a Great Council of 60 members, elected by popular vote. From this body an executive council of twelve is chosen, and two captains regent—or presidents—are elected every six months, one from the nobles and one from the other two classes. The regents exercise executive power, assisted by various nominated congresses.

The inhabitants are principally engaged in agriculture. The land immediately surrounding the town is cultivated, and grapes are raised in large quantities. The raising of live stock is an important industry in the rural sections, and the manufacture of silk is important in the town.

The wine manufactured in the republic is said to be excellent in quality, the slopes of the moun-

tains being well adapted to viticulture. Addison, who visited San Marino in the year 1700, wrote:

> The wine that grows on the sides of this mountain is extremely good, and much better than any on the cold side of the Apennines.

Alcoholism is unknown, and drunkenness is of such rare occurrence that no legislation on the subject exists. In the unusual event of serious crime the offender is, by agreement with the Italian Government, committed to one of the prisons on Italian soil, and a certain sum paid for his maintenance. San Marino abolished the death penalty in 1859.

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SANTO DOMINGO or **DOMINICAN REPUBLIC.** A republic occupying the eastern portion of the island of Haiti, Quisqueya, or Santo Domingo, the second largest of the Greater Antilles, situated between Cuba on the west and Porto Rico on the east. The boundary between it and the Republic of Haiti, which occupies the western part of the island, is 193 miles long. It has a coastline of 1,017 miles, and an estimated area of 19,332 sq. mi. The population is a race of mixed European, Afriean, and Indian blood, and in 1921 was estimated at 897,405. Spanish is the language of the populace, but a corrupted form of English and the Haitian patois are used in some localities.

The Republie was formerly the Spanish portion of the island and is the oldest settlement of European origin in America. Founded in 1496 by Bartolomeo Columbus, brother of Christopher, who named it "Hispaniola," the island was peopled by the Spaniards with imported African slaves, who later exterminated the native Indian tribes. Santo Domingo broke away from Spain in 1821 and from Haiti in 1844.

The Dominican Republic is governed under a constitution dated Nov. 18, 1844, reproclaimed with changes at various dates down to 1924. The executive power is in the hands of the president, who is chosen by an electoral college and serves for seven years. He is assisted by a cabinet of seven ministers. Gen. Horacio Vasquez assumed the presidency on July 12, 1924. The legislative power is held by the National Congress, consisting of a Senate of twelve members and a Chamber of Deputies of 24 members, elected for four years by a limited suffrage. The Republic is divided into six provinees and six maritime districts, each administered by a governor appointed by the cabinet.

In 1916, following disorders in the island, American military forces landed in Santo Domingo and proclaimed a Military Government. From October, 1922, to July, 1924, a provisional Dominican Government was in office, following whieh a properly elected Constitutional Government was installed, with complete authority over all matters except the eollection of customs and the redemption of the foreign obligations, which continue to supervised by an American official.

The eapital of the Republie is Santo Domingo, located at the mouth of the Ozama River, which had a population in 1921 of nearly 31,000.

Agriculture is the principal source of the wealth of the Republic, and sugar cultivation is the chief industry. Many minerals are found, but the mining industry is undeveloped. The principal exports are sugar, cacao, coffee, and tobacco.

According to C. L. Maxwell, the United States Consul at San Domingo, writing on Feb. 4, 1893 ("Temperance In All Nations," New York, 1893), the only intoxicating liquors manufactured in the Republic were rum and gin. Any one might sell intoxicants simply by purchasing the Government license, there was practically no control over the liquor trade, and no restrictions were placed upon their sale. Rum *(aguardiente)* and gin were sold in large or small quantities to young or old, male or female, both day and night. Rum was the chief drink of the poorer classes. Maxwell declared it seemed as though the temperance cause was not keeping pace with the saloon interests.

The Rev. C. H. Williams, in "Prohibition Advance In All Lands" (1914), speaks as follows:

> Think of a small town with a population of 8,000, where there are 115 stores, and at each liquor is sold as the chief article of trade. The custom has grown to such an extent that customers, male and female, before patronising a store, must be assured that rum will be given to them as a premium on the goods they purchase. The merchant who has no rum would sell no goods, so he goes with the tide. There are 5,000,000 acres planted with sugar cane, mostly manufactured into rum. The people of all the Islands of the Carribean Sea flock here for this spirit. The Government care nothing for the evils created because they receive a big revenue.

On the other hand, Garrard Harris, in "The West Indies As An Export Field" (Washington, 1917), says:

> The Dominicans are a sober race of people. The consumption of liquor among them is very small indeed; the man who drinks to excess is an exception, and those who drink at all are in the minority.

In addition to consuming vast quantities of their native rum, the Dominicans import large quantities of other intoxicants, chiefly from the United States and Germany. The figures for 1915 were: Malt liquors, valued at $113.574; wines, liquors, and distilled spirits, valued at $69,815. Harris wrote in 1917:

> In 1913, the last normal year in world trade, Germany sold nearly 80 per cent of the beer that was imported into the Dominican Republic. The main reason for this was that the German beer has been cheaper in initial price. In addition, the dark, sweetish beer is more relished and the Dominicans complain that beer from the United States has a "bite" for which they do not care. "Pilsner" is generally appreciated. While the United States has the bulk of the beer trade during the war, this may be expected to return to Germany after the termination of hostilities unless American brewers can produce a beer more to the taste of the Dominicans—one, moreover, that will keep well and will retail for not more than $.20 per bottle. Several concerns have tried this, but local dealers complain that the beer "goes bad" after being kept in stock a while.
>
> Tbe Dominicans are not fond of whisky, preferring cordials and wines. It would seem that there should be a good market in the country for California wines.

In addition to the tariff duties there is in Santo Domingo an internal-revenue tax, or special tax, on alcohol, including pure alcohol, whisky, rum, cognac, brandy, gin, champagne, wines, cider, and beer.

Secretary of State for Finance and Commerce M. Martín de Moya is good enough to supply the following information with regard to the alcohol situation in the Republic:

> The alcoholic beverages actually made in the Republic are rum, gin, anise, sweet liquors, wines, and punches.
>
> The production of liquors during the year 1928 reached the total of 430,212.51 gallons.
>
> The manufacture and sale of liquors are governed by the Law of Internal Revenue (Executive Order No. 197) and the Regulation [for liquor-sellers and wholesale dealers in liquors] given by the Executive Power under date of March 19, of the year 1927, and published in the "Official Gazette" No. 3842 of the 23d day of the same month.

There are no temperance societies in the Republic. Nevertheless, it can be said that the great majority of the Dominican people use alcoholic beverages in moderation.

There have been a few attempts made on the part of the Independent Order of Good Templars and the Woman's Christian Temperance Union to inaugurate a temperance crusade in the Republic, but thus far little progress has been made. The Puerta Plata Total Abstinence Society was formed Sept. 19, 1849, by William Towler and the Rev. W. T. Cardy. Starting with 32 members, the organization grew until there were 120 names on the roll, mostly Americans with some Spaniards and Frenchmen. A number of native drunkards were reformed and considerable discussion and comment caused among the natives.

SAN-TSIU. Same as SAMSHU.

SAPA. See DEFRUTARIUM.

SAPRIAS. An old and highly flavored wine drunk by the ancient Greeks.

SARAWAK. A British protectorate on the northwest coast of Borneo, bounded on the north and west by the South China Sea, on the east by British North Borneo and the Iran Mountains, and on the south by the Kapuas Mountains; area about 50,000 sq. mi.; population about 600,000, consisting largely of semicivilized Malays in the towns and villages of the coast districts and a number of wild tribes of Indonesian relationship in the interior. No official census of the territory has ever been taken.

The chief town is Kuching (pop. about 30,000).

The government of part of the present territory of Sarawak was obtained from the Sultan of Brunei in 1842 by Sir James Brooke, who became well known as "Rajah Brooke, of Sarawak." Between 1861 and 1904 several cessions were made. Under an agreement of 1888 Sarawak is recognized as an independent State under the protection of Great Britain. The present Rajah, H. H. Charles Vyner Brooke, succeeded May 17, 1917.

The chief exports are sago flour, pepper, gold, plantation rubber, cutch, benzene, kerozene, and fish. Timber is a valuable product, but little is exported.

The native drinks consist entirely of rice beer. Alcoholic beverages imported during 1928 were:

Arrack	approximately	56,400	gallons
Spirits		36,000	"
Beer	"	75,000	"
Wines	"	5,000	"

SARGENT, LUCIUS MANLIUS. American author and temperance reformer; born in Boston, Mass., June 25, 1786; died at West Roxbury, Mass., June 2, 1867. He studied law at Harvard University for two years, but did not practise, devoting himself instead to literary pursuits and philanthropic work. For many years he contributed to the *Boston Transcript* over the signature "Sigma," his writings being characterized by fearlessness of opinion and vigor of style. His papers on the coolie trade were subsequently collected and republished in England by the Reform Association, but his numerous poems were never printed in book form. Sargent married a sister of Horace Binney. His more important works were "Translations from the Minor Latin Poets" (Boston, 1807); "Hubert and Helen, and other Verses" (1812); "Dealings with the Dead" (1856); "Reminiscences of Samuel Dexter" (1858); and "The Irrepressible Conflict" (1861).

Sargent wrote and lectured in favor of the temperance movement for more than 30 years. His "Three Temperance Tales" appeared in 1848 and were widely read. They exerted a great influence, passed through 130 editions, and were translated into several languages. He was much in demand on the temperance platform and was active in refuting antitemperance speakers. In commenting upon the subject of moral suasion, he once said:

I believe moral suasion alone, as a means of ridding the world of drunkenness, would prove about as effectual as a bulrush for the stoppage of the Bosphorus. In spite of the expectations of the most sanguine suasionists, unless opposed by some powerful barriers, this river of rum and ruin will flow on to eternity.

SARK. See GUERNSEY.

SARVADHIKARY, Sir DEVA PRASAD. Indian legislator, educator, and temperance reformer; educated at Rameswarpore, Sanskrit College, Hare School, Howrah School, Powbazer School, and Presidency College, Calcutta. He married Nagendra Nandini. For several weeks he was a member of the municipal corporation of Calcutta. He has served also as a member of the Imperial Library Committee and a trustee of the Imperial Museum. For a time he was vice-president of the Calcutta University Institute, and he was long the subeditor of Samaya, Bharatbashi, and Hindu patriot newspapers.

Sarvadhikary is also a solicitor and vakeel of the High Court, the holder of many honorary degrees from English and Indian universities, member of the Council of State, late member of the Indian legislative assembly, and member of the Lytton Committee for Indian students in England. He has served, also, as a member of the Bengal Legislative Council, and as vice-chancellor of Calcutta University. In 1914 he was made a Companion of the Order of the Indian Empire, and in 1919 he was knighted.

Sir Deva is president of the Calcutta Temperance Federation, Calcutta Licensing Board, and the Antismoking Society.

SASKATCHEWAN. A province in western Canada; bounded on the north by the Northwest Territories, east by Manitoba, south by North Dakota and Montana, and west by Alberta; area 251,700 sq. mi.; population (1926) 821,042. Regina (so named in honor of Queen Victoria), with a population (1926) of 37,329, is the seat of government. In recent years the population has been greatly augmented by immigration from the United States.

Besides Regina, the more important cities are: Moose Jaw (pop. 19,039), an important railway and milling center; Prince Albert (7,873), noted for its lumber and fur-trading; and Saskatoon (31,234), seat of the University of Saskatchewan.

The agricultural industry has made phenomenal progress. Saskatchewan is the largest wheat-producing province in the Dominion, and one of the most productive grain areas in the world. Marked development is also seen in the manufacturing spheres. There has likewise been substantial progress in flour-milling and lumbering.

The province receives its name from the Saskatchewan River, meaning "rapid current," which flows across its southern part, empties itself by

way of Cedar Lake into Lake Winnipeg, and thence flows into Hudson Bay. It comprises portions of the old territorial districts of Assiniboia, Saskatchewan, and Athabasca, which formed part of the old Northwest Territories. It was first visited in 1766 by fur-traders from Montreal, and in 1772 by representatives of the Hudson Bay Company. The Saskatchewan and Mackenzie river basins were long the home of traders and trappers; there is still excellent trapping to be found in northern Saskatchewan. The territory was organized into a district in 1882, and on Sept. 1, 1905, was made a province.

Early History

The provincial Government is vested in a lieutenant-governor, an executive council of seven members, and a Legislative Assembly of 63 members. The latter are elected for terms of five years. The province is represented in the Dominion Parliament by 21 members in the House of Commons and 6 in the Senate. Women were given the franchise in 1916, and are eligible for election to the Legislature.

The temperance history of Saskatchewan prior to 1905 is included in the account of the temperance movement of the NORTHWEST TERRITORIES. A licensing system was inaugurated in what is now the province of Saskatchewan in 1891, and thenceforward the liquor traffic was regulated under a strict system of Government control. This system included a provision that local option should exist under certain conditions, but there is only one instance recorded when the provision was used. A Mormon colony in the southwestern corner of the Territories availed itself of the privilege of local option to abolish the sale of intoxicating liquors within the community. The other sections of the Territories considered the local-option provision merely a dead letter.

Licensing System in 1891

Owing to the fact that the municipal organization of the province was not well defined, the area in which local option was applicable was larger than it should have been. This defect in the system of Government control aroused a spirit of unrest and disapproval in the province, which manifested itself in a Government bill to amend the Liquor License Ordinance, introduced before the Legislative Assembly for the Northwest Territories in May, 1903. The mere consideration of the Government bill was hailed with joy by the temperance forces of the country, as it was considered by them a step in advance and evidence of growing public opinion in favor of more stringent legislation. Although the measure failed of passage, many of its provisions were incorporated in the bill which was passed in 1908.

The bill of 1903 proposed an increase in the standard of buildings and equipment of licensed premises. Hotels in cities and towns would have been required to have at least twenty bedrooms; village hotels, ten bedrooms. Another section provided for the abolition of permits to sell beer on race-tracks. No license was to be issued to a woman who had a husband living. (This section was drawn to meet the cases of men who, after having forfeited their licenses, had secured renewals in the names of their wives.) An important section would have granted to the lieutenant-governor power by proclamation to bring into force the provisions of the prohibitory clauses of the old Northwest Territories Act. Another section provided for the licensing of breweries and distilleries so as to bring them under more stringent regulations. The proposed measure embodied the principle that owners of licensed premises ought to be held responsible for the conduct of the licenses. (*Pioneer*, May 15, 1903.)

It was not until three years after the district had become a province of the Dominion that the temperance forces put forth further efforts to secure an amendment to the liquor law. Early in May, 1908, a large and enthusiastic meeting of temperance workers was held at Knox Church, Regina. At this gathering a city temperance league was organized to superintend the work of creating and organizing sentiment in the province for additional restrictive prohibitory legislation. The assembled delegates also unanimously endorsed the petition presented to the Legislative Assembly of Saskatchewan by the Social and Moral Reform Council of the province. This petition had previously secured the support of the Anglican, Methodist, and Baptist bodies in the province, as well as the endorsement of the provincial labor council, the Royal Templars of Temperance, and the Woman's Christian Temperance Union. It read as follows:

Churches Support Prohibition

To the Honorable the Legislature of Saskatchewan: We, the members of the Moral and Social Reform Council of the Province of Saskatchewan, hereby humbly petition your honorable body to so amend the liquor law as to:

1. Grant the municipalities, on a simple majority vote, the right to veto the sale of liquor within their bounds.
2. Abolish altogether the bar-rooms, that is the sale of liquor for consumption on the premises, and the treating system associated therewith.
3. Abolish altogether the right of sale of liquor in all clubs, incorporated under charter, within the province, such privileges being unfair and tending to "class" legislation.
4. Punish any license holder who is proven guilty of supplying an interdicted person with liquor, by the immediate canceling of his license and debarring him further from obtaining any license in future in the province.
5. Make it an offence punishable by imprisonment for any person other than a license holder, to purchase for or in any way to supply liquor to an interdicted person.

—*Pioneer*, May 29, 1908.

The reform forces felt a certain amount of anxiety in the early stages of the campaign, due to a knowledge of the unscrupulous character of the opposition usually given by the liquor traffic. Throughout the campaign representatives of the Licensed Victuallers' Association camped on the trail of members of the Saskatchewan Legislative Assembly, and finally secured 16,000 signatures to their petition against the proposed legislation. The Association was particularly delighted over obtaining the signatures of fifteen clergymen, which they hoped would lend a respectable air to their cause.

The temperance workers labored diligently in behalf of the proposed legislation, and the result of their efforts was the overthrow of the carefully laid plans of the Licensed Victuallers' Association. Supported by resolutions from the Saskatchewan Conference of the Methodist Church, the General Assembly of the Presbyterian Church in Canada, and the Synod of the Anglican body, the bill passed through its various stages with almost no opposition and was enacted

Liquor License Law (1908)

into law. Chief among its provisions were the following:

1. Cities, towns, and rural municipalities were given the right to determine upon majority vote the question of license or no-license. A by-law could be submitted but once every two years.
2. The number of licenses granted to a community was limited.
3. The sale of liquor in clubs and the issuance of club licenses were absolutely prohibited.
4. All places of sale were to be closed, not only on New Year's and election days, but on all the great public holidays, such as Christmas, Thanksgiving, and Good Friday.
5. The hours of closing were changed from 11:30 to 10 p. m., and from 7 o'clock on Saturday night until 7 o'clock Monday morning.
6. Bars were not permitted to cash the wage-checks of working men.

Owing to the faet that the full munieipalization of the provinee had not been effeeted, the actual operation of the new law was delayed until 1909, in whieh year the Soeial and Moral Reform Counеil of Saskatehewan eonducted six local-option eontests and were sueeessful in four of them.

However, early in January, 1909, the Saskatchewan Governmcnt introdueed and passed on a straight party vote two amendments to the Liquor License Law whieh were considered eontrary to the whole trend of public opinion and of legislation. These two coneessions to the Lieensed Vietuallers' Assoeiation provided that the hours of sale in cities were to be extended from 10.00 o'elock to 10.30 P. M. for five days of the week. Provision was also made for the partial opening of plaees for the sale of liquor on polling days, and the privilege of selling liquor was extended to clubs.

The temperanee organizations strenuously opposed these amendments, but they received no satisfaetion from the Government.

Early in 1910 the Reform Council planned another drive for loeal-option legislation. This eampaign was directed by C. B. Keenleyside, secretary of the Saskatehewan Counеil, who was assisted by the Rev. G. Harmon Jones. A motor-ear tour of the province was eonducted, and towns expecting to vote in the eoming eleetion were visited. The eampaigners in the tour were known as the "Loeal Option Motor Party," and accounts of their meetings were given eonsiderable space in the provineial newspapers.

Two important amendments to the Liquor License Aet were made in 1910:

(1) It was made possible for local improvement districts to submit local option by-laws, and in doing so to include any village or villages within their areas. The villages and the surrounding country were to vote together.

(2) The right to vote was restricted to male British subjects who had resided in the province for a year and in the municipality for three consccutive months just prior to polling day.

The Government also pledged itself to the establishment of a seeret service enforcement system.

Of eontests held in 73 voting distriets in December, 1910, 37 resulted favorably for local option.

Early in 1911 the Social and Moral Reform Counеil, the energetic secretary of which was Mr. C. B. Keenleyside, requested the Government to bring forward legislation rigidly enforeing license regulations and improving the loeal-option law. The Counеil also petitioned the Government for provincial Prohibition. Premier Seott refused to introduce further local-option measures for at least two years, saying that his party had lost votes when such legislation was enacted in 1908. Meanwhile the religious denominations of the province came out strongly in support of the Reform Counеil in demanding that the Government enact provineial prohibitory legislation.

At a large temperanee gathering at the Y. M. C. A., Regina, on Nov. 23, 1913, called by the Provincial Reform Council to consider a poliey upon which temperanee workers should unite for the eoming year, 300 delegates met, under a flaring banner bearing the words "Saskatehewan Must Go Dry," and undertook an immediate campaign to abolish the bar in the province. A "Banish the Bar" committee of 80 members, three of whom were given the W. C. T. U., was chosen.

"Banish the Bar" Campaign

Bishop Mathieu, head of the Roman Catholic Chureh in the diocese, addressed the gathering and promised to issue a circular letter to his elergy, instructing them to give their heartiest support to the temperance crusade, and the support of the Anglican Church was promised by the Bishop of Saskatchewan. At the afternoon session Premier Seott and the Attorney-general attended and reeeived the reeommendations of the convention, as presented by the ehairman, Chaneellor Lloyd, of Saskatehewan.

Although eommitting himself to no definite promises, the Premier replied:

Speaking on my own behalf, I believe that the line you are taking with regard to the temperance reform is the right line, the line that all legislators and statesmen are advocating; and further, I can assure you that your recommendations will receive the most careful and kindly consideration, both from myself and from the legislators.

The Banish the Bar campaign was aetively eonducted during 1913, 1914, and 1915. Large rallies of Prohibition workers were held, at Saskatoon in July, 1914, and at Regina in December of the same year; deputations waited on the Government representatives; and petitions were addressed to the Government asking for prohibitory legislation. In Deeember, 1914, Premier Scott stated that the Government was unwilling to close the barrooms during the World War (1914-18), believing "that such aetion would cause economic disturbance in the eommunity, through the depriving of men engaged in the liquor business of their means of livelihood."

Undismayed, the executive committee of the temperance and moral reform associations requested three other legislative measures:

1. That the Government refuse to grant any new lieenses during the continuanee of the World War;
2. That the hours of sale be shortened, making the opening hour 8 A. M. and the elosing hour 6 P. M.; and
3. That the Government, at the next session of the Legislature, pass an enabling aet so that the question of banishing the bar may be submitted to the people at the municipal eleetions in December, 1915, and be deeided by a single majority vote, without any minimum requirement.

In answer to this request the Premier replied as follows:

I am authorized to advise you that the Government have decided to notify the Liquor License Board that no action will be taken on recommendations for granting licenses for new premises between now and the end of the present license year. To questions No. 2 and No. 3, I am to say that the reasons which dictated the answer given to your December Convention will continue to exist during the winter months so far as can be

foreseen, and the Government's view is that it will be unwise while the unprecedented economic strain continues to either order any immediate change or to make any announcement likely to affect the credit of any class of business because no class of business can be affected without some of the effects reacting upon other classes of business.

On March 18, 1915, in an address to his supporters at Oxbow, Premier Scott outlined a measure proposed by the Government. It provided (1) for the immediate curtailment of the hours of retail liquor sale to 7 P. M.; (2) for the abolition of bar and club licenses from July 1, 1915, until the end of the War; (3) that at the ending of the World War bar and club licenses should not be revived; (4) the maintenance of Government dispensaries for the sale of liquor in cities or towns where they do not exist; (5) that to 1919, on petition of 25 per cent of the electors, a provincial referendum be held to decide the continuance or abolition of the proposed dispensaries.

New Government Measure Outlined

The Premier also stated that the Government did not favor compensation for license-holders.

These statements of policy on the part of the Government pleased the Prohibitionists exceedingly. The executive committee of the Banish the Bar Crusade held a conference, which was immediately followed by a meeting of the Committee of One Hundred. At this latter meeting the forward action of the Government in the matter of temperance reform was commended, and the Committee went on record as accepting the Government proposal to take over the wholesale liquor business as a temporary measure looking toward total Prohibition. At the same time the Committee stated that they stood opposed to the liquor traffic whether under private or Government control. After requesting that the vote be taken on the question not earlier than December, 1917, the Committee suggested to the Government that it confine the area for the submission of the referendum to electoral districts. Further, it was their opinion that there should be only one dispensary in each electoral district.

Early in June, 1915, the Hon. J. A. Calder introduced into the Saskatchewan Legislature the promised Government measure for the closing of the barrooms throughout the province. The *Pioneer* for June 18, 1915, commented on it thus:

> The new liquor bill has been accepted by the Provincial Legislature and will close all the barrooms in the province on July 1st next. The wartime prohibition will remain in force until 1919, when a vote will be taken of the question of the continuance of the prohibition or a reverse to license. Discussing the situation that will then exist, the Premier said in the House:
>
> "When the vote shall be put to the people in 1919 there shall neither be a strongly entrenched liquor interest in the Province to fight on their own behalf, nor will there be at that time any revenue coming to the Government from the sale of liquor to prejudice people, for the profits of the system by that time will have been devoted to other objects. In the first year the Government will lose through this their revenue of $50,000. Our revenue from licenses hitherto has been $300,000. The first year under the new system profits to the Government will be restricted to $250,000. These profits will be annually reduced, until in 1919 they will be altogether abolished."

On June 16 the Legislature passed the new temperance bill, "The Sale of Liquor Act," by a vote of 44 to 5. Its chief features were:

> The Act prohibited entirely the sale of intoxicating liquors throughout the province, except in stores operated by Government officials, where certain kinds of liquor might be sold under specified restrictions. The number of such stores was to be limited, and might be entirely abolished in any locality by a popular vote on the local-option plan.
>
> The penalties provided for violation of the Prohibition law were very severe. One section provided for the punishment of any person buying liquor unlawfully, considering him an offender as well as the seller.
>
> The Act contained a very important section prohibiting advertising or the circulation of advertisements of intoxicating liquor.
>
> After July 1 all bars were to discontinue the sale of intoxicating liquors. The sale of liquor in stores was continued under the direction of a Government Commissioner, who had full power to regulate such stores and to establish warehouses from which they might be supplied, taking over at the outset the stock of liquors contained in existing stores. In the Government liquor-stores liquor was to be sold only in sealed packages, and no glass, cup, or other drinking-vessel of any kind could be brought into a store. The hours during which liquor could be sold in these stores were to be strictly limited. No person could make more than one purchase daily. The stores were to be closed on Sundays, on all holidays of every kind, and on all election days.
>
> Stores could not be established in places in which there was not already a wholesale license, unless the people of the locality first voted in favor of it. There could not be more than three stores in any city, nor more than one in any town. The people of any locality might at any time demand a vote upon the question whether or not a store was to be continued, or a new one opened, and in such a case the majority of the votes cast settled the question. Under special regulations, and subject to severe penalties for their violation, druggists, physicians, and veterinary surgeons might receive permits authorizing the keeping and supplying of liquor for certain specified purposes.
>
> Not only was the sale of intoxicating liquor prohibited upon any railway train, but even the consumption of liquor was prohibited. The powers given to officers in enforcing this law were very comprehensive.

The first noticeable result of the passage of the new liquor act was the closing of 38 wholesale licensed premises, which were replaced, however, by 22 liquor-shops directly under Government control and operation. These shops could be abolished by vote of the districts in which they were located.

On July 1, 1915, 450 licensed liquor places closed their doors. Stocks of liquors were purchased in 23 cases and turned over to Government officers who supervised the sale of liquor in places in which wholesale licenses had previously been in operation. The Government shops were open from 9 A. M. to 5 P. M.

The province was divided into 67 districts, 19 having liquor-stores, or dispensaries, and the remaining 48 having no liquor-stores. The immediate result of this was a great reduction in the bulk of liquor consumed. Government statistics for July, 1915, showed a reduction of 95 per cent and in the two or three following months a decrease of 80 to 90 per cent. The treating system almost entirely disappeared. Great satisfaction was expressed throughout the province, the people being delighted with all of the changes with the sole exception of the dispensary feature. There was some dissatisfaction in the centers where these Government-owned stores were established, and later in 1915 three of them were closed by popular vote, leaving but 20 in operation. In these three cases the stores were closed by a vote of about 2½ to 1. In four districts where efforts were made to open stores, all of the attempts failed by a vote of about the same proportions.

In August, 1916, the Executive Committee of the Banish the Bar Committee inaugurated a campaign to bring about a popular vote on the following Dec. 11 on the question of closing the dispensaries already in existence. About 30 district temperance conventions were held in various parts of

the province in October, at which leading temperance speakers of the Dominion delivered addresses.

Campaign to Close Dispensaries

The vote was as follows: For abolition, 95,249; against, 23,666; majority for abolition, 71,583. Because of the overwhelming majority the Government put the approved change into effect without waiting for the official returns, and full Prohibition became effective in the province on Jan. 1, 1917.

At the 1917 session of the Legislature the new Saskatchewan Temperance Act was passed, as well as an Act to prevent the sale of liquor for export. In the second bill the Government proposed to prohibit the existence in Saskatchewan of companies formed for the sole object of exporting intoxicating liquors to other provinces.

The Hudson Bay Company, which has its charter from the Imperial Government, and the Goldseals, Ltd., which received its license from the Dominion Government (which went into effect after the Saskatchewan Export Liquor Law came into operation), continued to do business. Indictments against the two companies, to prevent them from continuing to export liquor, were taken to the Supreme Court of Saskatchewan. The Court decided that the provincial Government had no power to enact the export liquor law, as it infringed upon the authority and jurisidiction of the Dominion Government and Parliament.

It was now necessary for the temperance forces of Saskatchewan and of Canada as a whole to look to the Dominion Legislature for a correction of the abuse of provincial Prohibition laws. The Saskatchewan Government had been well advised in not including the Export Act in their general temperance legislation; otherwise the whole procedure would have been declared *ultra vires*.

Premier W. N. Martin of Saskatchewan then came to the support of the Prohibitionists with the following statement:

> Almost all the Provinces of Canada have now in force prohibitory laws which go as far as their constitutions will permit, but it was necessary for the Dominion to supplement the legislation by prohibiting importation into Canada and by stopping trade in liquor between the Provinces. The beneficial effects of our local prohibition law have been of such a character as to lead to the conclusion that Dominion-wide prohibition will be better.

In July, 1918, it was stated that the consumption of liquor in Saskatchewan had fallen off materially, and that the violations of the Prohibition Law were steadily growing fewer.

But the liquor interests were not yet defeated. When the bars and liquor-stores were closed, a mail-order business with liquor firms outside the province developed. The provincial Government had no authority to prevent this, inasmuch as the British North America Act provided that provinces might not erect any barriers to interprovincial trade. The Dominion Government was then asked for supplementary measures, and in November, 1917, and March, 1918, it forbade the shipping of liquor for beverage purposes into dry territory; also manufacture within and importation into Canada. This being a war measure, it was discontinued after Dec. 31, 1919. In the meantime, however, the Dominion Parliament amended the Canada Temperance Act by adding Part IV, which provided that a province having a Prohibition law might take a vote upon "the importation and the bringing of intoxicating liquors into such province" for beverage purposes.

Wets Start Mail-order Business

No sooner was interprovincial trading forbidden than there arose an unforeseen abuse by some physicians and druggists of their liberty to prescribe and dispense liquor for purely medicinal purposes.

In January, 1920, the Attorney-general introduced in the Saskatchewan Legislature a bill, which was eventually passed by a vote of 40 to 6, designed to correct local abuses by effectually controlling the importation into and distribution within the province of liquor for medicinal, mechanical, and sacramental purposes. Its most notable features were:

> (a) The creation of a liquor Commission for the Province. It will consist of three persons, and while it will not itself buy or sell liquors, every transaction in liquor in the Province will be subject to its supervision. Every order from a retail druggist to a wholesaler must pass through its hands and be subject to its approval. All prescriptions must be reported to it monthly, and if in its judgment any physician is misusing his right to issue prescriptions, or any druggist his right to have liquor, it may withdraw from such physician his right to prescribe, or from such druggist his right to dispense liquor.
>
> (b) The chairman of the Commission will be chief inspector for the enforcement of the temperance laws, and will have under him for this purpose a Director of Prosecutions, whose duty it will be to see that the laws are enforced.

This new act was to come into force as soon as the necessary machinery for it should have been set up.

A special Committee of One Hundred, composed of the executive of the Social Service Council as a nucleus, with at least four representatives from each federal constituency, supervised the campaign for the new act. Under this a committee was formed in each federal constituency for the purpose of promoting local organizations.

At an election in October, 1920, Regina voted wet by 397 votes, Saskatoon voted dry by 1,258, and Moosejaw also went dry by a majority of 676. Small towns, villages, and rural communities voted largely dry, in many cases by substantial majorities.

The new liquor law came into force in December, 1920. Its many strong provisions were, on the whole, a great improvement over previous legislation. As before stated, it provided for the appointment of a commission who should not handle liquor, but should have direction of all sale, which should be handled by two firms who were to have the monopoly of the trade for permitted purposes in the province. These firms were the Bovain-Wilson Company, of Montreal, and the National Drug Company. Liquor was supplied by these firms only upon orders furnished by the commission.

New Liquor Law

The Saskatchewan Legislature asked the Dominion Government to take a vote on the question of importation, and this was done Oct. 25, 1920. The official figures of the poll were: Affirmative, 86,949; negative, 55,257; total, 142,208. The total number of names on voters' list was 218,908.

In February, 1921, it was announced by the *Pioneer* that Saskatchewan was suffering from an aggravated form of the evil of export liquor warehouses. From April 1, 1918, to Dec. 31, 1919, all interprovincial trading in liquors for beverage purposes had been prohibited by a wartime order-in-Council of the Dominion Government. The ban was removed Jan. 1, 1920, and within the next

year some 60 export liquor warehouses opened in Saskatchewan, ostensibly for the purpose of selling to other provinces or to foreign countries. These were not under license either by the provincial or the Dominion Government. The provincial Government, however, levied a special tax upon them of $1,000 each.

With the coming into force on Feb. 1 of the Canada Temperance Act, importation was prohibited, except for medicinal, sacramental, and mechanical uses, as provided for by the Saskatchewan Temperance Act. This prevented the warehouses from getting further supplies, and they therefore eventually closed up, but not until they had exported the very large stocks which they had laid in. These liquor stores were a source of corruption both in Saskatchewan and in other provinces. Many of them were located in out-of-the-way places near the United States boundary, obviously for the purpose of smuggling liquor into that country in defiance of its laws.

According to the *Annual Report* of the Saskatchewan Liquor Commission for 1921, the total amount received for seized liquors during the year amounted to $7,189.53, the confiscated spirits being sold by authority of an order-in-Council passed in March, 1921. The Saskatchewan Board of License Commissioners published monthly the records of prescriptions issued throughout the province. This resulted in a reduction in the quantities prescribed of about 75 per cent in a year.

In the fall of 1923, it was announced by the *Pioneer*, conditions from a temperance standpoint were better in Saskatchewan than in any other of the western provinces of Canada. The provincial Government was sympathetic, an efficient and aggressive Commission was administering the Prohibition Act, and a live, vigorously led organization was uniting the temperance forces. It was felt that the Social Service Council was inadequate as a fighting force, and a campaign committee was organized to take over the temperance activities of that organization. This body was known as the "Prohibition Committee of the Social Service Council," and one of its first acts was to issue a manifesto which read, in part:

Objective: Our goal is the complete abolition of the manufacture, importation and sale of intoxicating liquors for beverage purposes.

Progress: Official statistics show that in Saskatchewan general crime per capita has been reduced to approximately one-half, drunkenness to one-fifth, and vagrancy to one-ninth, as compared with pre-prohibition days, and bootlegging to one-half. . .

Industrial and agricultural leaders testify to improvement in efficiency and economy.

The Committee urged continuous and more vigorous enforcement of the Saskatchewan Temperance Act by the Government, its Liquor Commission, and all provincial and municipal authorities. The provincial Government was urged to ask the Government of Canada for more vigorous action to eradicate the illicit manufacture of liquor in the province.

In the summer of 1924 Saskatchewan was the battle-ground in the war for Prohibition in Canada. On July 16 the electors of the province voted on a ballot which read as follows:

Question 1. Are you in favor of Prohibition in Saskatchewan?

Question 2. If a liquor system under Government control be established, which of the following do you prefer?

(A) Sale by Government vendors in sealed packages of all spirituous and malt liquors, or

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(B) Sale by Government vendors in sealed packages of all spirituous and malt liquors and also sale of beer in licensed premises.

The opposing forces were marshaled under the names "Prohibitionists" and "Moderationists." The rival organizations were the Saskatchewan Prohibition League and the Moderation League of Saskatchewan. There was much dissatisfaction in the province, because, on the one hand, the wets could not obtain freely or cheaply enough the kind of liquor they wanted, and, on the other hand, a certain class of people was disgusted with what went on in spite of the Prohibition Law. This second class of citizens was misled by the Moderation League, which grossly exaggerated reports concerning bootlegging, drinking, drunkenness, moonshining, and other law violations. The Moderationists attempted to rivet attention to Question 2, while the Prohibitionists strove to get the people to vote "Yes" on the first question. The dry forces were out for complete Prohibition, and the wets wanted anything they could get.

The result of the vote was: Question 1: Yes, 80,381; No, 119,337; wet majority, 38,956. Question 2: (A) 87,564; (B) 79,614. About one third of the eligible electorate of Saskatchewan voted against Prohibition. Less than one quarter of the electorate voted for the beer bar in addition to Government stores.

Wet Majority

An editorial upon the vote in the *Montreal Witness* of July 23, 1924, read as follows:

The people of Saskatchewan have spoken! To the question, "Are you in favor of Prohibition in Saskatchewan?" a large majority voted "No." To the second question a smaller majority voted for sale by Government vendors in sealed packages of all spirituous and malt liquors, but voted against the sale in addition of beer in licensed premises. Saskatchewan's choice then is worse than it should have been, but not quite as bad as it might have been. The Moderation League, that is, the drink interest, called for "government control" with "licensed beer" but did not succeed in carrying the latter. Prohibitionists hoped that the dry majority in the country districts would offset possible wet majorities in the cities, but the defeat of prohibition was general. Places which, over and over again, in plebiscite, local option, and referendum, had shown themselves as temperance strongholds now gave their vote against prohibition. The vote was a plebiscite, not a referendum. That is, the people were asked to express their choice on a principle, not to decide for or against a specific law. The Government had intimated that without a decisive demand there would be no change from existing conditions—unless by strengthening the present act. But the vote has been decisive and will doubtless be followed in due course by legislation. Many causes have conduced to the swing of public opinion in Saskatchewan from prohibition, to "government control." The whole force of the liquor traffic on the continent, legal and illegal, was concentrated on Saskatchewan as before it was successively concentrated on Quebec, British Columbia, Manitoba and Alberta, and with similar results. "The Moderation League" made specious appeals for "true temperance" and "personal liberty," the prohibition position was undermined by paid and unpaid propaganda, "government control" was lauded as a system which, somehow, rendered liquor innocuous, the Prohibition Act was brought into disrepute by systematic violation. What wonder, then, that many, even of "the very elect," of true and tried temperance people were "deceived"? The greatest honor is to be accorded to those brave and self-sacrificing temperance workers who, facing fearful odds, fought for the retention of the law which for four years has wrought inestimable good in the province.

Government liquor-stores were opened in Saskatchewan on April 16, 1925. According to the first *Annual Report*, the liquor sales for the first year under Government control amounted to $7,812,675. The *Report* showed that "advanced temperance legislation" in Saskatchewan required the opening of 24 liquor-stores and 90 beer-stores. At

the close of 1925, special quantity permits totaled 12,910. The quantities any citizen or visitor can buy daily under the provincial "advanced temperance act" are two gallons of beer, one gallon of wine, and one quart of whisky. This would allow a person, if so inclined and he could afford it, to purchase at least 600 gallons of beer and 300 gallons of wine, in addition to 300 quarts of whisky yearly.

Government Control

The increase in provincial liquor sales for the year ending March 31, 1927, of nearly $2,500,000 is made up of about 90 per cent beer purchases. The expenditure on beer was $5,210,801, and on wine and spirits $5,094,406. In the previous year the respective figures were $3,001,124 and $4,811,550. The sale of beer has, therefore, increased $2,209,677, while wine and spirits show an increase of $282,856.

While the turnover for the year ended March 31, 1927, is about $2,500,000 greater than for the previous year, the profits are not proportionately higher, owing to the preference for beer; in fact they were about 4 per cent less. With total sales of $10,305,208, the net profits were $2,114,866; for the period ended March 31, 1926, the sales had been $7,812,675, with net profits of $1,897,758. (*Regina Leader*, May 20, 1927, reprinted in the *Pioneer* of May 20, 1927).

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SATOLLI, FRANCESCO. See WATTERSON, JOHN AMBROSE.

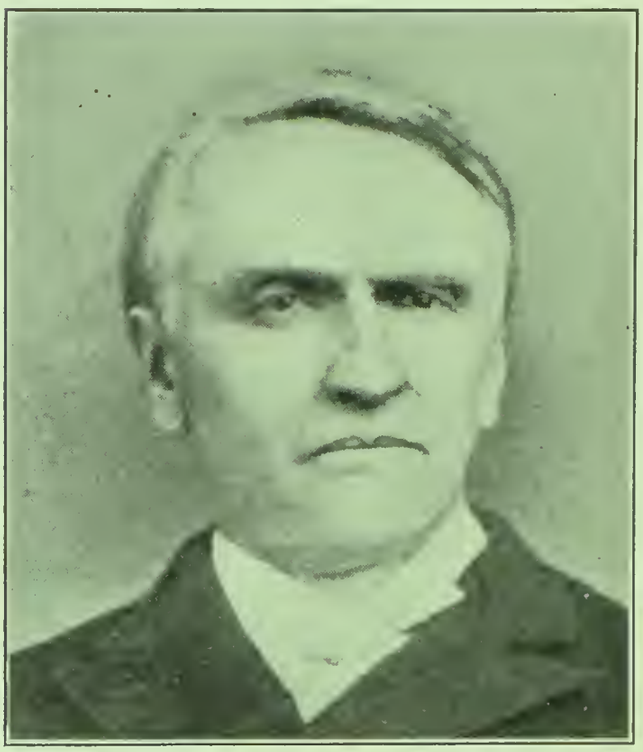
SATTERLEE, WILLIAM WILSON. American physician, Methodist minister, and Prohibitionist; born at La Porte, Indiana, April 11, 1837; died at Minneapolis, Minnesota, May 27, 1893. At the age of nineteen he married Miss Sarah Stout. After studying medicine privately for a time, he qualified as a physician in the State of Wisconsin. While practising medicine he studied for the ministry, and was finally admitted to the Methodist General Conference. During his ministerial career he was in charge of some of the larger pastorates in Wisconsin and Minnesota. In 1887 he accepted the chair of political economy and scientific temperance instruction at Grant Memorial University, Athens, Tennessee, where he remained until his death. He was granted an honorary D.D. degree by this institution.

Satterlee was commonly recognized as the father of Prohibition in the State of Minnesota. He early identified himself with the Prohibition party of that State, and spoke in various campaigns for that party in nearly every village and city of Minnesota. For several years he was secretary of the State Central Committee of the Prohibition party and at one time he was the party candidate for the governorship. He was editor of the *Liberty Blade*, the first Prohibition paper in the State, published in Minneapolis late in the seventies, and was associated with James E. Child in the publication of the *Minnesota Radical*.

Satterlee was the author of several temperance works, among which were "The Political Prohibition Text-Book" and "What I Saw." He participated in the Red Ribbon movement, and was an active Good Templar and member of the Sons of Temperance.

SATURNALIA. A festival celebrated by the ancient Romans in honor of Saturn, god of seed-time and harvest. It is supposed by Macrobius and Athenaeus to have been of Greek origin, and it certainly was in existence before the founding of Rome.

The Saturnalia, which originally extended over three days, began on Dec. 17 with religious rites. During the Empire the festival was prolonged. Augustus added two days, and Caligula two more. These last four days were knows as the "Sigillaria," from the little hard-baked dough or clay images *(sigillaria)* which were among the favorite presents then sold.



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Originally an agricultural religious festival, in the course of time the Saturnalia took on a social character. A public *convivium* followed the religious ceremonies. To this slaves were invited on terms of equality. They were relieved from their work and were permitted to attend the banquet in their masters' clothes. They had full license of speech, and were even waited on at table by their masters. Cato relates that he gave each of his slaves a congius of wine at the Saturnalia. Wealthy Romans vied with one another in hospitality and kept open house for all. The courts and schools were closed, and military operations were suspended in order that the army might celebrate. No work was done by day; and at night there were illuminations, while crowds of revelers, shouting "Io Saturnalia!" paraded the streets.

Drunkenness was very common. Martial describes the Saturnalia as *madidis diebus* ("days in which one becomes thoroughly intoxicated").

In several respects, such as the extravagance of mirth and the fantastic nature of the amusements, the Saturnalia have their prototype in the Italian carnival of to-day.

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SAUMUR. A town in Maine-et-Loire Department, France, which carries on a large trade in wines and brandies. The Saumur district produces considerable quantities of good sparkling wine, the finer qualities of which improve greatly by being kept for a few years. These wines are produced from fully ripened grapes. In 1834, prior to which year the growths of the Loire had been used only as still wines, it was discovered that the Saumur products might be successfully converted into sparkling wines, and soon a fair trade in this type of beverage developed.

Saumur compares favorably with champagne, to which it is similar in flavor, character, and method of manufacture.

SAUNDERS, ALFRED. New Zealand pioneer temperance reformer; born at Market Lavington, Wiltshire, England, June 12, 1820; died at Christchurch, N. Z., Oct. 28, 1905. He was educated at the Rev. Thomas Sturgess's private school, West Lavington, and Dr. Alfred Day's Academy, Bristol. Leaving school at the age of fourteen he began work in his father's flour-mill, where he remained until 1841, with the exception of one year (1838) when he was employed in a mill at Congresbury, Somersetshire. In 1842 he emigrated to New Zealand, where he located for a time at Nelson. In 1846 he went to Australia and spent three years on a farm at Mount Barker. Returning to New Zealand in 1849 he built the Brightwater Mill, at Nelson (1855) and the Ashburton Mill (1873). In 1855 he was elected to the Provincial Council, and in 1861 he was sent to Parliament from the Waimed South District. In 1864 he was elected superintendent of Nelson but resigned in 1867 and went to England for a visit. After three years he returned to New Zealand and settled in Canterbury, where he was made a member of the North Canterbury Board of Education, and was several times returned to Parliament, serving in that body from 1877 to 1881 and from 1889 to 1896, and being called the Nestor of the New Zealand Parliament. He was twice offered the colonial treasurership. In 1899 he again visited England.

Before his departure he was the recipient of an ovation from his friends and fellow colonists who, at a meeting over which Sir John Hall presided, presented him with an illuminated address, a purse of gold, and a traveling-bag and rug.

He was twice married: (1) In 1847, to Rhoda Flower (d. 1898), of Reading, England; (2) in 1899, to Sarah Box (d. 1904), of Lavington, England. On the death of his second wife he returned to New Zealand.

Saunders was a lifelong abstainer, having signed the pledge when a boy, and he was an active temperance worker throughout his life. He was one of a family of nine children, all of whom were abstainers and temperance workers. He first became interested in the temperance reform while he was employed at Congresbury. At that time he attended the meetings at the Cheddar Friends' Meeting House, conducted by Mary and William Tanner, who were devoted temperance advocates; and he was induced to go to the teetotal meetings held by Tanner, and finally persuaded to take an active part in them. He became known as a temperance orator, and in 1840, when only 20 years of age, he had the honor of being elected, with the Rev. Thomas Spencer (uncle of Herbert Spencer, the philosopher), as one of the two delegates from Bath to the great Bridgewater Temperance Conference. Saunders founded a temperance society at Lavington, and when he left England for New Zealand he was honored by a testimonial from his temperance friends, consisting of a handsome silver medal and chain. The address accompanying the gifts was said to have been signed by no fewer than 37 reclaimed drunkards.

On his voyage to New Zealand Saunders started a temperance society on board the ship "Fifeshire." When he landed he was shocked at the misery already inflicted by alcohol in that young country, and immediately began temperance work. During the intervals between housebuilding, bullock-driving, and fording dangerous rivers, he found time to start a temperance society in Nelson, which held its meetings in the light of the huge camp-fires round which the colonists gathered to cook their evening meal. Through his exertions two of the most useful and enthusiastic of the New Zealand temperance reformers, Ben Crisp and Sir William Fox, were induced to sign the abstinence pledge and become lifelong workers in the cause. Saunders introduced the first pledge-book into New Zealand, in January, 1842, and his convert, Ben Crisp started in Nelson the first Band of Hope, which organization became a wonderful power for good in the country.

During his first visit to England Saunders joined in the temperance work at Bath, and he was made president of the Bath Temperance Society. On his last visit to the old country he remarried, and his second wife took a great interest in temperance. He and his wife were especially invited to attend the Bridgewater Temperance Conference (1899), in memory of the Conference he had attended at that place 59 years previously.

Saunders was the author of "Our Horses," "Our Domestic Birds," and the "History of New Zealand from 1642 to 1893." An account of his life and work, entitled "Life of a Pioneer," was published at Christchurch in January, 1928.

SAUNDERS, JOHN. British Baptist missionary and teetotaler; born in London, England, Oct. 7, 1806; died in England May 1, 1859. Despite the aim of his family to have him enter the legal profession, Saunders at the age of nineteen set his mind on becoming a missionary to the heathen. He passed his examination for the bar, but did not enter the legal profession; instead he entered the Baptist ministry and took charge of a congregation in London. He attended the winter session of Edinburgh University in 1832-33, and in 1834 married Miss Elizabeth Willcox. In the same year (1834) he emigrated to Sydney, New South Wales, with his wife, and there took charge of a Baptist church, remaining in that pastorate for fourteen years. Here his ardent advocacy of the principle of total abstinence earned for him the sobriquet of the "Apostle of Temperance."

In 1835 Saunders assisted in the organization of one of the first temperance societies in Australia, the New South Wales Temperance Society, which had for its motto, "Temperance is moderation in things innocent, and abstinence from things hurtful." During the years 1837-40 he edited the monthly organ of the N. S. W. society, the *Australian Temperance Magazine*. Saunders advocated total abstinence in numerous temperance meetings held throughout the colony; and worked

vigorously for the temperance cause until 1848, when poor health compelled him to return to England.

SAUTERNE. A French white wine produced in the Sauterne district, on the Garonne River above Bordeaux. It is a sweet and dry. According to McMullen, Sauterne is a fine, delicate, flavory wine, and in good years is rich and perfumed. It is considered the most superior of the white wines of Bordeaux. The *Clos Yquem* and *Haut* wines are the best brands. Some of these wines have kept well for 50 years.

The comparatively small district producing this wine is comprised of the communes of Sauternes, Bommes, and Barsac. Prior to the World War (1914-18) the average yield of *Chateau Yquem* was 500 hogsheads. Since the production of the vineyards of the Sauterne district is small, the prices of the finer growths are often very high. The *Encyclopaedia Britannica* (11th ed., *s. v.* "Wine") states that the district of Sauterne produces the finest white wines of the Gironde, or even of the whole of France.

Among the Bommes (Beaunes) products the "Britannica" gives *Château La Tour Blanche* and *Château Peyraguey* the leading places.

SAVA. An Abyssinian drink made from barley.

SAVAGE, JOHN. American jurist and temperance advocate; born in New York city in 1779; died at Utica, N. Y., Oct. 19, 1863. He was educated at Union College, Schenectady, N. Y. (1799), and in 1829 received an honorary LL.D. from that institution. After studying law, he was admitted to the bar and practised in New York State. He became a member of the State Assembly in 1814, and served in Congress as a Democrat (1815-19), after which he became a United States district attorney. Savage served also as State comptroller (1821-23), chief justice of the State Supreme Court (1823-27), and Assistant United States treasurer in New York. In 1845 he was a Presidential elector on the Polk and Dallas ticket.

Savage was one of the early American temperance reformers who believed in total abstinence from all intoxicating beverages. He refused to join the original temperance society in New York unless it adopted the principle of abstinence from all intoxicants as true temperance. A stanch friend and supporter of E. C. Delavan and others in the early and bitter struggles against the liquor traffic, he eventually became president of the Temperance Society of the Bar of the State of New York, and delivered an address of great simplicity, beauty, and force to the bar in that capacity. He afterward became president of the New York State Temperance Society, and served in that office for many years. In 1855 he became president of the American Temperance Union, serving for one year in that capacity.

In the *Temperance Spectator*, 1863, p. 184 (cited by Winskill), E. C. Delavan wrote thus of his early friend and coworker Savage:

> He would not tolerate half-way measures; he was always ready to strike the blow best fitted to destroy the evil, and at once; and would not permit his name to be used as favouring the temperance reform while we sought to combat intemperance by the *ardent spirit pledge alone*. "You condemn the poor man's alcohol," he argued, "and say nothing against the rich man's wine. When you adopt as temperance total abstinence from *all* that can intoxicate as a beverage, then I am with you, and not till then."

SAVAGE, WILLIAM. Canadian lawyer and Prohibition advocate; born at Green's Norton, Northamptonshire, England, Jan. 4, 1876. Removing with his parents to Canada in 1889, he was educated in the institutions of British Columbia; where, also, he studied law and, after being admitted to the bar, began his professional career at Vancouver, B. C.

Descended from a long line of abstainers and temperance advocates, Savage became a lecturer on temperance in British Columbia in 1901, and has continued to assist in local and general campaigns ever since. What is known as the "Prohibition movement" in British Columbia was inaugurated at a luncheon of business men called together for the purpose. In a subsequent convention of all the temperance workers in Vancouver, a Committee of One Hundred was selected to manage the campaign, and Savage was a member of



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it. The object of the movement was to secure a referendum upon the Prohibition Act, which had been passed by the provincial Legislature. The referendum was to decide whether the Prohibition Act should be brought into effect or not. By statute the soldiers of British Columbia, both in Canada and in Europe, were given the right to vote upon the referendum. Savage was appointed chairman of the Soldiers' Vote Committee.

The referendum was carried by a large majority in British Columbia; but the overseas vote was so vitiated by frauds perpetrated by the liquor interests as to make it highly probable that something like wholesale corruption had been attempted in order to overcome the temperance majority in Canada. The Soldiers' Vote Committee challenged the returns from overseas, and Savage conducted the legal battle that followed. A special commissioner was sent to Europe to make an investigation of the vote, and he examined many witnesses, both soldiers and officers. As a result more than 4,000

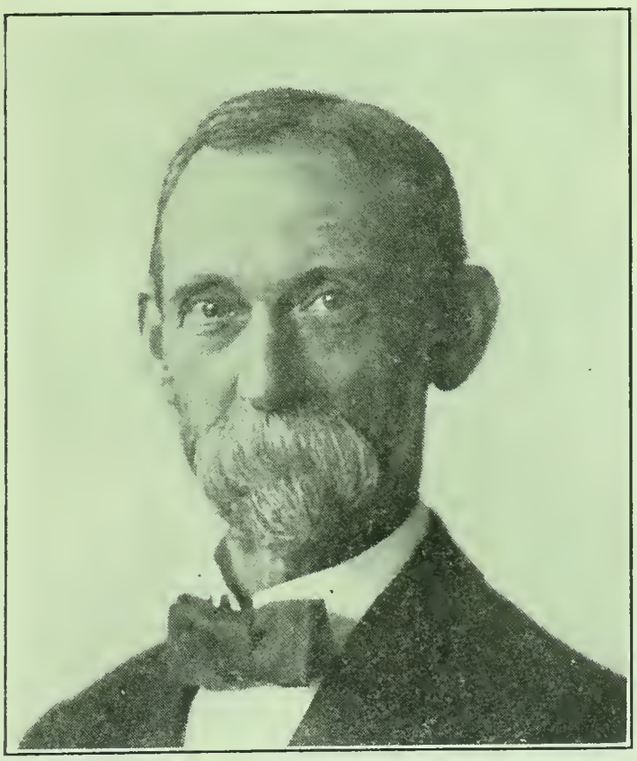
votes were ruled out. The investigation and the legal battle lasted eight months before the final decision was reached in favor of the Prohibition cause. The Prohibition Act, covering the province of British Columbia, went into effect Oct. 1, 1917.

SAXON, JOHAN LINDSTRÖM. Swedish editor and temperance advocate; born at Gällersta, Örebro Province, Sweden, Feb. 17, 1859; educated in the local schools and Örebro provincial high school. In 1888 he married Anna Maria Bergström. Since 1881 he has been editor-in-chief, and for the past 25 years the publisher, of the illustrated Stockholm weekly *Sånningmannen* ("The Sower"), which has a circulation of 65,000 copies.

Early interested in a wide variety of reform movements, Saxon was one of the pioneer members of the International Order of Good Templars in Sweden, joining that Order in 1880. He has written a very large number of books and articles in which he energetically combats alcoholism. He is also an able speaker, and has probably delivered 1,000 addresses on total abstinence.

Saxon is widely known as a specialist in dietetics in its relation to the temperance reform. He is the founder and president of the Swedish Vegetarian Union *(Svenska Vegetariska Föreningen)* as well as editor of its organ, the *Vegetarian*. It is the contention of this society that animal food creates a desire for alcohol and tobacco, and should therefore be avoided.

Saxon was one of the first Swedish fiction writers to portray the evils and misery resulting from alcoholism. His "With the Blue Ribbon" *(I Blått Band)*, Stockholm, 1923, is perhaps the most widely read temperance book in Sweden. His home address is "Villa Vegeta," Stocksund, near Stockholm.



JOHAN LINDSTRÖM SAXON

SAXONY. See GERMANY.

SCANLON, CHARLES. An American Presbyterian clergyman and Prohibition leader; born at Three Churches, West Virginia, Oct. 5, 1869; died in Pittsburgh, Pa., March 21, 1927. He was educated in the public schools, at Valparaiso (Ind.) University (B. S. 1895; A. M. 1899), and at the University of Minnesota (1901). The College of Wooster (Ohio) conferred upon him the honorary degree of LL.D. in 1916. For four years (1890-94)



REV. CHARLES SCANLON

he was a teacher and principal in the public and normal schools of West Virginia and Virginia. He married Miss Mary A. E. Walker, of Browningsville, Md., on April 2, 1894. The following year he was ordained to the ministry of the Presbyterian Church, in which he held pastorates at Wheaton (1895-99) and Minneapolis, Minn. (1899-1903). In 1899-1901 he was a professor at Macalester College, St. Paul, Minn. He retired from the ministry in 1903, in order to devote himself to the interests of the temperance reform.

Scanlon spent more than a quarter of a century in the effort to bring about Prohibition in the United States, and he had come to be recognized as one of the most prominent men in the American temperance movement. In 1900 he was the Prohibition party's candidate for Congressman from St. Paul, Minn., and in 1902 he was nominated for governor of Minnesota on the Prohibition ticket. In the following year he became a national lecturer for that party. He was permanent chairman of the National Convention of the Prohibition party in 1908. In 1918 he helped to form the NATIONAL DRY FEDERATION, of which he became secretary.

As an official delegate appointed by the United States Government, he attended the International Congresses Against Alcoholism at London (1909), The Hague (1911), Milan (1913), and Lausanne (1921). At the Fifteenth Congress, held in Washington, D. C., in 1920, he represented the American section of the World Prohibition Federation, of which he was honorary treasurer and presi-

dent. Other temperance organizations with which Scanlon was associated were: National Temperance Society (president from 1922); National Interchurch Temperance Federation (as secretary); National Prohibition Trust Fund (trustee); Intercollegiate Prohibition Association; National Temperance Council; Scientific Temperance Federation; Committee of Sixty on National Prohibition; and the National Legislative Conference. In 1904 he was elected general secretary of the Board of Temperance of the Presbyterian Church, U. S. A., in which office he continued until his death.

In connection with that Church, also, he was general director of the department of moral welfare. He was also president of the Federal Motion Picture Council in America, as well as editor of *Moral Welfare* (Pittsburgh) and the *National Advocate* (New York).

The cause of temperance and Prohibition sustained a severe loss by Dr. Scanlon's death.

SCHÄFFLERTANZ. See Coopers' Dance.

SCHAFFNER, AUGUSTE. A French Roman Catholic priest and temperance advocate; born in 1860; died Aug. 28, 1922. For ten years he was pastor at Saint-Denis, Seine, where he was very successful in his work among the people, being liked by the unbelievers and admired by his adversaries for his uprightness and tolerance. In 1908 he was assigned to the parish of the Ascension at Batignolles-Monceau, where he showed the same liberal spirit.

Schaffner early became an advocate of temperance, and led the battle against intoxicating beverages in the parishes in which he served. He was the director of L'Espoir ("Hope"), a temperance society working among the young people of France, a director of the Blue Cross Society, and a member of the Administrative Council of the National League Against Alcoholism *(Ligue Nationale contre l'Alcoolisme)*. He took part in many temperance meetings in association with Gustave Cauvin, the French temperance leader, known as the "Monk Preacher." He was an admirable speaker, his athletic physique impressing the public favorably and compelling attention, making them feel that "Here is some one who is qualified to speak to us about antialcoholism."

Schaffner was a man of energetic action, and he engaged in many lines of work, and, undoubtedly, it was his devotion to what he considered his duty that undermined his health and brought about his untimely end. By his death the temperance movement in France lost one of its most able workers.

SCHARFFENBERG, JOHAN. Norwegian physician and temperance advocate; born at Moss, Norway, Dec. 11, 1869; educated at the University of Christiania (Oslo), receiving his medical degree in 1897. In the practise of medicine he specialized in psychotherapy, and from 1905 to 1908 was director of the Insane Asylum for Women at Christiania. Subsequently he served as physician at the Christiania workhouse (1908-14), assistant physician at the Gaustad Insane Asylum (1914-19), physician at the Reformatory *(Bodsfengslet)*, Oslo (1919-22), and chief physician of the Ward for Insane at Oslo Hospital (since 1922).

Scharffenberg became interested in the temperance reform through his work in hospitals and among the insane, and he entered into active association with the Norwegian temperance organizations. He is a member of the Central Board of the Christiania total-abstinence organizations, of the National Committee for Temperance Education, and of the Permanent Committee of the International Congress Against Alcoholism. He was the editor of *Avholdsbladet* ("Temperance Paper"), 1909-11, and member of the Royal Temperance Committee of Norway, 1910, and since 1913 has been chairman of the Norwegian Students' Temperance Union. He has delivered many lectures on scientific temperance topics in Norway, Denmark, Germany, Switzerland, and Sweden, and taken part in numerous temperance conventions in the various countries of Europe. He attended the Twelfth International Congress Against Alcoholism, held at Stockholm in 1907; also the Thirteenth, at The Hague in 1911; the Fourteenth, at Milan in 1913; and the Eighteenth, held at Tartu (Dorpat), in 1926. In his addresses at these gatherings Scharffenberg discussed the temperance situation in Norway, giving a history of the movement and of the liquor legislation existing there, showing the advantages and disadvantages of the prohibition of spirits only, and advocating local option and Prohibition for Norway.

Scharffenberg is the author of numerous works on medical and temperance subjects, of which the following may be mentioned: "Reform av den medicinske undervisning" (Reform of Medical Teaching), 1889: "Forslag til lov om motarbeidelse av alkoholbruken" (A Proposal for a Law Counteracting the use of alcohol), 1921: "Alcoholen og samfundet" (Alcohol and Society), 1914; "Stortinget og avholdsbevaegelsen" (Parliament and the Temperance Movement), 1917; and "Laegernes alkoholforordninger" (Alcoholic Prescriptions by Physicians), 1920. He also contributes to temperance periodicals and is chief editorial writer for *Folket* ("The People"), a temperance journal established in 1919. He is considered one of the best informed living scientists on the alcohol problem. He is a stanch advocate of the temperance cause, and is honored even by his many opponents, who recognize his splendid character.

SCHELTEMA, CAREL STEVEN ADAMA VAN. Dutch pastor and temperance leader; born at The Hague Jan. 25, 1815; died in Arnhem Aug. 12, 1897. After completing his theological studies at the University of Utrecht, he in his twenty-fourth year became pastor of Borselen, and a little later of Colynsplaat, both in the province of Zealand. He was called to Hoorn, North Holland, in 1845, and in 1849 removed to Amsterdam where he served as pastor till 1880, when he retired, becoming pastor emeritus. Not long afterward he settled at Arnhem, Guelderland, where he spent the remaining years of his life.

In his first two charges Scheltema saw the baleful effects of alcoholism. He was aroused by the scandalous use made by members of the consistories of the wine left after the Communion services, and he did not rest until an end had been put to this disgraceful custom.

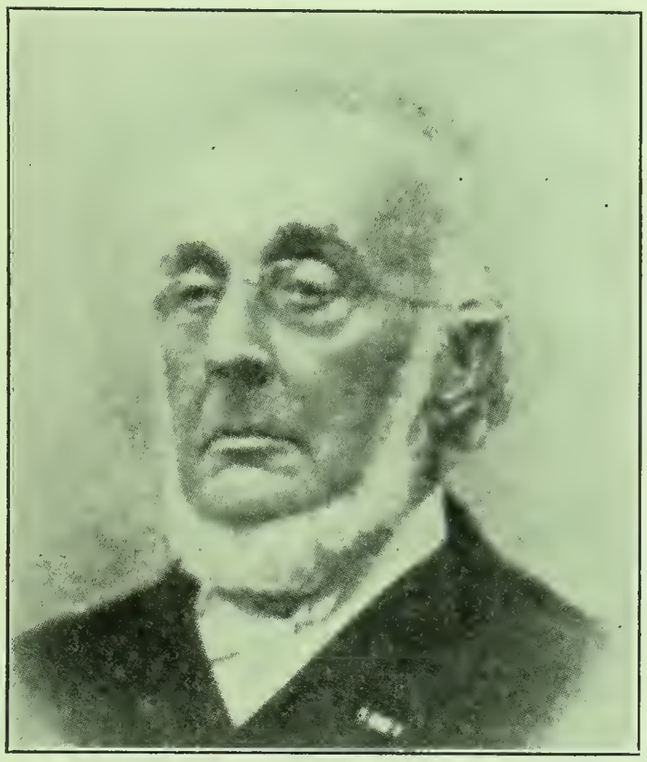
Two very sad occurrences also strongly impelled Scheltema to devote all his powers to the fight against alcohol. One of these was the case of a young member of his church, the son of a widow, who at a public sale drank himself to death on the gin freely circulated on the occasion. The other was the public deposition, at which Scheltema was compelled to assist, of a preacher who had become

such a slave to the bottle that he seldom entered the pulpit in a sober condition.

Scheltema's first attack was upon distilled liquor. He joined a temperance society in Amsterdam, and when this was affiliated to the Netherlands Union for the Abolition of Strong Drink (*Nederlandsche Vereeniging tot Afschaffing van Sterken Drank*) he became a very active member of that body (1844).

He was particularly active with his pen, contributing numerous articles to *De Volksvriend* ("People's Friend"), to temperance almanacs, etc.

In 1862 the reading of Mrs. Wightman's book HASTE TO THE RESCUE gave a new direction to Scheltema's activities. In one of the most squalid districts of Amsterdam, called "The Jordan," he hired a room in which on March 21, 1862, he began



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a series of Bible readings at which, whenever the opportunity presented itself, he preached total abstinence, also. By this time he had become a total abstainer, having been led to take this step mainly by the retort frequently made to his exhortations on temperance: "You drink wine, because gin is not respectable enough for you."

In August, 1862, Scheltema was sent by the Dutch Society for the Abolition of Alcoholic Liquors as a delegate to the Temperance Congress held in London, England; and then and in May, 1863, he visited Scotland, also, to study temperance methods that might prove useful in his Dutch work.

When, in 1863, the Dutch celebrated the semicentennial of the existence of their kingdom, Scheltema laid the foundation of a building in which to hold his meetings among the poor, the "King William House," which became the cradle of total abstinence in the Netherlands. Here were formed the first total-abstinence societies, consisting of a children's society, The Hope of the Future (*Hoop der Toekomst*), an association for girls, and one for adults of either sex.

Twenty years later Scheltema considered the time to be ripe for the extension of the principles advocated by him at the King William House. He, therefore, together with a few kindred spirits, founded (April 20, 1882) the National Christian Total Abstinence Society (*Nationale Christen Geheel-OnthoudersVereeniging*). As its official organ the Association issued the Voice of Love (*De Stem der Liefde*), a monthly, which later was superseded by the *World Conflict*, both of these papers being edited by Scheltema. The passing of the national liquor law in 1882 inaugurated an unfavorable period for the temperance forces. The Dutch people seemed to imagine that everything had now been put upon a safe footing, and that the law would result in abolishing forever the abuse of strong drink. Scheltema now experienced a great disappointment: he had counted upon the cooperation of his fellow pastors, but many of these either kept coldly aloof or openly opposed his efforts. Supposing that some personal hostility might lie beneath this indifference, he translated anonymously Von Bunge's "Alkoholfrage" (Alcohol Question), and distributed copies among his *confrères*. This, however, found as few clerical readers as his signed articles. Refusing to be discouraged, he set himself to the translation of a number of articles and books on temperance subjects. One of the latter was C. H. Spurgeon's "John Plowman's Talks," and another was Dr. W. B. Richardson's "Temperance Lesson Book."

In his later years Scheltema was permitted to see much of the fruit of his labors. The society formed by him in 1882 had attained a membership of over 8,000 in 1890.

The temperance movement in the Netherlands, of which Scheltema has rightly been called the father, owes much to him. For more than a half-century he devoted his energy to the fullest extent of his opportunities to its development. The Netherlands Government recognized his great services to humanity by creating him a Knight of the Netherlands Lion, and on many occasions he received manifestations of the affection and admiration of his fellow-laborers in the cause of temperance reform.

SCHENK BEER. Beer fermented in from four to six weeks and placed on draft (German, *schenk*) for immediate use; otherwise it becomes sour. It was formerly brewed in winter for use during that season, and is consequently known also as "winter beer." It is sometimes called "young beer."

SCHIEDAM. Dutch gin, so called from the town and river port of that name on the Schie, in the province of South Holland, which is the great center of its manufacture. There are 300 distilleries in Schiedam, with their attendant cooperages, cork-cutting establishments, and malt-houses. See NETHERLANDS.

SCHLESWIG-HOLSTEIN. See PRUSSIA.

SCHLYTER, GUSTAF RAGNAR. A Swedish professor and temperance advocate; born in Lund, Stockholm, Oct. 24, 1845; died Oct. 7, 1927. He was educated at the Cathedral School and the University, Lund (Ph.D. 1868).

After serving as docent in Lund University from 1869, he, in 1872, was appointed lector in Latin and Hebrew at Karlskrona school (*läroverket*). At Karlskrona he became active in public life, serving as a member of the Landsting from 1889 to

1910, and of the town council from 1886 to 1912. He served, also, on the school board (1875-1901) and on a number of important committees.

In 1877 he married Augusta Elisabet Cederberg of Roddinge, Skåne.

Schlyter began his temperance work in 1888, becoming interested therein at Karlskrona, where a meeting was held at the Stortorg and a temperance committee was formed, with Schlyter as chairman. Soon afterward he founded in Blekinge Province a general temperance society of which the first two presidents were Prince Oscar Bernadotte and Admiral F. W. von Otter. In 1892 the latter was succeeded by Schlyter. After initiating wider activities, a temperance society was formed in Karlskrona which was the predecessor of a legally established organization of the same name thirteen years later. Of this body Schlyter resigned the presidency, but he retained the chairmanship of the old society. He delivered numerous temperance addresses and during 1888-1925 wrote many temperance articles and pamphlets.

Among Schlyter's many books his best-known is his work on Greek and Roman antiquities, entitled "Monumenta Antiquitatis." In later years he wrote several books on temperance topics, among which one of the most important was "The Bible and Temperance," 1903.

SCHMIDT, ANTON. Danish merchant and temperance advocate; born in Tonder, South Jutland, Jan. 18, 1861. He was educated at the local (paying) Boys' Middle School, where he obtained his commercial degree. For some time he was occupied as a clerk and merchant, and he is now a commercial agent in Copenhagen. He married Christine Thomsen Sept. 7, 1889.

Schmidt became a total abstainer in 1881, and was joint founder of the first Danish lodge of the (American) Independent Order of Good Templars. In 1881-82 he became Grand Secretary, and in 1884 editor of *Reform*, the official organ of the Danish Grand Lodge, and in 1888-1890 editor of *Nordslesvigs Good Templar*, official organ of Germany's Grand Lodge. Since 1892 he has been a member and worker in Afholdssamfundet and for ten years its treasurer.

Schmidt, who resides in Copenhagen, is the founder and librarian of the Danmarks Afholdsbibliotek, author of "Afholdsbevaegelsens Verdenshistorie" (a valuable encyclopedia of the temperance movement), 1911-18, and a contributor to Danish temperance papers. He has been secretary of the Committee for the Promotion of Temperance Education, president of the Society of Children's Temperance Activities *(Landsforbundet for Børneafholds Virksomheden)*, editor of *Nordlysch* ("Northern Lights"), and president of the "Down with Tobacco" *(Bort med Tobakken)* society, as well as editor of its paper, *Frisk Luft* ("Fresh Air"). Further, he has for many years been a contributor to the temperance paper *Agitatören* ("The Agitator").

SCHMIDT, CARL WILHELM. A Lettish merchant and temperance advocate; born on the Lisden estate, Livonia, June 21, 1861; educated at a classical gymnasium at Mitau, a suburb of Riga, Latvia. He married Adelina Luhs, of Rojen (Rujēn), Livonia, July 9, 1906. His commercial career was passed in the district of Wolmar.

Schmidt is one of the leaders of the Lettish temperance reform movement. In 1890 he became a total abstainer through the influence of Prof. Auguste Forel, and since that date has been actively interested in various temperance organizations of the Continent and his native country. He is a member of the Zurich section of the International Society Against Alcoholism. In 1909 he founded the Antialcohol Section of the Lettish Society for the Advancement of Public Welfare at Riga and served as its leader up to the year 1914, when it was dissolved owing to the World War. Schmidt belongs to the Neutral Order of Good Templars and at the present time is president of the Germano-Baltic Workman's Association Against Alcoholism, which maintains its headquarters at Riga.

SCHMIDT, HANS. German clergyman and Prohibitionist; born at Wolmirstedt, near Magdeburg, May 10, 1877; educated at the Gymnasium of Seehausen, Altmark, and at the universities of Halle (student of Evangelical Theology), Berlin (Licentiate in Theology), and Tübingen (Doctor of Theology). In 1907 he married Meta Heinecker, of Ottenser. From 1904 to 1907 Schmidt was student inspector in the Evangelical Pastors' Seminary, Naumberg, and from 1907 to 1914 pastor in the Evangelical parish church of St. Maria Magdalena, Breslau. In 1914 he was made assistant professor of the Old Testament in Tübingen University and in 1921 he became professor of the same subject in Giessen University. During the years 1914-18 he served as an officer with the German forces in the World War.

Schmidt entered the organized temperance movement in 1911, as a result of his observations of the evils of drink during his pastorates in large city churches, joining the Good Templar Order, of which he has since been an active member. He is the author of many books on the alcohol question, of which the most noted are: "Die Alkoholfrage in Geschichte und Gegenwart" (The Alcohol Question in History and at the Present Time); "Die Alkoholfrage im Alten Testament" (The Alcohol Question in the Old Testament); "Vom meinen Vorhof: drei Gut-templers redigten" (From My Pulpit: Three Good Templar Addresses); "Das Kronprinzen Telegramm" (The Crown Prince's Telegram); "Unsere Niederlage im Weltkrieg" (Our Defeat in the World War); "Warum haben wir den Krieg verloren?" (Why did we lose the War?); and "Die Heerführer Deutschlands und der Alkohol im Kriege" (The Army Leaders of Germany and Alcohol in the War). He is, also, the author of many other publications on Old Testament subjects.

Schmidt came into prominence after the World War as a result of his books about the War, especially "Warum haben wir den Krieg verloren?" in which he charged that Germany lost the War because her armies were drunk when crucial offensives were undertaken. In support of his charge he cited army orders, letters, and papers written by various officers and soldiers of the German Army, which gave account of cases of drunkenness in which army movements were hindered, using only such occurrences as could be verified by unbiased testimony and by eye-witnesses.

Among such occurrences Schmidt charged that at the first offensive in 1918, at the crucial moment of the battle, the attacking troops were temporarily disabled through drunkenness, and, as a

result, the movement was hindered and defeat suffered. This detachment of troops was under the command of General von Hutier, who had taken the city of Ham. An unfortunate delay occurred here, caused by the troops raiding the wine-cellars of Ham and many getting drunk, resulting in the loss of considerable territory. This account was taken from the note-book of an information officer accompanying the first troops entering Ham, who wrote: ". . . Fortunately rain came on. . . The danger was completely past. But the cursed wine stores of Ham cost us almost a whole day and many men." The account was corroborated by the observations of an English officer named Brunler, who had been astonished at the ease with which the Germans had been defeated at Ham, after having captured the town a few hours before by obstinate fighting, and on entering Ham learned the reason: "The people were completely paralyzed by alcohol." It was further verified by a German officer—a pastor in civil life—who wrote: "We . . . were placed prematurely at Ham because the division before us had not obtained its day's objective and was completely drunk. . ."

A second occurrence was at the capture of Albert, concerning which Schmidt cited sixteen different reports, of which ten were by eye-witnesses, showing that the wine-cellars of the enemy attracted great numbers of the German troops and delayed them, thus robbing them of their last chance of victory. These reports stated that the Marine Infantry Division fell upon the wine-stores in Albert, and that this Division could have won the victory "except for the wine-stores of the city."

A third battle in which success was hindered by drunkenness was at Armentières, where a mighty advance in Flanders was attempted, to destroy the English army. The troops concerned in this movement were led by Infantry General von Quaft, chief commander of the 6th Army. In an order sent by von Quaft he directed that the strongest measures be taken to restore order in the cities of La Gorgue, Estaires, and Merville, where "strong disorder reigns, numberless cases of drunkenness, among the troops. . ." and he begged the commanding general "to restore order by the strictest means. In the interest of quick action I ask you not to shrink from the most severe punishment." After enumerating the measures which might be taken he further directed that "The Army Reserve Divisions quartered with the fighting corps can temporarily be drawn on for police service. Take this into consideration especially for Saully, Estaires, and La Gorgue." So that, which is certainly without parallel in history, according to Schmidt, in the course of one of the final battles of the offensive he placed the divisions of the Army Reserves on police duty, to restore the drunken men of the other divisions to order!

After the publication of Schmidt's book, a review of it, written by General of Infantry von Kuhl, appeared in the *Journal of the German Officers' League* (No. 13, 1925), and it was soon followed by a pamphlet, "Deshalb haben wir den Krieg nicht verloren" (We did not lose the War for that reason), written by a Mr. Oppermann, an agent of the liquor interests, in which an attempt was made to refute Schmidt's conclusions. In the preparation of this pamphlet Oppermann wrote to the various Army and Navy leaders in Germany for their views on Schmidt's charges, and the replies received are incorporated in its pages. In the pamphlet are replies from 28 German Army and Navy leaders, among whom are Field Marshals von Hindenburg and Mackensen, Generals von Lettow-Vorbeck, von Hutier, and von Bulow, and Count Bothmer, War Ministers von Carlowitz and von Stein, who denounce as treasonably false the accusations by Schmidt that German soldiers imbibed so freely that they were unable to carry out orders.

Although many of the officers denied the charges, some even contradicting previous statements made by themselves, yet General Ludendorff, who was second in command in the German Army, wrote to Schmidt: "Be assured that I acknowledge the truth of your revelations." President von Hindenburg admitted the knowledge of individual cases of drunkenness but said: "It is a heinous wrong against brave troops to charge whole companies with drunkenness."

In reply to Oppermann's pamphlet in 1926 Schmidt published a second, "Die Heerführer Deutschlands und der Alkohol" (The Army Leaders of Germany and Alcohol), in which he reiterated his previous charges, citing additional evidence in verification, and pointed out many inaccuracies and inconsistencies in the various statements of the Army leaders.

SCHMIDT, HENRI. French chemist and pharmacist; leader of the temperance group in the French Chamber of Deputies; born at St. Dié, department of Vosges, July 6, 1874. He was educated at St. Dié College, and was also a prize-man of the University of Nancy. He is vice-president of the Commission on Public Hygiene of the Chamber of Deputies, member of the Executive Committee of the Ligue Nationale contre Alcoolisme, and former president of L'Alarme.

In his parliamentary activities Schmidt specializes on the hygienic aspects of the alcohol question. He proposed a law for the suppression of essence drinks, and was the author of the bill prohibiting absinth which, through his tenacious action, finally resulted in the law of March 15, 1915. He also secured the passage of the law making penal offenses of violations of military decrees forbidding the sale and circulation of spirits in the military zone.

SCHMIDT, JOHN RAYMOND. American lecturer and Prohibition advocate; born at Mt. Vernon, Ind., Oct. 6, 1886. A graduate of Depauw University (A.B. 1910), he, during his student life at that institution, served one year as president of the Indiana Intercollegiate Prohibition Association. In 1912 he was chairman of the Ohio State committee of the Prohibition party, and managed the "whirlwind, State-wide auto campaign" for Daniel A. Poling, candidate for governor.

When the American Advance Company, Chicago, was organized to continue the publication of *American Advance*, Schmidt was elected business manager, occupying that position until 1914, when he was appointed chairman of the Indiana State Committee of the Prohibition party, in which capacity he served till 1918. As special lecturer for the Prohibition National Committee and for the Intercollegiate Prohibition Association, he has done useful work in various State and local campaigns in different parts of the country.

SCHNAPS or **SCHNAPPS.** A German word for spirituous liquor; formerly designating more specifically Holland gin.

SCHOONER. A glass of large dimensions used for holding beer, especially lager-beer. It is about twice the size of a tumbler.

SCHOPPEN. A German drinking-mug or glass holding a pint.

SCHOULEGE, NIELS THORVALD ANDREAS. Danish solicitor and temperance leader; born in Jutland, Denmark, March 12, 1865; died in Copenhagen Dec. 26, 1898. He joined the I. O. G. T. in 1882, and was a member of the executive of the Grand Lodge from 1895 to 1898. In 1896 he was elected editor of the *Dansk Good Templar;* and he served as Deputy International Chief Templar in 1891-92. He was a representative of Denmark at the session of the International Supreme Lodge at Edinburgh, Scotland, in 1891. He was also chief of the Danish branch of the International Order of Rechabites.

SCHREIBER, VALENTINE ADOLPHUS. An American blacksmith and temperance worker; born at Keno, Meigs County, Ohio, March 5, 1877; educated in the local country schools. Before he was fifteen years of age he started to learn blacksmithing, after which he traveled from place to place, working at his trade. In 1899 he settled in East Liverpool, Ohio, and opened a blacksmith-shop which he operated until 1913.

Schreiber became interested in temperance work and took an active part in the fight against the saloon in East Liverpool in 1907. He was elected mayor of that town in 1913, and served in that office during the following two years. He became connected with the Ohio Anti-Saloon League in 1916, moved to Toledo the next year, and from 1918 to 1925 was superintendent of the League for that district. In February of the latter year he was appointed to the superintendency of the Canton District, which position he still (1929) holds.

Schreiber has been twice married: (1) In 1902 to Tillie H. Shafer, of East Liverpool, O.; (2) in 1925 to Nora Harrison, of the same place.

SCHREINER, THEOPHILUS LYNDALL. A South-African educator, legislator, and temperance leader; born at Colesberg, Cape of Good Hope Province, April 21, 1844; died at Cape Town, South Africa, Jan. 23, 1920. The Schreiner family was for many years prominent in South-African affairs. His father, the Rev. Gottlob Schreiner, was a Wesleyan Methodist minister who had been sent out to South Africa in 1836 by the London Missionary Society. His youngest brother, the Right Honorable W. P. Schreiner, was the leader of the Bar in the South-African Supreme Court, and was also Prime Minister of the Cape Colony during the Boer War. One of his sisters was Olive Schreiner (Mrs. Olive Schreiner Cronwright) the well-known authoress; and another sister was Henrietta Schreiner (Mrs. Stakesby Lewis).

After being privately educated by his mother, Theophilus was sent to England to complete his studies. He was a brilliant scholar at Wesleyan College, Taunton, Somersetshire, and gained mathematical honors in matriculation for London University in 1862. The following year he returned to Cape Colony, where he entered the teaching profession, serving first as vice-principal of Shaw College, Grahamstown (1863-68), and later as principal of the Government High School, Cradock (1869-70). For the next nine years (1870-79) he was employed as a diamond-digger and claim-holder on the Vaal River, Kimberley.

It was during this period that Schreiner commenced his activities in behalf of the cause of temperance and Prohibition in which he became one of the greatest South-African leaders. In 1874, while he was working with his brother, W. P. Schreiner, in the diamond-mines of Kimberley, he was persuaded by his sister Henrietta, herself an ardent temperance worker, to join the Good Templar Order; and he became a life member of Concord Lodge, which he served for two years as Chief Templar (1875-76). Becoming deeply interested in the work of the Order, he began in Kimberley a



THEOPHILUS LYNDALL SCHREINER

campaign of temperance and evangelistic work which was carried on untiringly throughout his life.

Schreiner held some of the highest offices in the Good Templar Order in South Africa. He served as District Commander of the West Griqualand District Lodge (1876-77), Grand Commander of the Grand Lodge of Central South Africa (1878-79), and Grand Chief Templar of the last-named body (1880-88). From 1875 to 1880 he was director of the Templar Savings Bank, and he was also for several years editor of the first South-African Prohibition newspaper, the *Templar Advocate and Foe to Strong Drink.*

In 1873 Schreiner, together with Messrs. Kayser, Fraser, Geard, Spindler, Wedderburn, Stakesby Lewis, Makiwane, and Morris, founded the Independent Order of True Templars, an organization, at one time embracing 24,000 members, similar to the Good Templar Order, for the benefit of such of the natives and other colored people as had come under the influence of the missionaries.

In 1875 he became voluntary unpaid chaplain

of the Kimberley jail, which post he held for a period of nine years, devoting all of his Sundays to evangelistic as well as to temperance reform work.

After carefully studying the scientific and moral aspects of the alcohol question, and thoroughly familiarizing himself with the fundamental teachings of such organizations as the Good Templars, Bands of Hope, and True Templars, Schreiner started out, in 1880, on a temperance missionary tour through central South Africa which made his name a household word throughout the country. Taking Kimberley as his base, he traveled up and down the Orange Free State, almost entirely at his own expense, holding numerous public meetings and founding many Templar lodges and branches of the Band of Hope Union. It was largely due to his tireless efforts that the Legislature of the Orange Free State passed the provincial liquor measure Ordinance No. 10 of 1883, which provided for the total prohibition of the sale of intoxicating liquors to non-Europeans (natives), and confined its sale to the hotels in towns, thus closing up the country canteens which were threatening the very existence of both the black and the white races in the province.

He next traveled for about two years (1885-86) through Transvaal Province, where he engaged in the same general activities as in the Orange Free State. The following three years (1887-89) he spent in a second preaching- and lecture-tour of the Free State.

Realizing that his work in behalf of the temperance cause among the native tribes of central South Africa could not possibly be brought to a successful termination without the passage of stricter prohibitive legislation and some radical changes in the existing Cape law, Schreiner decided to enter Parliament, and accordingly stood (1884) for Kimberley as a candidate for the Cape House of Assembly, but he was defeated by a narrow margin.

Nothing daunted by his defeat, he continued his evangelistic and temperance campaigns throughout the country, and bided his time until conditions should be more propitious for his Parliamentary ambitions. In 1889 he was elected, together with his sister, Miss Henrietta Schreiner, and his niece, Mrs. Katie H. R. Stuart, to represent the South-African Good Templar Order at the historic Reunion Session of the two International Supreme Lodges of the I. O. G. T. at Chicago, Illinois. At this session Schreiner and his colleagues were successful in securing the retention of the degrees of Hope and Charity and other privileges for the Good Templars of South Africa.

After the session Schreiner's health, undermined by twelve years of unceasing strain, gave way, and he was compelled to seek rest and recuperation during the next eighteen months (1890-91), which he spent traveling in Europe, Egypt, and the Holy Land. Upon his return to South Africa, in 1892, he at once resumed his temperance lecture-tours, and for the ensuing eight years traveled through the Cape Province, where he succeeded in establishing a number of temperance missions among the Dutch and English inhabitants. Unfortunately his activities were cut short by the outbreak of the Boer War (1899), which arrested all temperance work in South Africa for several years.

In 1900 Schreiner was sent to Great Britain, as a representative of the South African Vigilance Association, to present to the British Government the views and wishes of those in South Africa who were still loyal to the British Empire. After remaining for a year in England, he returned to South Africa, and became more active than ever in political and temperance circles. In 1903 he was elected Right Worthy Templar in the Independent Order of True Templars, and he continued to hold that office till his death.

Schreiner had always believed in and striven for a more liberal native policy in South Africa, and, to further this aim he for the second time became a candidate for the Cape Parliament. He won one of the Tembuland seats in the House of Assembly for the Progressive party in 1904, and from that time until his death he was the acknowledged leader of the temperance forces in Parliament. Always the indefatigable champion of native interests, and the loyal and energetic supporter of all plans for the moral and social betterment of his countrymen, Schreiner skilfully directed the efforts of the temperance members of the House of Assembly; and their united strength succeeded in defeating the repeated attempts of the proliquor agents, who sought to repeal the existing prohibitive and restrictive provisions of the Cape liquor law. He once brought forward in the House a resolution favoring a direct vote of the people on the liquor question, but the measure was overridden by the liquor forces in that body.

In 1909-10 Schreiner was returned unopposed by the Progressive party as member for Tembuland to the House of Assembly of the First Parliament of the Union of South Africa, and for the next five years he continued to lead the struggle against the antinative and proliquor factions in the new legislative body.

In 1914 he became chairman of the People's Direct Vote movement for the control of the liquor traffic, and he continued in that capacity until his death. Most of the campaigns of this organization for the enactment of protective legislation during this period were managed by him, and a number of important victories were won.

When his brother, the Rt. Hon. W. P. Schreiner, went to London, England (1915), as High Commissioner of the Union of South Africa, Theophilus was appointed by the Governor-General of the Union to serve in his brother's place as one of the four senators who are appointed mainly because of their acquaintance with the reasonable wants and wishes of the colored and native population.

In 1916 Schreiner introduced in Parliament a People's Direct Vote bill, which he adroitly guided through its various stages in the Senate, only to have it rejected when it went to the Lower House. In that same year, however, he was more successful in the passage, after two defeats, of his important amendment to the Innis Liquor Act, which had failed to include the Bechuanaland aborigines and which had resulted in their country being flooded with liquor. His amendment asked that all natives be included within the scope of the Innis restrictive provisions. The passage of this amendment corrected an oversight and a grievance which had been tolerated for eighteen years.

Senator Schreiner was an active and faithful supporter of the South African Temperance Alliance for a quarter of a century, and for several

years was its vice-president. In 1917, when the Alliance became united with the South African People's Union for the Direct Vote, of which body Schreiner was at the time chairman of the executive, he was unanimously chosen first president of the reconstructed and reorganized South African Temperance Alliance. When compelled, in 1919, to give up this office because of failing health, he received a touching ovation at the Triennial Convention and was made honorary vice-president for life.

During his 45 years of active service in the cause of temperance reform Schreiner received no salary or pecuniary remuneration whatever. He was extremely well-liked and well-received by all denominations, and while on his lecture-tours throughout central South Africa spoke from the pulpits of many different churches. The cause of temperance reform in South Africa owes a great deal to the work of Schreiner.

Senator Schreiner wrote and published a large number of pamphlets and tracts, both in Dutch and in English, dealing with various aspects of the temperance and Prohibition movement and with the native question in South Africa. Some of his more important writings are: "Misleading Figures," in the *Tribune* for November, 1918; "Scientific Temperance Teaching in Day Schools," issued by the South African Band of Hope Union, July, 1902; and "Teetotalism and Theology," in the *Cape Times* for Dec. 30, 1893.

The name of Schreiner, together with the names of the other nine founders of the Independent Order of True Templars, has been inscribed upon one of the columns supporting the Temple of Total Abstinence and Prohibition, the representation of which appears on every Grand Temple charter.

Schreiner's death evoked a most remarkable manifestation of the esteem and regard in which he was held by all classes in South Africa. The *Cape Times* of Jan. 24, 1920, said of him:

> In him the natives have lost a friend who has pleaded their cause, often in the teeth of ridicule and prejudice, but with a steadfast earnestness which has had a very real influence in shaping native policy in South Africa. He had the courage of his convictions in times and in places when his convictions were not popular. In him was the stuff of the natural philanthropist; a very lovable personality with all his eccentricities; a simple and gentle and unselfish South African, who shared with his brother an all-embracing love for his country and its peoples.

SCHREINER, WILLIAM PHILIP. South-African statesman and temperance advocate; born in the district of Herschel, Cape Colony, in 1857; died at Llandrindod Wells, South Wales, June 28, 1919. He was educated at the University of the Cape of Good Hope, and in England at London University and Downing College, Cambridge. Called to the bar in 1882, he returned to South Africa in that year and was admitted an advocate of the Supreme Court. In 1884 he married Miss Frances Reitz, sister of F. W. Reitz, afterward (1889-95) president of the Orange Free State. Schreiner was Parliamentary draftsman in 1885-91 and in 1887-93 was legal adviser to the High Commissioner. In 1893 he became Attorney-general in the second ministry of Cecil Rhodes, and in the following year was appointed to the same post, following a resignation late in 1893. He was Prime Minister of Cape Colony in 1898-1900. From 1893 to 1910 he sat in the Legislative Assembly, and from 1910 to 1914 was a Senator of the South African Union. In 1914 he was appointed High Commissioner of the Union in London, which post he held until his death. Schreiner was a King's Counsel, a Companion of St. Michael and St. George (1891), and a Privy Councillor (1917). He was a brother of Olive Schreiner, the novelist, and of Theophilus Lyndall Schreiner.

According to the *Tribune* (official organ of the South African Temperance Alliance) for July, 1919, Schreiner played an important rôle in the temperance movement in South Africa. In May, 1913, he introduced in the Senate of the Union the first resolution asking for the People's Direct Vote. The resolution was defeated by but two votes, and the Senator's powerful speech and the discussion which followed paved the way for the acceptance of the People's Direct Vote Bill by the Senate some three years later. Upon the formation in November, 1913, of the South African People's Union for the Direct Vote, Senator Schreiner became its first president, continuing to hold that office until his appointment as High Commissioner in London in 1914.

With his death the temperance cause in South Africa lost one of its most powerful supporters.

SCHULTZ, WOLFGANG KARL GEORG. German physician and temperance advocate; born in Hanover Sept. 22, 1867; died there Jan. 14, 1922. He was educated at the universities of Kiel and Göttingen. He married Joanninha Rasmussen, April 2, 1906. He engaged in the practise of medicine at Kiel and for a time he was employed in the Government service. In 1903 he went to Porto Alegre, Brazil, where he engaged in the practise of his profession until 1914. On the outbreak of the World War (1914) he returned to Germany and served as physician in hospitals on the War front.

Early in his career Schultz became interested in the question of alcoholism, and for a time he worked with Prof. Gustav von Bunge, of Switzerland, on the problem of food degeneration in alcoholics. As a result of his experiments he wrote a number of treatises on alcohol. Recognizing the need of antialcoholic teaching, he was one of the pioneers in founding antialcoholic leagues in Germany, and he took an active part in the work of the Good Templars, having received in 1899 a commission from the Grand Lodge of the I. O. G. T. He wrote the first propaganda pamphlet in the student abstinence movement, which the Grand Lodge circulated to the extent of 100,000 copies, and he was the author of "Mässigkeit oder Enthaltsamkeit" (Temperance or Total Abstinence), "Deutschthum und Alkohol" (German Nationality and Alcohol), and other booklets. After he removed to Brazil he founded the Antialcohol League of Rio Grande do Sul, in Porto Alegre, in 1904, with about 30 members, which at his return to Germany had more than 100 members and a library.

SCHWEIZERISCHE KATHOLISCHE ABSTINENTENLIGA (Swiss Catholic Abstinence League). A temperance organization formed in Switzerland in 1895. It was the outcome of a movement inaugurated by Dr. Augustinus Egger, Bishop of St. Gall, who in 1892 published a work which set forth with much force "a few facts" concerning alcoholic beverages. The total-abstinence idea soon took root among the Swiss Catholics, and in 1893 the St. Gall Total Abstinence Association was founded. In 1895 a Swiss "Central Commit-

tee" was formed, at the head of which Dr. Egger continued to work for many years. The movement spread to Obwalden, Freiburg (where the League of the Cross had established a branch in 1895), Valais (Wallis), and other cantons. In less than ten years the Central Committee had about 50 branches, representing about 5,000 members, one half of whom were total abstainers, the remainder pledging themselves to a "temperate" use of alcoholic beverages. The League has its own organ, the *Volkswohl* ("People's Welfare"). A children's group (*Jugendbund*) has been formed, and includes about 30 sections in the French-speaking cantons and 170 in the German-speaking ones. The former, known as the *Reveil*, were directed for a long time by the late Canon Jules Gross (d. 1929). There is also a league for young men and women (*Jugendliga*) which issues the journal *Jungvolk*.

Side by side with the clergy have stood a number of prominent laymen in the work of the League. Among these one of the most active was the late Dr. P. A. Ming, a member of the Swiss Parliament.

Affiliated to the League is the Swiss League of Catholic Abstaining Students (Schweizerische Katholische Abstinente Studentenliga).

The League has now (1929) about 160 sections and 10,000 members. The president is the Rev. —— Hermann, of Lucerne, and the secretary is E. Bürgi-Senn, of Sarnen.

SCHWEIZERISCHE KATHOLISCHE ABSTINENTE STUDENTENLIGA (Swiss League of Catholic Abstaining Students). Swiss temperance organization founded in 1899. It has branches at the universities of Zurich and Freiburg and at a number of seminaries, gymnasia, and other educational institutions. The League numbers about 350 members, active, graduate, and honorary. It is affiliated to the Swiss Catholic Abstinence League (see Schweizerische Katholische Abstinentenliga). The president of the League is Anton Breitenmoser, of Horw, Lucerne; the secretary is Dr. Aug. Moser, of Zurich; and its official organ is the *Jungbrunnen*.

SCHWEIZERISCHER ALKOHOLGEGNERBUND (*Ligue Antialcoolique Suisse*; Swiss Antialcohol League). A temperance society operating both in French and in German Switzerland, the two titles being used indifferently. The present organization is the result of the fusion, in 1899, of two Swiss temperance societies, one of which had existed in German-speaking Switzerland since 1890. Following the close of the International Congress Against the Abuse of Spirituous Liquors, held at Zurich in 1887, a temperance society was formed by several men, one of whom was Dr. Auguste Forel, president of the Congress. Three years, however, elapsed before the organization began to function. The rules enjoined each member to total abstinence from all intoxicating beverages and from all drugs, such as opium. The objects of the society were to disseminate knowledge on the subject of total abstinence by means of lectures, the publication and circulation of temperance literature, and the promotion of temperance cafés. The society soon became widely known. In 1892 a branch was started in Berlin, Germany, and a central committee was organized at Brugg, Switzerland. In that same year another branch was formed at Grätz, Austria, and the League secured a foothold in France in 1896. In 1903 there were 31 branches existing in Switzerland alone, with a membership of 1,384.

The organization is interdenominational and non-political. It does not occupy itself with the rescue of drunkards, as does the Blue Cross Society, but secures its members mainly from moderate drinkers. The society issues two periodicals: *Die Freiheit* ("Freedom," published monthly at Basel) and *L'Abstinence* ("Abstinence," published semimonthly at Lausanne). The *Internationale Monatsschrift zur Bekämpfung der Trinksitten* ("International Monthly for the Combat Against Drinking Customs"), an antialcoholic review published at Basel, also reflects the ideas of the society. The League has published many temperance pamphlets, both in French and in German, which have had a wide circulation, a publication agency being established at Basel for that purpose.

The international organization is generally known as the "International Antialcohol League."

The Schweizerischer Alkoholgegnerbund has about 45 sections, with a total membership of some 2,000. The headquarters of the organization are at Bienne (Biel), Switzerland, and the president is Karl Will, of that town.

SCHWEIZERISCHER BUND ABSTINENTER FRAUEN. See Swiss League of Abstaining Women.

SCHWEIZERISCHER VEREIN ABSTINENTER LEHRER UND LEHRERINNEN (Swiss Society of Abstaining Teachers). A temperance organization, formed at Zurich, Switzerland, in 1898, for the purpose of promoting the principle of total abstinence among members (of both sexes) of the Swiss teaching profession. There are approximately 1,500 members scattered throughout the various cantons of the Republic. The present officers are: Dr. Ad. Schaer-Ris, of Sigriswil, Thoune, president; and Fritz Schwarz, of Bern, secretary. Two temperance journals are published by the society, *L'Abstinence* and *Die Freiheit* ("Freedom").

SCIENTIFIC TEMPERANCE FEDERATION, THE. An educational organizaton formed in Boston, Massachusetts, Dec. 18, 1906, for collecting and disseminating the scientific facts of the alcohol question. The charter members were T. D. Crothers, M.D., Rev. Perley B. Davis, Mrs. Susan S. Fessenden, Mrs. A. J. Gordon, John Herbert, William C. Lilley, Robert H. Magwood, Cora Frances Stoddard, B.A., Elbert O. Taylor, D.D., and Mrs. Emma L. Transeau. The headquarters have always been in Boston, and are now at 400 Boylston Street.

The organization was an outgrowth of the work done by Mrs. Mary H. Hunt, with which Miss Stoddard and Mrs. Transeau had been associated, in compiling scientific evidence on the effects of the beverage use of alcohol upon the individual and through those effects upon society. The Federation undertook to enlarge the scope of this work and to urge on public attention the basic importance of the scientific evidence to intelligent understanding of the alcohol problem. It proposed to make the evidence available for dissemination by other associations which were widely organized for educational purposes, not only along temperance lines, but in the many fields of social work in which varied aspects of the alcohol question are involved.

Very soon requests for data on every phase of the alcohol problem made the Scientific Temper-

ance Federation a center for information consulted by all temperance organizations and many others desiring reliable material. To it often come difficult inquiries referred by offices which themselves undertake to answer many questions from their constituents, but which lack the large background of material gathered in the Federation's comprehensive library and wide outside library resources. The Federation keeps closely in touch with the foreign literature on the question and interchanges information with similar bureaus in several other countries.

The most important feature of the Federation's work, however, is the dissemination of the scientific evidence about alcohol, especially in popular form, in books, pamphlets, special articles, and addresses. Its printed material is not only widely used in the United States, but has been taken into educational service in many other countries.

In 1908 the Federation began to illustrate, in small loan exhibits of diagrams, results of some of the modern investigations as to the effects of alcohol on health as well as on physical and mental working ability. After four years of testing methods of such presentation, in 1912 the Federation prepared a large exhibit of diagrams and models for the Washington International Congress on Hygiene and Demography. The success was so great that for eight years the material was used as a traveling exhibit, shown under the management of Miss Edith M. Wills, in many parts of the country. Visited by tens of thousands of people, it had an important influence in directing public attention to the modern evidence on the effects of alcohol, and in building sentiment for sobriety, and, logically, if indirectly, for Prohibition, although the exhibit itself did not deal with Prohibition.

The exhibit received awards for excellence from the International Congress on Hygiene and Demography, the National Safety Council, and the Panama-Pacific Exposition. It was shown at many important national and international conventions, in addition to individual visits to cities for longer or shorter periods. The Federation also furnished smaller store-window exhibits, for use in many States in connection with local or State Prohibition campaigns.

From the original exhibit material a large series of educational posters, presenting the facts about alcohol, was issued by the American Issue Publishing Company which, from 1913, by substantial cooperation, made possible enlarged activities on the part of the Federation. This poster material was displayed or distributed in hundreds of thousands of reprints. Further, in several countries translations have been made of the posters for educational purposes.

During the World War (1914-18) the Federation prepared the stereomotorgraph slides used in the authorized educational program of the United War Committee on Temperance Activities in Army and Navy.

The Federation has made available to educational work in the United States, through translations of pamphlets, special leaflets, and articles, or in foreign books recommended for libraries, much of the most important scientific material published in other countries.

The *Scientific Temperance Journal*, edited by the secretaries of the Federation, is a 64-page quarterly dealing with all phases of the alcohol question, and is the only American magazine review of the kind.

Research as to various social effects of Prohibition became almost imperative after 1920, because of the calls upon the Federation for data on certain lines of accurate information not obtainable elsewhere. These studies have led to intensive consideration of particular questions, rather than to extensive superficial collection of data. Of especial importance are the following compilations on the alcohol question in Massachusetts, based upon official public records and the experience of social welfare organizations: Cora Frances Stoddard, "Wet and Dry Years in a Decade of Massachusetts Public Records," 1920; *Id.*, "More Massachusetts Records and Prohibition," 1925; Cora Frances Stoddard and Amy Woods, "Fifteen Years of the Drink Problem in Massachusetts," 1929; Amy Woods, "The Social Effects of Prohibition in Massachusetts," 1920.

The Scientific Temperance Federation, while a distinct organization, serves the World League Against Alcoholism as its scientific department. Its officers are (1929): Honorary president, Prof. Irving Fisher; honorary vice-presidents, Richard C. Cabot, M.D., Thomas Nixon Carver, Ph.D., Haven Emerson, M.D., William A. Evans, M.D., Daniel Lane Marsh, LL.D., Dr. Adolf Meyer, Lemuel H. Murlin, LL.D., Harvey W. Wiley, M.D.; president, Ernest H. Cherrington, LL.D.; vice-president, Arthur J. Davis; executive secretary, Cora Frances Stoddard, B.A.; treasurer, Ernest L. Miller; research secretary, Mrs. Emma L. B. Transeau.

SCIENTIFIC TEMPERANCE INSTRUCTION. The term popularly applied by temperance workers to the instruction legally required in the public schools of the United States concerning the nature and effects of alcoholic beverages and other narcotics. It does not however appear in any of the laws. Its use distinguishes this instruction, based on physiological evidence, from moral or emotional appeals. The laws are so worded that the teaching required may include also, the social, economic, and moral view-points.

"Scientific Temperance Instruction" is likewise the name of the department of the Woman's Christian Temperance Union which, having succeeded in 1880 the Committee on Temperance Text-books in Schools, has directed the activities of the organization in this particular field. The directors of this department have been: Mrs. Mary H. Hunt, Mrs. Edith Smith Davis, Mrs. Elizabeth O. Middleton, Miss Cora Frances Stoddard (1923—).

In establishing what was an entirely new branch of education, effort was made from the first to base it on the best of current scientific authority. This, at the time the movement began, dealt chiefly with the pathological results of continued drinking, although the results of contemporary experimental work, like that of Sir Benjamin Ward Richardson and others, were included in the text-books. With the development of laboratory study of the physiological and psychological effects of alcohol, to which Kraepelin and his pupils gave impetus in the nineties, the school text-books developed in the same direction. In the light of present scientific knowledge, the early books may seem to have dealt chiefly with the extreme effects of alcohol; but they should be judged by the teaching of medical literature of nearly half a cen-

tury ago, and not by the evidence available to-day.

The laws providing for this instruction served another important educational purpose, in that they opened the doors of American schools to compulsory training in hygiene, because they required that the teaching concerning alcohol be given in connection with that of physiology and hygiene. Before 1882, when the first of these laws was enacted, "physiology and anatomy (hygiene was less considered) were looked at askance by most teachers and by most parents," said the report of a committee of the American Academy of Medicine in 1905.

> It had been irregularly taught in comparatively few schools. There were no text-books adapted to children of different ages and none containing instruction relating to the effects of alcoholic drinks and narcotics. . . The first series of graded indorsed books was a radical departure to find a path by which the truths of science can be adapted to children's minds; in which hygiene shall have a larger share; and in which temperance shall be taught on a physiologic basis. Four such books attempted during the preceding half-century had proved quite "impossible."

Naturally, with experience, the text-books and instruction underwent changes and improvements which, the same committee of the American Academy of Medicine stated in 1914, represented "a steady evolution in excellence, parallel with progress in scientific knowledge and pedagogy."

From the United States the principle of educating youth in the scientific facts about alcohol has spread to other countries with varying degrees of universality. But the underlying principle in all cases is the same, viz: instruction based on the physiological facts, though these often lead out to social and economic considerations.

It is generally agreed that such instruction was an influential factor in promoting sobriety and in shaping public opinion unfavorable to alcoholic indulgence and the liquor traffic. While it rigorously refrained from discussing political questions of dealing with the liquor traffic, the knowledge which it gave concerning alcoholic liquors tended to create a mental attitude that appreciated the dangers and waste involved in the traffic and responded to organized effort to restrict or to prohibit it. Twenty years after the movement for the instruction began, the Hon. William T. Harris, United States Commissioner of Education, said in his annual report for 1900-01 that "it is the most effective movement ever devised by the friends of temperance to abate a great evil, one of the greatest evils abroad in the land." At the end of another twenty years, as national Constitutional Prohibition was about to go into effect, the then United States Commissioner of Education, the Hon. P. P. Claxton, wrote (Jan. 13, 1920):

> In the creation of a sentiment which has resulted first in local option, then in state prohibition, and now in national prohibition, the schools of the country have played a very important part, in fact probably a major part. . . The instruction in physiology and hygiene with special reference to the effects of alcohol . . . has resulted first in clearer thinking, and second in better and stronger sentiment in regard to the sale and use of alcoholic drinks. It is a good illustration of the saying that "Whatsoever we would have in the nation in the next generation, we should put into the schools of this generation."

With the adoption of national Prohibition there was a tendency in some schools to give less attention to teaching the effects of alcohol. The text-books on hygiene, however, for the most part continued to include the essential facts, linking them with ideals of health and efficiency and the necessity of being able to meet the demands of modern civilization.

The Woman's Christian Temperance Union increased its program for strengthening and supporting the instruction which all thoughtful leaders realized from the beginning of national Prohibition would continue to be needed to build intelligent public sentiment. The National Education Association, which as early as 1880 had given its hearty approval to the movement, in 1927 urged that, in extending the program of physical and health training, emphasis be given to teaching the evil effects of alcoholic beverages and narcotic drugs. New curricula are showing in 1929 evidences of educational purpose to give more adequate attention to carrying on with a new generation the fight for sobriety and clean living.

See, also, HUNT, MARY HANNAH (HANCHETT).

In Melbourne, Australia, the Independent Order of Rechabites holds an annual examination in temperance physiology at which book prizes and certificates are awarded to pupils in various schools. In the higher schools Rechabite scholarships, tenable for four years, are also offered.

SCOFFLAW. A word intended "to stigmatize those who scoff at the Prohibition Law and other laws." It was submitted by Mrs. Kate L. Butler, of Dorchester, Mass., in a competition for a prize of $200 in gold, offered in 1923 by Mr. DELCEVARE KING, of Quincy, Mass., and gained the prize.

SCOLTHEEN or **SCOLT-YEEN.** An Irish drink compounded of boiled whisky, butter, sugar, and, sometimes, milk. According to Dr. Douglas Hyde, "poteen was usually substituted for whisky." He adds: "This is an excellent drink for curing an incipient cold."

SCONCE. In the universities of Oxford and Cambridge, a fine formerly imposed upon an undergraduate who, when "dining in hall" made a poor joke or otherwise offended. In such case he might be "sconced," that is compelled to provide a quart of beer for the benefit of those at table. Of late the practise has largely fallen into disuse.

SCOT-ALE. A gathering at which the company shared the drinking expenses. The first element of the term is derived from the Saxon word *sceat*, meaning a share or part. "Ale" signifies a feast or merrymaking at which the drinking of ale was a prominent feature (see ALE, vol. i, p. 135).

In the twelfth and thirteenth centuries the royal forests, or uncultivated lands, were not subject to the common law, and the keepers of the forests were wont to set up ale-houses, to which the surrounding tenants and peasantry were obliged to resort and spend money under penalty of oppression by the foresters. This tribute (*scotal, scothala*, and scot-ale) was a method of the foresters to extort a "scot" (*sceat*) or share of the earnings of the people.

In the Council of St. Albans, held in 1213, these scot-ales were forbidden.

Scot-ales were by no means confined to the foresters. In the thirteenth century a number of decrees against them were issued. In these ecclesiastical prohibitions the word used is *scotallum*, which, according to French, is scot-ale, dog-Latinized.

In 1220 Richard de Marisco, Bishop of Durham, decreed:

We forbid announcements of scot-ales to be made by a priest or any one else in the church. If priest or cleric do this or take part in a scot-ale he will be punished canonically.

In 1230 Robert Grosseteste, Bishop of Lincoln, wrote his archdeacons:

We strictly command that you prohibit in your synods and chapters those drinking assemblies which are commonly called scot-ales. . .

In 1240 Walter of Cantilupe, Bishop of Worcester, decreed:

We forbid the clergy to take part in those drinking parties called scot-ales, or to keep taverns. They must also deter their flocks from them, forbidding by God's authority and ours the aforesaid scot-ales and other meetings for drinking.

From this time they took on another character, such as bride-ales, church-ales, clerk-ales, and help-ales, which have been described in the several articles on those topics.

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SCOTLAND. A country of Europe occupying the northern portion of the main island of Great Britain, together with the Western, Orkney, Shetland, and many other islands, and forming part of the United Kingdom of Great Britain and Ireland; bounded on the north and west by the Atlantic Ocean, on the east by the North Sea, and on the south by England and the Irish Sea; area, 31,510 sq. mi.; population (1921), 4,882,497. The capital is Edinburgh (pop. 420,281); and other important cities are Glasgow (1,034,074), Dundee (168,315), and Aberdeen (158,969).

Scotland is divided generally into three geographical regions, the Highlands, Lowlands, and Southern Uplands, and politically into 33 counties. The principal industries are agriculture, cattle-raising, manufacturing, and mining, while commerce and fisheries are also important. The chief manufactures are textiles, liquors, iron, and steel. Scotland is noted for its shipbuilding, the Clyde being one of the greatest ship-construction centers in the world.

Historical Summary. The Picts are the earliest race in Scotland of which there is record, their remains being found in the northern counties and the Orkney Islands. Romans under Agricola invaded Britain in A. D. 78-85, pushing their conquests as far north as the Grampian Hills in Scotland, which region they named "Caledonia." Later, under Antoninus and Septimus Severus, the Roman frontier was extended and a wall built between the Firth of Forth and the Clyde. Roman rule was not so effective in the north, however, and by the close of the second century it had receded to Hadrian's Wall, from the Tyne to Solway Firth, where it remained until 450. Roman Britain was invaded by Picts and Scots in the fourth and fifth centuries, the Picts founding a kingdom in the north, and the Scots, a Gaelic tribe from Ireland, locating in the west and in the Western Islands.

After the withdrawal of the Romans, invasions of other tribes took place; and as a result of wars of the fifth, sixth, and seventh centuries, Cymric (Welsh) tribes occupied the southwest, forming the kingdom of Strathclyde, while Anglo-Saxons settled in the southeast and English in the south, where they formed the kingdom of Lothian. Christianity was introduced into Scotland by missionaries from Romanized Britain, who began the Christianizing of the Scottish tribes in the fourth century.

A Scottish kingdom was formed in the sixth century, and at the close of the ninth century the Scots became the dominant tribe in Caledonia, their king, Kenneth Macalpine, uniting the Scots and Picts into the kingdom of Albania or Scotia (843). From the eighth to the eleventh century the country was raided by Noresmen, and settlements were made by them. Gradually Scottish rule was extended to the Welsh kingdom, and under Malcolm II to the English kingdom of Lothian (1018). The Norman conquest of England (1066) brought about warfare between England and Scotland which lasted for many years, but Scotland successfully resisted the Normans and maintained her independence.

Scottish Kingdom Formed

The real maker of Scotland was David I, as under him the power of the nobles was broken and that of the king centralized, great social and economic improvements were made, and the country became peaceful and prosperous, remaining so during the twelfth and thirteenth centuries. The death without heirs of Margaret, the "Maid of Norway," granddaughter of Alexander III, led to a dispute about the succession and to the interference of Edward I of England in Scottish affairs. Robert Bruce and John Baliol were the chief contenders for the throne, and Scotland was divided into two rival camps in favor of one or the other. Edward I was made arbitrator and chose Baliol, who was crowned in 1292. He paid homage to Edward, but renounced his allegiance and joined in the war for independence against England. In 1296 Edward invaded Scotland and defeated the Scotch at Dunbar; but the latter, rallying under the leadership of Sir William Wallace, destroyed the English army at Stirling (1297). They were later (1298) defeated at Falkirk. Wallace was captured and put to death in 1305, and Robert Bruce, grandson of Baliol's rival, was crowned king at Scone in 1306. Eight years later he decisively defeated the English and secured the independence of Scotland at the battle of Bannockburn, one of the decisive battles of the world (1314).

Bruce, Baliol, and Wallace

At the death of Bruce (1329) Scotland was once more disrupted with war over the question of succession between the heirs of Bruce and Baliol. David II, son of Bruce, was crowned in 1331, but was defeated by Edward Baliol who was crowned as Edward I. The latter was soon driven out, and at the death of David, in 1371, Robert II, son of Bruce's daughter, came to the throne, founding the Stuart dynasty. From this time for more than a century Scotland was filled with wars between the nobles.

The modern history of Scotland begins with James IV (1473-1513), who invaded England and was disastrously defeated at Flodden Field in 1513. During the reign of James V (1513-42) and that of his daughter Mary, Queen of Scots (1542-87), the country was filled with intrigue and turbulence, partly due to the Protestant Reformation; and the plotting of Mary against Elizabeth of England led to the imprisonment and execution of the former. James VI, son of Mary, succeeded to the Scottish throne in 1566, and on the death of Elizabeth, in 1603, became king of England as James I.

The religion developed by the Reformation in Scotland was Presbyterian, and the leaders of that sect entered into a "solemn League and Cove-

nant for the Reformation and Defense of Religion," against popery and prelacy, for which reason they were termed "Covenanters." In the religious wars of the Reformation which followed, the Covenanters succeeded against Charles I (1600-49) who was dethroned and beheaded, but they were persecuted after the Restoration of the Stuarts under Charles II (1660-85) and James II (1685-88).

The Covenanters

Legislative union with England was completed in 1707, since which time Scotland has been represented in the British Parliament. Thenceforward the history of Scotland is merged with that of ENGLAND.

The Alcohol Problem. From the earliest period the people of Scotland seem to have been accustomed to the use of fermented liquors, chiefly mead or metheglin, made from honey.

Morewood ("Hist.") says that the ancient inhabitants made a liquor by bleeding the birch-trees, and that it was said that they made drinks also from the juniper and from heath. After agriculture became established and grain became abundant the people began to brew an ale, which was called *loin*, a word meaning "provisions." According to Morewood, this is probably the malt drink which Buchanan calls *vinum ex frugibus corruptis*. Eumenes, in his work on Constantius, says that in 296 Britain produced such an abundance of corn (wheat) that it was sufficient to supply not only bread, but also a drink which was comparable to wine. This was probably ale (Saxon *eale*), the common drink of the Celts, which was known long before the Romans conquered the islands. This drink is described by Pliny as common to the several nations in the west of Europe. The grain usually employed in its manufacture was barley, but wheat, oats, and millet were sometimes used.

Early Ale

The ancient Scots had two kinds of ale, common and spiced, and the value of each was determined by law, thus: "If a farmer hath no mead, he shall pay two casks of spiced ale, or four casks of common ale, for one cask of mead." At this period common ale was an article of great luxury. Previous to the introduction of Christianity this liquor was so highly regarded that the Saxons and Danes believed that "to drink large and frequent draughts of it was one of the greatest pleasures enjoyed by the heroes admitted into the hall of Odin." (Mallet's "Northern Antiquity," chap. iv.)

The ancient Scots, like the Irish, frequently had their drinks served in shells. (See BLAOSG.)

At a very early day Scotland controlled by law the brewing of ale and mead and the sale of wine. As early as the twelfth century a tax of 4 pence was paid for a yearly license to brew and sell ale, but it could not be carried into another town and sold, nor could it be sold at all, unless it had been previously tasted by public tasters, duly appointed and sworn to favor no one. The measures were marked and sealed. Brewing and selling were carried on by women (see ALE, vol. i, p. 137).

Tax on Ale

In 1436 an act of Parliament was passed closing taverns, wine-shops, and ale-houses at 9 P. M. and inflicting terms of imprisonment upon all who were found in these places after that hour.

In 1492 the Parliament of Scotland passed a measure forbidding the importation or sale of corrupted or mixed wine, and prohibited every kind of adulteration of wine or beer under penalty of death.

Many of the customs of the ancient Caledonians and Britons were still preserved at the beginning of the nineteenth century in the Western Islands, and among others were old drinking customs. In former times large companies, composed principally of the chief men of the islands, assembled, and such gatherings were called "sheates," "streaths," or "rounds," from the company always sitting in a circle. A cup-bearer handed out liquor in full goblets or shells, which the guests drank until not a drop remained. These gatherings lasted for one or two days, and in this practise, according to Morewood, the modern "round of glasses" is supposed to have originated. During the revel two men stood in a doorway with a barrow, and when any man became overcome he was carried away to bed. In a note to the "Lord of the Isles," Sir Walter Scott states that the custom was still in existence, and he relates an anecdote of a man of temperate habits who, forming one of such a company, was forced to submit to the ceremony. Martin, in his "History of the Western Isles," says that it was deemed a breach of hospitality to broach a cask of *aqua vitae* and not finish it at the time. If one of the party retired for a time, on his return he was obliged to make apology in rime for his absence, and if unable to perform this task he was compelled to pay such share of the reckoning as the company decided to impose. This custom was called "Beanchiy Bard," meaning the "Poet's congratulation." Every family of prominence in the islands had a cupbearer, who filled and carried the cup round to the company, taking the first draft himself. The office was hereditary, and a town with land was the reward of the service.

Old Drinking Customs

The use of hops in malt liquor was introduced to Britain from the Netherlands about 1520. Other substances were used in place of hops in various parts of Scotland. In the Highlands heath (*erica*) and common broom were used in some places; in the Western Islands, the seeds of a white wild carrot; while in the Shetland Islands the natives used heather, in brewing, but nothing is known of the process. In St. Kilda the juice of nettle-roots, mixed with barley-meal dough, was used for yeast in brewing.

According to Morewood, although these islanders indulged in intoxicating liquors, they were in general temperate and long-lived. The same author, in his description of the Western Islands, says that in some places the natives preserve their ale in large earthern vessels, which they consider better for the purpose than wood. When the ale becomes flat they render it brisker by the immersion of a hot stone or a toasted barley cake; some use a hot malt-cake for the same purpose. They preserve their yeast by an oaken withe, which they twist and put into it, and for future use keep it in barley straw. This withe, which is from four to six inches about, is boiled in wort, well dried, and being steeped again in wort, causes it to ferment and produces yeast. The rod is cut before the middle of May, and being preserved and used in the manner stated, serves for a long time—one such withe having been used for over 20 years.

Morewood states that at the beginning of the

nineteenth century some of the lairds and respectable land proprietors in the Shetland Islands still made their own ale, which was accounted a pleasant, wholesome beverage. The drink most in use was *bland*, a drink of Scandanavian origin, which was made by pouring boiling water into new-churned buttermilk and leaving the liquid to ferment.

During the middle ages wine was common in Scotland and it remained in general use until the country was politically estranged from France at the Revolution (1688). It must have been reasonable in price, also, as it was common in the Western Isles, where the people were very poor and the climate was raw and damp, and such native drinks as *usquebaugh*, *trestarig*, and *usquebaugh-baul* were to be had very cheap.

Wine Common in Middle Ages

The drinking habits of the Scotch people were intensified by the introduction of distilled liquors in the sixteenth century. Distilled liquor was probably known to the Scotch as early as the twelfth century, but for several centuries it was used almost wholly as a medicine. It was introduced from Ireland in the form of *uisque-beatha* (Latin, *aqua vitae*), meaning "water of life." At the commencement of the sixteenth century spirits began to be used on a more extensive scale, and by the seventeenth century whisky superseded fermented drinks and became the chief agent of intemperance in Scotland, the vice spreading at a terrible rate and threatening to overwhelm the morality and religion of the nation. Excesses were common, and at last inebriety became too flagrant to be tolerated by the Church, and statutes were frequently passed against the vice. The clergy themselves, too, were much addicted to the same excesses. In 1625 the situation had become so bad that the Church took a stand against drunkenness, and with such good results, that the tavern-keepers complained that "their trade was broken, the people had become so sober." The evil broke out again later, and in 1698 Fletcher of Saltoun gave a deplorable account of the growing intemperance of the people.

Whisky Supersedes Fermented Drinks

Several Scotch writers have given graphic descriptions of the drinking habits and customs in Scotland during the period covering the eleventh to the nineteenth century, among them being Sir Walter Scott, Allan Ramsay, Robert Burns, J. Mackay Wilson, John Dunlop, and others. During that period the drunkenness of the upper classes in the country was notorious, the saying "as drunk as a lord," being a common allusion. Dorchester states that gentlemen at dinner often sat all night drinking, and dispersed when they should have been rising from their beds. Men were not allowed to have their own way about leaving. The door was locked by the host, who, pointing with one hand to the bottle on the table and with the other to the "shakedowns," for prostrate men, in the adjacent apartment, showed what he expected of his guests. A refusal to participate consigned an individual to contempt and exclusion from society. Sir Walter Scott relates that when large companies of prominent Caledonians assembled, the cask of liquor must be exhausted. In

All-night Drinking

"The High Street of Edinburgh," Sir Alexander Boswell shows how universal was the visiting of taverns:

Next to the neighboring tavern all retired,
And draughts of wine their various thoughts inspired;
O'er draughts of wine the beau would moan his love;
O'er draughts of wine the cit his bargain drove;
O'er draughts of wine the writer penned his will,
And legal wisdom counseled—o'er a gill.

On one occasion drunkenness caused the defeat of the Scotch in battle: an old chronicle relates that on Sept. 1, 1651, when General Monk captured Dundee, the residents of the city made no defense as most of them were drunk.

The drinking of healths, also, was common in Scotland; and in 1646 the Church of Scotland, alarmed at the increase in intemperance, which it ascribed to that practise, forbade the drinking of healths among its members.

The sale of wine and beer was free in Scotland from the earliest times, but in 1272 a duty by gage was laid on wine, while it was not till 1482 that the manufacture of beer or ale was noticed by the Government (Jac. 3, c. 89). At the Union with England (1707) a duty of 2s. 4¼d. per barrel was laid on the latter. Several alterations followed, and in proportion to the increase in duty the output of the brewery decreased. In 1760 the excise was 3s. 4¼ d. per barrel, and from that time the amount of beer produced steadily declined. The amount of beer produced in the four years from 1827 to 1830 was as shown in the accompanying table.

High Beer Tax

YEAR	STRONG	SMALL
1827	122,158 bbls.	271,335 bbls.
1828	112,067 "	241,293 "
1829	118,943 "	247,443 "
1830	111,071 "	229,384 "

The high tax on beer forced the people to seek a substitute, and they turned their attention to ardent spirits. Wine was beyond the reach of the middle and lower classes because of the excessive imposts and port charges, and the low price and improved quality of spirits made their use popular, whisky thus becoming the national drink of Scotland.

At the Union the duty levied on spirits was much the same as in England. In 1708, the earliest date of any regular account of the manufacture of spirits, 50,844 gallons were made in Scotland; and from that time the quantity manufactured rapidly increased until in 1756 it was 438,811 gallons. Additional duties were then imposed, and the quantity decreased accordingly; but it again rose after 1776, when the export of spirits to England commenced. In 1782 the licensing system came into use. In 1786 the first distillery in Glasgow was established, which was the fourth licensed in Scotland.

The increase in the production of spirits brought about many improvements in distilling. But the product was harsh, and there were no rectifiers at that time, so that an illicit trade grew up in Highland whisky, a mild liquor of good flavor, better suited to the tastes of the Scotch. In 1802 the license was increased from £3 to £162, and other regulations were adopted which placed the Scottish distilleries on a respectable footing, these provisions remaining in force until 1814. In 1815 the law was amended, but the new provisions did not

Illicit Whisky Trade

prove satisfactory and the trade declined, while smugglers and illicit traders flourished. A law of 1817 corrected many abuses, and the trade again increased. This law with some modifications remained in force many years and in later years was extended to Ireland.

In spite of Government measures, however, smuggling and private distillation were so prevalent that it was found necessary to institute an inquiry into the laws which controlled the operations of distillers. This investigation led to the passage by the Parliament of an act (4 Geo. IV. c. 94) for the regulation of Scotch and Irish distilleries (1823). Smuggling was easy in the Highlands and in the islands because of the places of concealment afforded by deep ravines, isolated glens, rocks, and valleys. In 1823 there were 1,400 prosecutions for such contraventions of the law. Sixty years later the number had fallen to 22, as a result of the enforcement of the law and the lowering of the spirit taxes.

According to Morewood, the method of distilling in Scotland was much the same as in England. The character of Scotch whisky has always ranked high, due to the attention given to its manufacture and the care in selection of ingredients.

The north of Scotland has always been famous for its hospitality. According to Morewood doors are left open at night for travelers to enter and get refreshment, on which occasions whisky forms part of the entertainment. On leaving, it is the custom for the host to go to the door, drink a glass of spirits and afterward present another to the departing guest. This ceremony is called the "door-drink," or "deoch-a-dorus." It is common in the Hebrides, where the people have the custom of taking spirits in the morning, also. Dr. Johnson says that as soon as a man rises in the morning he takes his glass of whisky, and no man is so abstemious as to refuse this morning dram, called a "shalk," but that, notwithstanding this habit, he did not consider the islanders a drunken race. At that time whisky was very plentiful in the Hebrides, and there were several stills in the island of Cal, where more spirits were made than the people could consume. Martin, in his description of the Western Islands, states that: "In the island of Lewis, which affords here, oats, and rye, usquebaugh is distilled; this *usquebaugh*, when three times distilled, was called *trestarig;* and when four times distilled, *usquebaugh-baul*, more than two spoonsful of which were sufficient to endanger life."

The "Door-drink"

The extent of the liquor trade in the early years of the nineteenth century is indicated by Morewood, who states that in 1835 there were 11 rectifiers in Scotland, and in 1837 there were 17,026 licensed houses, besides "numerous spirit-grocers, who sell so low as a glass not to be consumed on the premises," and shebeens and private houses, vending mostly a spurious and adulterated article.

Dr. Osgood Hanbury Mackenzie, in "A Hundred Years in the Highlands," says that a book dealing with the Highlands could not be considered complete if it omitted to tell something about the drinking habits and about smuggling in the old days. This book was prepared by the author from notes, left by his uncle, Dr. John Mackenzie, covering the period 1803-60, regarding which he writes:

I never saw or heard of champagne, hock, claret, etc., on our table, only madeira, sherry, and port of the best quality that could be procured. In my father's day, and long after, doctors and every other person were satisfied that health depended greatly on the quantity of "good" liquor a person swallowed daily. I have seen, though not in our home, men of note glad of the help of the wall on entering the drawing-room after dinner, until a chair or sofa came within reach. . .

Even so late as then, say, 1820, one would go a long way before one met a person who shrank from smuggling. My father never tasted any but smuggled whisky, and when every mortal that called for him—they were legion daily—had a dram instantly poured into him, the ankers of whisky emptied yearly must have been numerous indeed. I don't believe that my mother or he ever dreamed that smuggling was a crime. Ere I was twenty . . . and before it had occurred to me that smuggling was really a serious breach of the law, I had from the bench fined many a poor smuggler as the law directs. Then I began to see that the "receiver"—myself, for instance, as I drank only "mountain dew" then, was worse than the smuggler. So ended all my connection with smuggling, except in my capacity as magistrate . . . to the grief of at least one of my old friends and visitors, the Dean of Ross and Argyle, who scoffed at my resolution and looked sorrowfully back on the happy times when he was young and his father distilled every Saturday night what was needed for the following week. . .

Smuggling Popular

Laws against smuggling are generally disliked. . . When I was young everyone I met from my father downwards, even our clergy, either made, bought, sold, or drank cheerfully, smuggled liquor. Excisemen were planted in central stations as a terror to evil-doers, but they seemed to stay for life in the same localities; and report said they and the regular smugglers of liquor were bosom friends, and that they even had their ears and eyes shut by blackmail pensions from the smugglers. Now and again they paraded in the newspapers a "seizure of whisky," to look as if they were wide awake; wicked folks hinted that the anker of whisky was discovered and seized when it was hidden in the gaugers' peat stack! This saved the gauger much trouble searching moors and woods for bothies and liquor. Indeed, in my young days few in the parish were more popular than the resident gauger. Alas! when the wicked Commissioners of Excise went in for "riding officers" and a squad of horrid coastguard sailors with long, iron-pointed walking-sticks for poking about wherever earth seemed to have been lately disturbed, it ended all peace and comfort in smuggling; for those rascals ransacked every unenclosed bit of country within their limits each month; accordingly, the gauger soon began to be the most detested of men. . .

In the good old times, when we were going to shoot, my mother often called Hector Cameron, our dear shooting help, gave him a tin can, and desired him to bring it back with barm—*i. e.*, yeast. It never occurred to her that we might fail to meet with a bothy where brewing was carried on ere we came home. I have been in several during an ordinary day's walk in moor or wood, and of course had a mug of sweet "wort" or a drop of dew and drank to the brewer's good luck. In those days we baked at home, and as barm from the recognised beer-makers was generally bitter from the hops used, and my mother and we children could not eat bitter bread, what could the dear soul do but prefer barm from the smugglers? . . . On the watershed between Strath Bran and Fannich, in sight almost of the road in Strath Bran, between Dingwall and Lochcarron, and on the hill road from Strath Bran to Lechky, within a few yards of its many passengers, I have been in a bothy with regularly built, low stone walls, watertight heather thatch, iron pipes leading cold spring water to the still-rooms, and such an array of casks, tubs, etc., as told that gaugers never troubled the owners. . .

Revenue officers were sometimes murdered in the early days, and Dr. Mackenzie tells of the assassination of a gager at Strathglass.

Among other Highland customs mentioned by Dr. Mackenzie is that of drinking at funerals; and he describes the events at a number of wakes which were conducted in the "old way, and the wrong way—namely, with whisky flowing like water." He also describes a ceremony "without whisky," which he regarded as a "pattern funeral."

The attitude of the Scotch clergy toward drink is shown in the following passage:

At the yearly Communion-time at Aultbea how hospitable the minister and his wife were, and how the luncheon-table in the manse groaned with the very best of everything eatable and drinkable! How they used to implore us not to think of drinking water, because it had necessarily to be brought from the spring on Saturdays and consequently would be flat, but to stick to port and the sherry wine (as they called it); and if water must be taken, to put plenty of whisky in it to counteract its flatness and make it more wholesome! It would have been an unpardonable sin to go [on Sunday] to the spring, which was quite near the manse, for a jug of fresh water; anyone guilty of doing so would render himself liable to undergo Church discipline and censure from the Kirk Session.

In the Highlands "toddy," made of whisky, milk, hot water, and sugar was used regularly after the evening meal.

James VI of Scotland (James I of England) was a drunkard, and drunkenness was very general during his reign as well as in the reigns of the other Stuarts. Conditions were not improved under the Commonwealth, and with the restoration of the monarchy in the person of Charles II a new flood of drunkenness was brought in. The Revolution of 1688, while it placed the political liberties of the people on a permanent basis, was followed by a rapid increase in spirit-drinking. Legislation encouraging the manufacture and free sale of distilled spirits was enacted under William and Mary, Queen Anne, and George I, and, as a result, public intemperance made ravages in every class of society. The only diminution of the curse was from changes of the law and such prohibition of the use of grains in distillation as would reduce the quantity of the more pernicious drinks. The reduction of the duty on spirits, in 1826, greatly increased the consumption, although the great increase was partially due to the reduction of smuggling and illicit distillation. Conditions were so bad that it was universally agreed that "something must be done," if they were to be improved. A few people practised abstinence, and some writers favored less drink and wrote on the evils of drink, but little good was done in this way.

Increase in Spirit-drinking

In the latter part of the eighteenth century, to stop the use of grain in liquor, the malt distilleries of Scotland were closed, with good results. In 1760 the prospect of reopening them caused great alarm, and in one district, that of Leadhills, a meeting was held in protest and a resolution adopted denouncing the proposal, the distilleries being described as "devouring machines," and "voracious vultures," and the spirits manufactured in them as "stupefying kind of poison." In order to resist the spread of the evil the people of that community adopted the following resolutions:

We, the inhabitants of Leadhills, having taken into our most serious consideration the former direful effects of the malt distilleries, and being justly apprehensive of the like fatal consequences in time coming, as we hear that these devouring machines are again to be let loose, unanimously come to the following resolutions:

1. That the malt distilleries have been the principal cause of the immoderate use of spirituous liquors, which has been found by experience, highly detrimental, not only to the health, but also to the morals of mankind, especially to the laboring part thereof; it being productive of all kinds of debaucheries, drunkenness, indolence, and, in fine, the very enemy of social happiness.

2. They have, ever since they came to any height, been a principal cause of the famine, while such immense quantities of the best food, designed by the bountiful hand of Providence for the subsistence of his creatures, have been by them converted into a stupefying kind of poison, calculated for the sure though slow destruction of the human race; and, therefore,

3. We are firmly resolved, in order to prevent the baleful influences, to discourage to the utmost of our power, by all public methods, that pernicious practice, being determined to drink no spirits so distilled; neither frequent nor drink any liquor in any tavern or alehouse that we know sells or retails the same. And, as we have no other means left to combat these enemies of plenty, we have chosen this public way of intimating our sentiments to the world, craving the concurrence of all our brethren in like circumstances in town and country, tradesmen, mechanics, and labouring people of all denominations, to join with us in this laudable association...

The Leadhills association was the first of its kind in Scotland of which there is record (see Winskill, "Temperance Movement," i. 29).

During the same period social conditions were such in Glasgow that the town council of that city issued a proclamation calling attention to the punishment provided in the various acts of Parliament against profaneness and vice. As regards drinking, these consisted chiefly of fines proportioned to the position of the offender, ranging from £20 Scots for a nobleman to 20s Scots for servants; while ministers forfeited one fifth of their annual stipend.

With the opening of the nineteenth century drunkenness steadily increased in Scotland; and after 1822, when the duty on spirits was reduced from 7s. to 2s. 10d. per Scotch gallon, a much greater increase took place. Dorchester states that this reduction of the duty was made in the belief that the novelty of cheap whisky would produce only a sudden ebullition of drunkenness which would soon wear off, but in this the authorities were disappointed. The increase in spirit-drinking continued from year to year until it reached its climax in 1830, when the consumption of spirits, which had been 1,581 gallons in 1812 and 2,079,000 in 1822, rose to 5,777,000 gallons.

In recent years attention has been directed more to the prevention of poverty rather than to relief and a number of legislative measures have been passed for that purpose. Early in the nineteenth century, however, Dr. Chalmers had declared that "If you wish to combat poverty, combat it in its first elements," and that in his work for social reform in Edinburgh he had found that drunkenness was the main cause of much of the crime and destitution which he labored to remedy. Accordingly he became one of the early advocates of temperance and total abstinence as a means of social reform. Similar experiences with the crime, drunkenness, poverty, and squalor of the Edinburgh slums led the Rev. Thomas Guthrie, also, to become a pioneer in the total-abstinence movement. He was the founder of Ragged Schools in Scotland as a means of counteracting the evil influences of slum life, children in these schools being given industrial and religious education to enable them to rise above the degradation of home and environment.

Regarding the connection of alcoholism with social conditions, in 1921 James Mackinnon wrote as follows:

Inadequate housing is not the only shadow of social life in Scotland. Drunkenness has long been a social evil, of very grave magnitude. The poverty, squalor, vice and crime of the slum districts of the large towns are largely traceable to this evil. But the drink demon lurks in every corner of the land and among all classes, and its shadow is a blot on the fair name of Scotland. Men and even women, boys and even girls, staggering along the streets, shouting, using foul language, quarrelling and fighting, are too common sights—an outrage on public

decency, a disgrace to themselves and their country. There has, happily, been a gradual improvement in the general attitude towards this vice. In all classes drunkenness is now regarded as a degradation of both the individual and society. The excess in drinking at dinner parties and other social functions, characteristic of the eighteenth and even the early nineteenth century, is no longer tolerated. The upper classes, which so long set a flagrantly bad example to the lower in this respect, have learned better. . . To every self-respecting person drunkenness is simply a form of beastliness. Its injurious effects are widely recognised and more and more emphasised by medical men, philanthropists, employers of labour, and the working classes themselves. . . According to the Report of the Inter-Departmental Committee, if the habit of excessive drinking were eradicated, three-fourths of the distress, poverty, and deterioration in the nation would disappear along with it. The tendency of such facts has been to excite a widespread sense of the gravity of the evil, to discredit the old excessive drinking habit, and to beget a strong public sense of the virtue of temperance, and the necessity of temperance reform on moral, physical, and economic grounds. . .

Social Conditions in 1921

Connected with drunkenness is sexual impurity, with the resultant evils of illegitimacy, divorce, prostitution, venereal disease, and relative crime. Bad housing, which renders decent family life an impossibility in the overcrowded areas of the towns, runs a neck-and-neck race with excessive drinking in nourishing this vice. In Scotland the percentage of illegitimate children has varied during the last sixty years from about 7 per cent. to 10 per cent. . .

Prostitution is one of the saddest features of town life. . . Alcoholism is an invariable concomitant as well as a cause. . .

Some temperance activity, though not a great deal, was noticeable in Scotland at the opening of the nineteenth century. At that time spirit-drinking had become so incorporated into all social meetings and business transactions as to present an almost insurmountable barrier to temperance reform. The situation in Scotland was described by John Davie, of Dunfermline, at the International Temperance and Prohibition Convention, held in London Sept. 2-4, 1862, as follows:

Drinking customs were so universal that, from the birth to the grave, they accompanied almost every individual.

At births the mothers' and infants' health had to be drunk by those in attendance, and it was not uncommon to have the baby sponged with whisky shortly after birth. At christening and birthdays, on entering any business as an apprentice, at the signing of the indenture, drink again was necessary. The same custom prevailed on particular holidays, at market, or on making bargains; at marriages, deaths, and burials; nay, after the funeral, at what was called the "dredgey." Even the most sacred rites of the Church were disfigured by scenes that would now make Christians blush.

On the celebration of the communion of our Lord's Supper there used to be large gatherings of people collected to tent preachings. Four or five ministers, more or less, were usually there to assist the one whose communion it was. The services began at eleven a. m., and continued until six p. m., or later; while inside the church the ordinance was being celebrated, outside a tent was erected on some suitable green, when sermon after sermon was delivered to hundreds, and sometimes thousands of persons, many of whom came from great distances on that day. The public-houses did a thriving trade on such occasions. What with fines and footings in all trades, and not a few professions, scarcely any step in life could be taken without the aid of whiskey. It was not uncommon, at meetings of Presbyteries, to have drink fines levied on a minister who had got a new church, or a wife.

Concerning drinking at funerals A. S. Cook, in 1901, wrote (p. 47) as follows:

Drink at funerals was so common and so much the custom that any attempt to discontinue it was looked upon as a species of meanness and sadly disrespectful to the memory of the departed. From this custom it was not uncommon at funerals, especially in country districts, to find some of the company under the influence of liquor, querulous and quarrelsome, and anything but in keeping with the sad event which had brought them together. I remember well attending a funeral when the jingling of glasses brought in well filled with whisky or wine, disturbing the quiet of the company, and when all were served the minister proposed a toast, "To the relatives of the deceased," which was drunk in solemn silence. When that was finished there was another round, the clergyman now proposing the "Memory of the deceased," and then, after a short prayer, we walked to the grave where the interment took place. Near the cemetery there were three licensed grocers and two public-houses. These were largely patronized by those attending funerals, for at that time the grocer sold to be consumed on the premises. Thus every licensed shop was a public-house, and whisky was very little more than half its present price, so that there was every encouragement for drinking, and unfortunately, in not a few instances, the relatives as well as friends on such occasions began what ended in a few days' dissipation and drunkenness. . .

Anticipating events, it may be noted here that in April, 1929, the Rev. J. A. C. MacKellar, of Glasgow, stated that he was convinced that drink was not associated with Scotland's social customs as it used to be, and that at all funerals he had attended recently he had never seen the whisky-bottle produced.

One of the first to preach against the drink habit in Scotland was the Rev. James Yates, M. A., who, in 1817, delivered four sermons in Edinburgh on "The Effects of Ardent Spirits and Other Inebriating Liquors," in which he called liquor a poison which undermined the constitution and produced disease and death. He also alluded to a fine poem by Hector M'Neil, entitled "Scotland's Straith," in which the Spirit of the Still, which had made Scotland's greatest bard its victim, was strongly denounced. Very little interest was aroused at this time, however.

The real founder of the Scotch temperance movement was JOHN DUNLOP, of Greenock, who had learned of the movement in America through reading American publications. In 1828 he began his agitation, making visits to Glasgow, where he tried unsuccessfully to arouse interest. In August, 1829, he again visited Glasgow and addressed a meeting of about 20 persons at the Religious Institution Rooms, explaining to them his scheme for the formation of a society on the plan of the American Temperance Society. After long discussion,) Burns, "Temperance History," ii. 35), the only minister present offered the following resolution:

That this meeting tenders its best thanks to Mr. Dunlop for his address with reference to the sin of drunkenness, but it is the opinion of this meeting that no Temperance Association will ever work in Scotland.

This resolution was not seconded. On the contrary, WILLIAM COLLINS, a well-known publisher, who later became one of Dunlop's chief lieutenants in temperance work, "testified to his own long-felt anxiety over the intemperance of the country, and said, 'He now saw like a ray of light that which by Divine blessing might tend to better things.'" Other speakers agreed with Collins, and Dunlop was requested to continue his inquiries and report to another meeting. Dunlop about this time visited Stirling, and at the close of his address there a committee of five ministers and three physicians was appointed "to inquire further into the subject." On Sept. 24 he delivered a lecture (later expanded into a volume) on "The Extent and Remedy of National Intemperance," in Glasgow, which aroused deep interest, and a number of divinity students of Glasgow and Paisley expressed their willingness to join a temperance society, if one should be formed.

John Dunlop and William Collins

Meanwhile Dunlop had been busy in Greenock. On Aug. 24 he held a meeting at the house of John Ker, four persons being present; a second meeting was held on Sept. 4 at the home of Dr. J. B. Kirk; and a third on Oct. 5, in the book-shop of R. B. Lusk, where the GREENOCK TEMPERANCE SOCIETY was formed. At this meeting four persons signed the following pledge: "We, the undersigned, hereby agree to abstain from all spirituous and fermented liquors for two years from this date, 5th October, 1829." As Burns says, "Here, then, we have a Total Abstinence pledge and society as early as October 5, 1829." This advanced position was not maintained, however, and later a new society, with the same name, was formed on the antispirit principles, absorbing the other. Dunlop favored total abstinence, but yielded to the general opinion, hoping to accomplish the greatest good by concentrating the attack on distilled spirits, the liquors then most in use and those responsible for the great body of national intemperance. Later, when he thought public sentiment would sustain the change, he organized the GREENOCK TOTAL ABSTINENCE SOCIETY (Nov. 23, 1836).

Early Temperance Societies

According to Burns (i. 36), a temperance society had been organized on Oct. 1, at Maryhill, near Glasgow, by Miss Graham and Miss Allen, which was really the first in Scotland. As Dunlop spoke of it as "a female society," it is believed that only women were admitted. The Maryhill Temperance Society was organized Nov. 17, 1829, and it is probable that the woman's society was merged in it.

Dunlop visited Edinburgh in October, 1829, on the invitation of Henry Wight and Alexander Cruickshanks, and addressed a gathering at Wight's home. Interest was aroused, but action was postponed pending the result of the movement in the west of Scotland.

In the latter part of 1829 a small periodical, the *Economist, Advocate of Free Trade in China and the East Indies, and Temperance Reporter*, was published in Edinburgh, the second number of which contained "an admirable editorial statement of temperance principles." Among other things, it gave what was probably the first estimate of the national drink bill. The average of the years 1824-25-26 was set down at £40,619,082, while the losses caused by drinking were given as £28,102,052, including £16,729,000 for time wasted by drinking—a total of £68,721,134.

As a result of Dunlop's efforts societies were organized in many parts of Scotland in 1829-30. The Glasgow and West of Scotland Temperance Society was formed in Glasgow Nov. 12, 1829. Its name was changed a year later to SCOTTISH TEMPERANCE SOCIETY. The *Temperance Record* of June, 1830, recorded the formation of 127 societies, with about 23,000 members, while the number of total abstainers was set at 60,000. Among these were a number of juvenile societies.

During 1830 what is believed to have been the first temperance organization in the British army, the Military Temperance Society, was formed at the Horse Barracks, Glasgow, with the approval of the commanding officer. According to Reid, the society was started among the men of the 4th Royal Irish Dragoon Guards, stationed in Glasgow; and at a subsequent meeting several hundred men and officers of the 1st Royals and 91st Argyleshire Regiment attended, the men being marched in parade with their band to the meeting, at which Sergeant Kelly presided. Many soldiers afterward enrolled as members of the Society.

The Dunfermline Temperance Society was formed Feb. 15, 1830, as the result of a temperance lecture delivered on that date by a Mr. Harris. After the lecture it was decided to form a society on the following basis:

> We, whose names are hereunto subscribed, deeply impressed with the evils produced by the use of ardent spirits on the health, social habits, and morals of the community, agree to form a society, to be denominated the "Dunfermline Temperance Society" (to consist of all who, under the conviction that ardent spirits have produced, and are producing, the evils alluded to, do voluntarily relinquish their use), in order, by their example and influence, exerted in every proper manner, to effect a change upon the existing sentiments and habits of the community, and to put an end to the prevailing practice of using them on all occasions, and for all purposes.

According to Conling, this gives a correct idea of the views held throughout Scotland by the early temperance societies; but it was soon discovered that those who had been addicted to intemperance had great difficulty in keeping their pledge, for, by a minute of the Dunfermline association, dated April 30, 1830, "It was agreed to open a probationary list for such, and that six months elapse from the time of enrolment ere the name of such be inserted in the roll of members." The proposed plan did not work, however, and in the following month the resolution was rescinded.

To provide a substitute for a liquor-shop the Dunfermline Temperance Society decided to open a coffee-room; and under date of Sept. 20 the minutes record "that the society agree that H. Crombie keep the coffee-house and reading room." The committee agreed to permit the sale of porter and ale, saying, "the house would not *pay* unless the sale of those were allowed," and some members defended the proposal on the plea that the use of porter and ale was allowed by the pledge. To this John Davie replied that the sooner the pledge was altered the better; and he for one was prepared for such alteration, if any other members of the society were willing to join him. On the following day a number of the members met and decided to form a new society, which was called "The Dunfermline Association for the Promotion of Temperance by the Relinquishment of all Intoxicating Liquors." At this meeting the following pledge, presented by Davie, was adopted:

> We, the subscribers, influenced by the conviction that temperance is best promoted by total abstinence from all intoxicating liquors, do voluntarily consent to relinquish entirely their use, and neither to give or receive them upon any, save medical cases—small beer excepted and wine on sacramental occasions.
>
> We likewise agree to give no encouragement or support to any coffee house, established, or receiving countenance from, any temperance society, for the sale of intoxicating liquors.
>
> Upon these principles we form ourselves into a society, to be called "The Dunfermline Association for the Promotion of Temperance by the relinquishment of all Intoxicating Liquors."

In a few days this pledge had been signed by 149 persons. In his sketch of the temperance movement John Davie says that the "small beer" excepted in the pledge was such as the work-people were in the habit of using with their porridge in winter, instead of milk, and was retailed at a halfpenny the quart bottle.

He says, further, that the other members of the Dunfermline Temperance Society denounced the

new pledge "as calculated to injure the temperance movement," though the members of the new society did not withdraw from the old one. In a few years they obtained a majority of the members at one of the meetings, but, at the request of a minister, who pleaded not to be put out of the society, four forms of pledge were adopted, in order to retain him and some other influential members. With few exceptions the abstainers belonged to the working classes. The four pledges were the long and short pledges of the old society and the long and short pledge of abstinence. This plan did not work well, however, for, whenever abstinence from all intoxicants was advocated, offense was unintentionally given to the adherents of the other views.

In 1837 the Rev. Robert G. Mason visited Dunfermline and called on the leaders of the two societies with a view to persuade the members of the abstinence group to abandon their pledge. He urged the reorganization of the temperance forces on the basis of the old pledge. A separation of the abstainers and the original temperance men took place and, according to Davie, a new impetus was thereby given to the abstinence movement.

There is a difference of opinion among the temperance historians regarding the foundation of the first total-abstinence society in Scotland. According to Peter Burne ("The Teetotaler's Companion," p. 328) and William Reid ("The Temperance Cyclopaedia," p. 211) Paisley has the honor of having been the first to declare for unqualified and uncompromising abstinence. The Paisley Youths' Society for promoting Temperance on the principle of Abstinence from all Intoxicating Liquors was formed Jan. 14, 1832, by Daniel Richmond, a medical student of Glasgow. This society used a pledge of abstinence "from ALL liquors containing ANY quantity of alcohol, except when absolutely necessary," the exception being understood in the same sense as the clause "except medicine." Couling says that 100 youths signed the pledge and joined the society. Winskill (iv. 71) says that this was the first bona fide and continuous total-abstinence society in Scotland. According to John Davie (*op. cit.* p. 73), however, the Paisley society was the second abstinence society in the country, the Dunfermline association (see above) having adopted total abstinence two years previously. Burns (i. 48) and Couling (p. 40) agree in giving priority to the Dunfermline society.

First Total-abstinence Society

Dawson Burns ("Temperance History," i. 63) refers to a Paisley Juvenile Temperance Society founded in 1830, which was also known as the "Paisley Youths' Temperance Society."

On the day following the formation of the Paisley society the Tradeston Total Abstinence Society was formed in Glasgow, the principal promoters being Dr. Richmond and James Macnair, of that city. Its pledge read:

> I do voluntarily agree to abstain from ardent spirits, wines, ales, porter, cider, and all other intoxicating liquors, and not to give nor offer them to others except as medicine or in a religious ordinance.

According to Burns (i. 64) there is a note on the words "religious ordinance," to the effect that the fruit of the vine named in the Gospels "must be regarded as essentially different from the intoxicating liquors found at the Table of the Lord."

The third abstinence society was formed Jan. 19, 1832, at Greenlaw, Berwickshire, as the result of an address by George Clazy, of Eccles; and John Parker, a divinity student, prepared a pledge which he alone then signed, but which later the other members signed. It read:

> We voluntarily resolve that, so long as we are members of this Association, we shall abstain from the use of distilled spirits, wines, and all other intoxicating drinks, except for medicinal and sacramental purposes.

From this time the number of temperance societies steadily increased. At first many of them adopted a pledge of abstinence from distilled liquors only. It was soon found, however, that few drunkards succeeded in freeing themselves from the drink habit unless they abstained from all intoxicants; hence many members of the old societies became abstainers. Great good was accomplished by the pledge of abstinence from whisky alone, as beer was then but little drunk in Scotland, and the movement against ardent spirits caused them to lose their position of leading beverage. The use of liquor among all classes of society was thereby greatly reduced. It became less common to serve drinks to guests or workmen, at social gatherings, funerals, and on other occasions.

The reduction in the use of spirits, however, was followed by an increase in the consumption of strong beer in Scotland after 1830; and this, among other reasons, influenced many societies to include in their pledges abstinence from all intoxicating liquors.

Practically all of the societies had members who broke the pledge and withdrew, or were expelled, from membership. The Fourth Annual Report of the Scottish Temperance Society, issued in December, 1833, stated that, "after purging their list of unfaithful and doubtful members, it appears that the societies have rather decreased during the past year: the present number of members is about 50,000."

In 1834 the Society organized a movement in Glasgow, when the city was divided into 40 districts, 28 associations were formed, and thousands of tracts distributed. Alexander Kennedy, a divinity student, was engaged as first agent of the Society in Glasgow, beginning his labors on May 16.

Among the earliest teetotal societies in Glasgow was the Anderston Temperance Society. At the monthly meeting of this society in October, 1834, Edward Morris delivered an address in the Seaman's Chapel, Brown Street, Anderston, urging the adoption of the new, or teetotal, pledge, showing how important and effective it was to meet the evils of intemperance. The proposal was not adopted, however, until Sept. 16, 1836, when JOHN FINCH, of Liverpool, addressed the Society and made the motion that "The old society pledge be abandoned, and the society meeting there adopt the clean pledge of the Preston friends, namely,—not to take or give any drinks, of whatever kind, that can cause intoxication." This motion was carried, and it is recorded that 37 members signed the pledge.

According to Couling (p. 71),

> the honor of being the first formed pure and simple teetotal society in Scotland must be awarded to Annan, a small town in Dumfries, which was visited by Mr. John Finch in this same month (September, 1836) since which time, through the exertions of Mr. John Dunlop, Rev. Robert Gray Mason, and many others, teetotalism has spread throughout Scotland, although not without much opposition and some abuse.

By 1838 societies had been organized in all the principal cities and towns of the country.

The Edinburgh Total Abstinence Society was formed in 1836, as the result of an address by John Finch, who had visited Scotland to proclaim the doctrine of total abstinence. John Fraser, of Johnstone, a pioneer member of this association, started a paper, the *True Scotsman*, which was the first stamped paper in Great Britain that advocated abstinence as a matter of principle. In its second year it had 16,000 subscribers.

The West of Scotland Temperance Society was organized in Glasgow in 1837 by Robert Kettle, a member of the old moderation society, who united with a few friends to form a total-abstinence society.

In 1838 a number of juvenile temperance societies were organized in Glasgow, and a combination of the Scottish societies in one association, the SCOTTISH TEMPERANCE UNION, was effected Aug. 5-6 in the chapel, Spreul's Court (thus Winskill; Burns gives Sept. 4 as the date of formation). During the year the publication of the *Journal of the Scottish Temperance Union* was started, under the editorship of Robert Kettle.

The progress of the movement at that time is shown by a letter written by the Rev. Robert G. Mason, from Edinburgh Sept. 21, 1838:

> The cause is going on in Scotland as well, perhaps, as in any part of Great Britain. We have, at this moment, no fewer than 70,000 pledged to total abstinence, and nearly double that number materially improved by the influence of our principles. No fewer than 50,000 have been added to our ranks during the last year, and the good cause is daily making accessions. . . We have now 15,000 in Edinburgh; 12,000 in Glasgow; 5,000 in Paisley; 3,000 in Dumfries; 2,000 in Greenock, 1,500 in Dunfermline; and 1,200 in Kirkcaldy.
>
> During the last seven months, I have enrolled on our list the names of nearly thirty respectable ministers, and were we content to sacrifice *purity* at the shrine of *power* (by making our pledge less rigid) we might have had a greater host of influential individuals among us. Our uniform declaration is this,—"Being convinced that the prevalent use of inebriating drink is awfully injurious to the health and happiness, peace and prosperity of the community, and feeling assured that TOTAL ABSTINENCE is the *best security* of the temperate, and the *only deliverance* for the intemperate, we RESOLVE to *abstain from all intoxicating liquor, whether distilled or fermented, and agree neither to give nor offer it to others* (except medicinally or sacramentally) *and to discountenance all causes and practices of intemperance.*"

Temperance Progress in 1838

Dissension arose over the question whether Edinburgh or Glasgow should be the center of the movement; and on June 4, 1839, at a meeting of delegates of the societies at Freemasons' Hall, Edinburgh, it was decided to divide the Union into two distinct associations, the Eastern Temperance Union, with its seat at Edinburgh, and the Western Union, with headquarters at Glasgow. The work of these societies was very successful. In 1840 it was stated that 110 societies had joined the Unions, and that the total membership was 70,000, including 42 ministers. At the same time the Second Annual Report of the Glasgow Total Abstinence Society stated that "upwards of seven hundred reclaimed drunkards have, since the commencement of the society, been reformed." The Edinburgh Total Abstinence Society reported a membership of 16,000; and the Roman Catholic Abstinence Society, of Glasgow, had a membership of 9,000. The latter society was under the leadership of the Rev. Mr. Enraght, who was called the "Father Mathew of Glasgow."

The Scottish Union for the Suppression of Intemperance was organized in the spring of 1842, under the patronage of Earl Stanhope and Sir Francis Mackenzie, Bart., of Gairloch. Its membership was composed of all persons who signed either of the following pledges:

1. I agree to abstain from all intoxicating drinks.
2. I agree to abstain from all intoxicating drinks, and will not give nor offer them to others.

In 1843 Father Mathew visited Glasgow and addressed great meetings. During his stay he administered the abstinence pledge to at least 40,000 persons.

The SCOTTISH TEMPERANCE LEAGUE was formed at Falkirk Nov. 5, 1844, as a result of dissension in the Eastern and Western Unions.

On May 7, 1845, the Personal Abstinence Society of the United Presbyterian Church was formed, its membership including ministers, elders, preachers, and students. The bond of union was personal abstinence, and the members signed the following pledge:

> I hereby promise to abstain from all intoxicating liquors, except in the ordinance of the Lord's Supper, or when required as medicine.

The officers were: President, Rev. William Pringle; treasurer, Rev. John L. Aikman; secretary, Rev. William Reid.

Church temperance associations formed about this time included the Free Church Temperance Association, CHURCH OF SCOTLAND ABSTINENCE SOCIETY FOR THE SUPPRESSION OF DRUNKENNESS, Edinburgh Free Church Temperance Society, and organizations in the Congregational, Reformed Presbyterian, Baptist, Methodist, and Roman Catholic churches.

The Free Church of Scotland Abstainers' Society for the Suppression of Intemperance was organized at Edinburgh Oct. 30, 1849. The members were pledged to abstinence from intoxicating liquors except for medicinal or sacramental purposes, and to the discouragement of drinking usages of every sort by all lawful and prudent means. Among its foremost members was Dr. THOMAS GUTHRIE.

The Scottish Congregational Union Temperance Society was formed April 27, 1871, and both ministers and church members were admitted to membership. A temperance society had been organized in the Congregational Church some years previously, and, in 1868, according to Burns (ii. 105), it consisted of 26 ministers and 4 students. In 1876 the Congregational Ministers' Temperance Society had a membership of 140.

On Jan. 22, 1851, the local temperance societies in Glasgow united in one organization, the City of Glasgow United Total Abstinence Association, the event being celebrated by a soirée, held in the City Hall on April 22, under the presidency of Robert Kettle.

The Glasgow Abstainers' Union was formed March 22, 1854, by some former members of the Glasgow United Total Abstinence Association, who withdrew because of a dispute between that Union and some of the leaders of the movement in that city. Neil M'Neill was made president of the new society, W. Melvin and Ebenezer Anderson, vice-presidents, John Lamb, treasurer, and N. S. Kerr, secretary. Its purpose was to secure the advocacy of abstinence from the pulpit and press, to unite the temperance societies of Glasgow, and to cooperate with the Scottish Temperance League. Three societies and 1,200 members joined the Union in the

first month. This organization tried to blend popular recreation and amusement with the more direct operations of the temperance movement. During the winter it provided concerts each Saturday night to draw patrons from the public houses, and in the summer, excursions were provided, while coffee-stands were maintained on the streets in the morning from 3 to 7 o'clock.

In 1861 the Ayrshire Temperance Union, the date of whose formation can not be verified, had about 40 societies connected with it. In that year there were 7,000 adult and 4,500 juvenile abstainers in the county.

Results of Temperance Work

The work of the temperance societies brought about great reform in Scotland, both in the habits of the people and in the number of public houses licensed. In 1840 the number of houses was 3,010, while in 1860 there were only about one-half of that number. In Edinburgh the number of licenses in 1831 was 1,563, while in 1857 it was only 753. The decrease in the country places was not quite so great, but over the whole of Scotland the decrease was from 30 to 40 per cent. The decrease in the consumption of spirits during the same period amounted actually to 22½ per cent, but if the increase in population is taken into account it amounted to 27 per cent.

In 1850 the Scottish Association for the Suppression of Drunkenness was formed under the leadership of the Duke of Argyle (see under TEMPERANCE LEGISLATION, below).

Temperance Legislation. Agitation for temperance legislation began about 1840, when temperance advocates began to discover that mere moral suasion was not sufficient for the suppression of national intemperance, and that, if success was ever to be achieved, legislative interference with the traffic must be secured. One of the first to favor legislation on the subject was James Mitchell, later an agent of the United Kingdom Alliance, whose labors for temperance extended over 25 years. As early as 1845 he urged temperance people to petition the Government for reform of the drink traffic, and about the same time the legislative movement was inaugurated by Dr. Chalmers, a noted clergyman. In his work for social reform Chalmers had found the public house a barrier to his efforts, and on realizing the true character of the liquor traffic he commenced an agitation for its immediate suppression. He was joined in the movement by Dr. George Bell, Dr. Guthrie, Sheriff Spiers, Bailie Duncan, and others.

In 1846 a select committee of the House of Commons was obtained to investigate the subject, and, although nothing very definite resulted, the work of agitation continued, encountering considerable opposition not only from the liquor interests, but also from the Scottish Temperance League. With the formation of the Scottish Association for the Suppression of Drunkenness, in 1850, however, the movement was strengthened. In seeking the suppression of drunkenness, by a variety of ways, the Association, under the leadership of the Duke of Argyle, directed special efforts toward the evils of the Sunday traffic, and by means of the pulpit and press demanded its total and instant prohibition. The organization also carried on a movement for the education of the people with regard to the evils

Parliamentary Select Committee

of intemperance. It appealed to Parliament to suppress the Sunday traffic as a social nuisance, and, in spite of opposition of the traffic and the hostile attacks of the misguided temperance officials, who considered the plan as impractical, its efforts were so successful that in the following year a bill was introduced in the House of Commons by Lord Kinnaird condemning the traffic and demanding the total and immediate abolition of the Sunday sale of liquors. Although the first effort was unsuccessful, the movement continued, and two years later the bill was again introduced by Forbes Mackenzie, and supported by the press, by petitions from municipal boards and Church courts, and by a number of general petitions, including one from Edinburgh having more than 20,000 signatures. The bill was disputed clause by clause by the liquor representatives, but was finally carried (Aug. 15, 1853). It was known as the FORBES MACKENZIE ACT, from its sponsor, and the measure, which went into effect June 4, 1854, closed all the public houses in Scotland on Sundays, excepting those licensed as hotels.

Forbes Mackenzie Act

The public houses act was successful in accomplishing its chief object, and as a result the consumption of spirits decreased after 1854. David Lewis, of Edinburgh, in his "History of Temperance Legislative Agitation in Scotland," states that the reduction in the consumption of spirits was followed by an increased consumption of beer and in addition it gave rise to a traffic in a deleterious compound called "hard ale," or "rot-gut," which the authorities attempted to suppress. The effect of this drug was to destroy the appetite and create a burning thirst, which invariably weakened its victims and dragged them slowly, but surely, to the grave.

The passing of the Forbes Mackenzie Act, the enactment of a prohibitory law in the State of Maine, U. S. A., the formation of the UNITED KINGDOM ALLIANCE, and the visit to Scotland of the American Prohibitionists, Professor Stowe, the Rev. Charles Beecher, and Gen. Neal Dow, all helped to bring about a reawakening of the temperance advocates in Scotland. Many prominent temperance leaders became converted to the policy of Prohibition, and so thoroughly had the prohibitory movement permeated temperance circles by May, 1854, that an attempt was made by the Rev. Thomas Adam, at the annual meeting of the Scottish Temperance League, to pass a resolution approving the United Kingdom Alliance. This proposal was opposed by the officials of the League, but they were forced to recognize the prohibitory agitation in order to prevent the secession of many of the members.

Instead of joining in the movement, however, the temperance leaders issued a circular addressed to the "Temperance Reformers of Scotland," proposing a new agitation, termed the "Dram-shop Movement," assailing the dram-shop, but favoring the continuance of licensed hotels. This proposal not being supported, a second circular was issued favoring the "entire prohibition of the liquor traffic," but by means of a gradual process of restriction through the Licensing Courts and not by legislative measures. The Prohibitionists refused to compromise, however, and declared definitely for the policy of the Alli-

The Dram-shop Movement

ance. The influence of the Alliance began to be felt in all parts of Scotland, and as a result the temperance forces were divided into two great sections, seeking the same object, but by very different means. The representatives of the restrictive movement attempted to exclude the agents of the Alliance from Scotland, and this action brought about a controversy which raged through the temperance ranks with disastrous consequences. Like a whirlwind, according to Lewis,

> it swept over the entire country, and stirred the movement to its entire depths; and it so far affected the general public as to cause a riotous outbreak in the metropolis, by which much public property was destroyed, and which it required the utmost exertions of the authorities to subdue.

From that time the adherents of Prohibition took a stand against the whole licensing system and entered upon an uncompromising agitation for its total interdiction.

The United Kingdom Alliance had been instituted in 1853 at Manchester, England, and in the same year a number of influential auxiliaries were formed in Scotland to cooperate in its work. Its pledge did not require total abstinence from its members, the only condition being approval of Prohibition; and as many Scotch societies already required abstinence, these refused to identify themselves, as such, with the Alliance, but no restraint was put on the action of individual members. The first agent of the Alliance in Scotland was James Mitchell, a well-known temperance lecturer and stanch Prohibitionist, who greatly advanced the cause by his advocacy. In 1858 he joined with a number of friends of Prohibition in the organization of the Scottish Permissive Bill Association, later the Scottish Permissive Bill and Temperance Association, for the purpose of agitation for the Permissive Bill of the Alliance. The Edinburgh Prohibitory Liquor-law and Abstinence Union also worked for the Permissive Bill, but the Scottish Temperance League advocated a limited-veto measure known as the "League veto." The Alliance journals, the *Christian News* and the *Temperance Journal*, flooded the country with information on the subject to arouse the people to support the movement.

Influence of U. K. A.

In the summer of 1918 the Scottish Permissive Bill and Temperance Association, in its campaign against the liquor traffic under the provisions of the Temperance (Scotland) Act, had the assistance of the Rev. George A. Henry, Mr. William E. ("Pussyfoot") Johnson, and other American Prohibitionists.

For some years after the enactment of the Forbes Mackenzie Act there was much difference of opinion regarding its effectiveness. The liquor trade claimed that it had the effect of increasing the consumption of liquor, instead of decreasing it, and that it had created a large illicit trade, which was sapping the morality and sobriety of the people of Scotland; and a demand was made for an inquiry by a Select Committee of the House of Commons as to its operation. The temperance reformers believed the Act to be effective and welcomed the inquiry, but insisted that it should be by a Royal Commission sitting in Scotland, taking evidence from competent witnesses in regard to the Act. The proposal for a Select Committee was made in the House of Commons in March, 1859, and was rejected. Sir Andrew Agnew made a proposal for a Royal Commission, which was unanimously approved, and the Commission held its first sitting in Edinburgh on Aug. 1. The Commission received and recorded only depositions on matters of fact personally known to the party examined, and matters of opinion, speculation, or discussion were rejected. The sessions were open, and the proceedings reported in the papers daily, which tended to deepen the interest of the people in the inquiry. The Commission visited Aberdeen, (Sept. 26) and several other cities before ending its work (Oct. 10).

The Report of the Royal Commission was presented to Parliament on June 4, 1860. Its testimony was to the following effect: First, that Scotland had improved in the matter of sobriety; second, that the improvement was generally due, among other cooperating causes, to the work of the temperance and total-abstinence societies; and third, that the Forbes Mackenzie Act and the connected system of restriction had accomplished good wherever it had been enforced, while the absence of this improvement was found in all places where the Act had not been enforced. The Report closed with the recommendation of various alterations in the law, and said:

Royal Commission of 1859

> Upon full consideration of the whole subject, and a careful review of the evidence, we are of opinion that the laws regulating the sale and consumption of excisable liquors in Scotland, and the system under which the certificates and licenses are granted, are beneficial to the community. We think, however, that certain alterations in the laws and system in question would render them more effectual for the purpose they are intended to serve, and more acceptable to the people of Scotland.

The result of these recommendations was the enactment of the Public Houses Amendment Act, 1862, further limiting the traffic, making other provisions in the direction of still greater restrictions, and giving more facilities for the public to oppose the granting of licenses.

The improvement of conditions in Scotland is shown by the fact that, according to a Parliamentary return of the previous year, there were in the country 104 parishes, with a population of 80,117, which had no houses for the sale of liquors, and 40 other parishes, with a population of 34,918, where there was no licensed house for consumption on the premises. Burns (i. 455) states that at that time there were 700 ministers in Scotland who were abstainers, of whom 280 belonged to the Free Church and 240 to the United Presbyterian Church.

In 1864 the Permissive Prohibitory Bill of Mr. (afterward Sir) Wilfrid Lawson was introduced in Parliament, but was defeated by a vote of 294 to 37. Of the affirmative votes 10 were cast by Scotch members.

At this time the churches of Scotland were taking a more active part in the temperance reform, and in 1866 temperance sermons were given in a great number of the churches of the country. A committee of the Church of Scotland, appointed to study the subject of intemperance, made its report to the General Assembly in May of that year, and testified to the superior condition of those parishes where the sale of liquor was not permitted. The committee recommended the abolition of drinking at funerals, baptisms, hiring markets, and at New Year festivals, and the reduction of the

liquor traffic. The Evangelical Union had attained so high a standard at this time that all its ministers were said to be abstainers, and no liquor-seller was admitted to membership. Many temperance societies had been organized among the members of the various denominations, and these bodies actively participated in the struggle for temperance legislation. In 1868 the Glasgow United Presbyterian Church Presbytery passed a resolution, in response to a memorial signed by 351 elders, favoring the abolition of drinking healths at ordination dinners.

The question of the use of unfermented wine in the Communion had been under discussion for some years in Scotland and a number of lectures were given on the subject in Edinburgh in February, 1873, by Frank Wright, of London. On April 13, 1875, a large gathering at the Music Hall, Edinburgh, was addressed by several well-known advocates of unfermented wine and samples of Wright's Unfermented Wine were given out to be tasted by the audience, after which a resolution was passed approving the use of such wine in the celebration of the Lord's Supper. From this time, interest in the question increased and from time to time various churches were won over to the use of the fresh juice of the grape instead of the fermented wine. The Scottish Unfermented Communion Wine Association was formed about 1870. The Sacramental Wine Association was instituted in 1876, with T. Temple as president, W. H. Thompson as treasurer, and J. H. Allen as secretary. A branch of this body was formed in Glasgow. As a result of the work of these societies a large number of the churches in Scotland gave up the use of fermented wine and adopted unfermented juice.

Communion Wine Question

In August, 1877, a Royal Commission was appointed to inquire into the laws regulating the sale of excisable liquors for consumption off the premises, known as "grocers' licenses," in Scotland. The Commission consisted of five members, with Sir James Fergusson, as chairman, and took evidence during the year at Edinburgh, Glasgow, Dundee, Aberdeen, and Inverness.

The question of temperance teaching in the public schools began to be agitated about 1879, when the importance of such teaching was pressed upon many boards of managers; and in Edinburgh a resolution instructing teachers to warn the children against the danger of using intoxicants was adopted. The Glasgow School Board arranged in 1880 to have the question of temperance brought before its schools in the form of some work of a physiological character.

Temperance Teaching in Schools

About 1870 a new impulse to drinking and demoralization had set in in a number of cities of Scotland, especially in Edinburgh, and continued through several years, and the testimony in the House of Lords Committee in 1878 showed that it had not much abated. Dorchester states that a vast amount of moral, social, educational, and sanitary effort was put forth to correct this state of things. Great alarm was felt over the increase in pauperism, prostitution, and juvenile delinquency, and great sums of money were spent by the authorities in tearing down the houses in the worst districts and in building improved dwellings for the people. Efforts were made to give practical training to poor children, and over 500 children were taught free of charge in Heriot's Hospital; while John Hope, the organizer of juvenile abstinence societies in Edinburgh, spent during about 20 years more than £50,000 ($250,000) in educating the young people of the city in habits of temperance. Of the agencies working to improve this situation Dorchester includes 97 temperance societies and Templar lodges. One of the workers, the Rev. Dr. Robertson, made the following statement concerning the power of the liquor interests:

> I have labored for upward of thirty years in the Grassmarket, and here I may remark that perhaps there has not been a greater ornament to Christian civilization in Edinburgh for a long time; but I am bound to confess that while sending out visitors and Bible-women, although in some respects I have done some good under the providence of God, yet I have been thoroughly beaten by this liquor power. I was talking to Father Hannan, a Roman Catholic priest, and he made a similar statement. He said: "I have visited the people both night and day; I have formed temperance societies; I have denounced drunkenness from the altar, and yet I am bound to confess that this drink power has beaten the whole of us."

During this period drunkenness among women was found to be increasing in many of the large cities of England and Scotland, and the question was discussed by a committee in the House of Lords. It was found that the number of arrests of drunken women was increasing in London, Liverpool, Manchester, and Edinburgh. From the evidence submitted, however, the committee concluded that drunkenness had not increased in the rural districts of England, Scotland, and Ireland; and, while in the whole country,

> statistics show that intemperance increased considerably in the five or six years of prosperity which followed 1868; there is, however, no evidence to prove that the country is, in this respect, in a worse condition than it was thirty years ago.

It was found that it was becoming confined more and more to the lowest grades of society, and the police were more active in making arrests.

The Independent Order of Good Templars was introduced into Scotland from the United States by Mr. Thomas Roberts of Pennsylvania, and the first lodge, "Scotland's First," was formed at Glasgow Aug. 13, 1869, with 42 members. On May 7, 1870, the Grand Lodge of Scotland was established, with Jabez Walker as G. W. C. T. In 1872 the organization had 850 lodges and 80,000 members, and for some years its growth was steady. Later, with the formation of various other temperance bodies, its membership fell off; but the Order has maintained down to the present time an active organization and has taken an important part in temperance reform in Scotland. In 1919 the jubilee of the Order was celebrated in Glasgow from Aug. 9 to Aug. 14, in conjunction with the jubilee session of the Grand Lodge; and in June, 1929, its diamond jubilee was celebrated in Edinburgh.

The British Women's Temperance Association (Scottish Christian Union) was formed in 1877. One of the pioneers of the organization was Mrs. Helen Barton, who served for many years as president (1890-1910). She was active in temperance work for over 50 years, serving also as Grand Vice-Templar of the I. O. G. T., and as president of the Ladies Auxiliary of the Band of Hope of Scotland. She was appointed World Missionary of the W. C. T. U. and in that capacity traveled through Australia and New Zealand, assisting in No-license and Prohibition campaigns. As organizer and speaker for the Union in Scotland she re-

ceived 20,000 pledges and organized 200 branches of the society in different countries.

The Glasgow (Church of Scotland) Abstainers' Union was founded in 1887. It is intended to embrace all ministers, elders, members, and adherents, connected with the Church of Scotland, within the Presbytery of Glasgow and vicinity, who bind themselves to practise total abstinence from intoxicating liquors as beverages; and delegates from each temperance association and Band of Hope. It cooperates in the work of the various temperance societies within the Presbytery, supplies speakers where requested to do so, and assists in organizing concerts, social meetings, etc.

The SCOTTISH TEMPERANCE ALLIANCE was formed April 30, 1924, in Glasgow, for the purpose of uniting the temperance forces in Scotland, its membership including all the national temperance organizations, the temperance committees of all the churches (with one exception), and other religious bodies. Its operations cover every aspect of the temperance reform. The secretary is the Rev. Hassel Hanmer, B.D., and its headquarters are at 226 West George St., Glasgow, C. 2.

The people in Scotland generally had come to be satisfied with the working of the Forbes Mackenzie Act, which gave prohibition of the sale of liquor on one day a week. The success of Prohibition over the whole country on Sunday and in the no-license districts made the people realize the advantage to be gained by prohibiting the sale on the other days of the week and brought on agitation for Local Veto. This agitation culminated in the introduction of the Temperance (Scotland) Act, drawn on the lines of the Permissive Bill of Sir Wilfrid Lawson with the difference that while the latter required a two-thirds majority of those voting to carry Prohibition into effect in any locality which wished to adopt the Act, the Local Veto Bill required only a bare majority for the same purpose.

Temperance (Scotland) Act

The Permissive Bill and Temperance Association had been formed (see above) to secure the suppression of the liquor traffic by legislative action; and when the Association decided to introduce the Local Veto Bill, which it had drafted, it requested Mr. Peter McLagan, the only total abstainer among the Scottish Members of Parliament, to take charge of it. McLagan hesitated to sponsor the Bill, as he considered the measure too drastic and too much in advance of the public sentiment of the country, but ultimately consented to take charge of it in the House of Commons as a tentative measure, and suggested the insertion of a clause providing a form of compensation for persons who had not held their licenses for more than five years before the date of adoption of the Act. Later, becoming convinced that the licensee was not legally entitled to any compensation if deprived of his license by the working of the Bill, he expunged the clause from all future editions of the Local Veto Bill.

Local Veto Bill

At the second reading of the Bill, in 1884, C. S. Parker proposed the following amendment:

> This House, while fully recognizing the urgent call for legislation to give to local communities effectual control over the drink traffic, does not deem it expedient to proceed with a Bill which offers to ratepayers no other remedy than total prohibition.

This amendment was carried by a vote of 180 to 67, 38 Scottish members voting against it and 12 for it. The defeat of the Bill, though disappointing, was more encouraging than the result of the vote on the Permissive Bill, which received but 37 affirmative votes on its second reading.

McLagan now reconsidered his position in regard to the Local Veto Bill and decided to add provisions for reduction and limitation to the prohibitions in the first Bill. The new bill contained three resolutions: (1) That the sale of intoxicating liquors should be prohibited; (2) that the number of licenses should be reduced to a certain number to be specified in such notice; (3) that no new licenses should be granted. He also substituted a proportional majority of two thirds, as in the Permissive Bill, for the bare majority in the first bill. Two years afterward, however, he restored the bare majority. These changes were proposed as compromises to conciliate and unite the different sections of the Temperance party.

McLagan and the friends of the Bill endeavored unsuccessfully for nine sessions to obtain a day for the discussion of its provisions. On one occasion it was given a second reading, and thus the principle of it received the approval of the House. The measure was opposed by the Government for two reasons; first, that the temperance question was then in commission, where it had been put for the purpose of delaying it, and, second, that the veto question had become a party question, having been adopted as part of the program of the previous Government.

The result of the General Election of 1900 was a disappointment to the Veto cause, owing to the defeat of a number of the supporters of that measure in the new Parliament, including Sir Wilfrid Lawson, Sir Leonard Lyell, Robinson Souttar, and A. D. Provand.

In 1901 John Wilson, who had piloted the Veto Bill in the House of Commons for some years, retired from Parliament because of ill health.

The Session of Parliament which opened Feb. 14, 1901, was the first of the reign of King Edward VII, and in it a number of measures affecting liquors were introduced. Among those of interest to Scotland were the Inebriates Act Amending Bill, Licensing Acts Amendment (Scotland) Bill, Sale of Intoxicating Liquor to Children (Scotland) Bill, Habitual Drunkards Bill, and the Intoxicating Liquors (Sale to Travellers) Bill. The greatest interest of the temperance party centered in the Children's Bill, to prohibit the sale of intoxicating liquor to children under sixteen years of age, which was introduced on March 20 by J. W. Crombie. At the second reading it was carried by a vote of 372 to 54.

Children's Bill Carried

Scottish temperance organizations rallied to the support of this measure. On June 26 the Bill was referred to a Grand Committee. In consenting to this action the Government stipulated that three important changes be made, namely, that the word "knowingly" should be inserted; that the age should be reduced from sixteen to fourteen; and that the sender of the child, as well as the publican who supplied the liquor, should be penalized. These points having been conceded, it was believed the progress of the Bill would not be delayed; but seven sittings were necessary to deal with the obstructive tactics of some of the Members. The amendments named and another providing for the

sale of liquor in sealed vessels in quantities not less than one pint, which was carried by a majority of one, were the principal alterations in the Bill.

The Bill was introduced in the House of Lords on Aug. 15; on Aug. 16 the Bishop of Rochester moved its second reading, which was supported by the Archbishop of Canterbury; and on its third reading it was duly passed.

Government proposals for the prevention of drunkenness in licensed premises or public places were embodied in the Habitual Drunkards' Bill, which, after having passed its second reading in the House of Lords, was sent down to the House of Commons as a Government measure, where it passed its first reading and was withdrawn on July 22.

Other schemes, not legislative, for the reform of the liquor traffic were being agitated in various parts of Scotland at that time, such as the municipalization of the traffic, and management by public-house trusts or by public companies: and studies were made of the Gothenburg system with a view to its adoption. In 1901 the Glasgow town council rejected a proposal for municipalization. Similar action was taken in a number of other cities, with the result that no scheme of private or Government control of the liquor traffic ever gained a foothold in Scotland.

Glasgow Rejects Municipalization of Traffic

A National Temperance Convention was held at Glasgow on March 25, 1901, under the anspices of the Scottish Temperance Federation. At this important gathering resolutions were adopted demanding the total and immediate suppression of the liquor traffic, favoring all genuine restrictive measures, but opposing any scheme of high license and municipalization of the traffic, demanding, also, the enactment of a direct Local Veto bill, and the abolition of the traffic without any compensation to the liquor-dealers.

The Government Licensing Bill for Scotland received the royal assent on Aug. 14, 1903. The Ten o'Clock Closing Act had been passed in 1888, and from May 28, 1904, all licensed places were closed at 10 P. M.

During 1911 and 1913 the Temperance (Scotland) Bill was before Parliament a number of times. In May of the latter year the Government reintroduced the Bill, and after certain changes in it, resulting from negotiations between the leaders of both Houses, it was passed and received the royal assent on Aug. 15. The vote of the Scottish members was 57 for and 15 against the measure.

The main provisions of the Temperance (Scotland) Act were the following:

I. *Provisions to be put in operation in 1913*

Clubs. Intoxicating liquor shall not be sold between the hours of 2 o'clock and 10 o'clock in the morning. There are also more effective powers to prevent the opening of clubs and to stop abuses.

Theatres. Intoxicating liquor shall not be sold, except during the same hours as in the public-houses.

Drunken persons. Any one endeavoring to enter a public-house while in a state of intoxication is liable to prosecution and punishment.

Riots. Sheriffs have power to close all licensed premises near where there is a riot or expected riot.

II. *Provisions to come into operation May 28, 1914*

No License Holder in Scotland shall be allowed to sell intoxicating liquor before 10 o'clock in the morning.

III. *Provisions to become operative in 1920*

Requisition. In September, 1920, a requisition signed by not less than one-tenth of the electors in any area may demand a poll.

Poll. The poll shall be taken in November or December, 1920, and a new poll may be taken every three years.

Resolutions. The questions to be submitted will be three in number: 1. No license resolution; 2. Limiting resolution; 3. no change resolution.

Voting

1. *No license* will not be carried unless 55 per cent of those voting are in favor of it. The 55 per cent of those voting must not be less than 35 per cent of the number of voters on the roll. If no license is not carried, those in favor of it will have their votes added to the resolution in favor of reduction of licenses.

2. *A limiting resolution*, which means a reduction of one-fourth of the licenses, will not be carried unless a majority of those voting equal in number to 35 per cent of the voters on the roll are in favor of it.

3. *No change.* If a majority of voters is in favor of no change, that resolution will be carried.

Although the Act was considered a comparatively weak measure by the temperance forces, every effort was made to secure the effective operation of its provisions. Temperance organizations joined in thanksgiving services and demonstrations for the measure of reform attained, and resolutions were adopted commending the Government, extolling the great services of the Secretary for Scotland, and calling on all patriotic citizens to join together to make the most good of the new measure. The Act did not interfere with the licensing courts, and so the attention of the temperance organizations was turned to the prevention of new licenses and to the reduction of the existing number. Public opinion was against the granting of new licenses and the Courts became more and more reluctant to grant them, and in 1912 the number of existing licenses was reduced by 101.

The number of licenses show great variation in Scotland. In 1914, in Scottish counties there were 3,837 licenses, or 1 to every 479 of the inhabitants. Nairn, with 1 for every 2,329 inhabitants, had the smallest number of licenses in proportion to population, while Kinross, with 1 to every 243, had the largest proportion. In the burghs there were 6,465 licenses, or 1 to every 446 of the population. Of these Clydebank had 1 to every 1,248 of the inhabitants, while Cupar had 1 for every 115 inhabitants, and a number of burghs had 1 license for fewer than 200 people.

According to the *Scottish Temperance Annual*, 1914, the total annual amount spent on liquor in Scotland was £14,831,000—spirits £9,676,000, beer £3,999,000, wine £1,101,000, British wines, cider, etc., £55,000—a per capita expenditure of £3-12s. 9d.

The local-option provisions of the Temperance (Scotland) Act were to become operative in 1920, and in the intervening years the temperance forces devoted themselves to preparing the way for the first polls.

The outbreak of the World War (1914) turned the attention of the Scottish temperance leaders to the question of prohibition of the liquor traffic as a war measure, and appeals were directed to Parliament in favor of war-time Prohibition. Naturally the Prohibition agitation was opposed by the liquor interests. In 1917 the situation was described by ARTHUR MEE as follows:

> Europe may reel, but beer is king. It beats us all. It has beaten the King, Lord Kitchener, and Mr. Lloyd George. It has beaten the Board of Trade, the War Office, and the Admiralty. It has beaten the Church—so far as the Church dared to interfere with it. The brewers are having the time of their lives; but beer lays its toll on our ships at home. It lays its toll on our land, for we set aside as much land for beer and whisky as for bread. It robs us of our food, and it destroys our wealth.

The Government refused to adopt war-time Prohibition, but it established the CENTRAL CONTROL BOARD (LIQUOR TRAFFIC), with powers to deal with the problem up to the point of prohibition in munition areas. Nationalization of the traffic was also largely supported, but public opinion prevented such action. Although the Board had of necessity to deal with the important munition areas in Scotland, only two Scottish members were appointed on it.

The Board expended large sums in providing State public houses in Scotland and elsewhere, and many of these had cinemas and billiard-tables in connection. One of these was erected at Annan, where a tea-room, a beer-room, and a cinema were all under one roof. The beer-room opened into the recreation-room, where beer was carried in with the food. The aim of the Board in erecting State drink-shops was represented to be to induce wives and families to accompany the husbands and fathers to places where drink was furnished under model conditions. This policy virtually took away from Scotland's children the protection of the Children's Act of 1908. In the city of Glasgow, also, for many years no barmaids had been permitted in public houses; but under the system of State Control attractive waitresses were provided to carry liquor from the beer cellar to the customers. The people generally approved the abolition of whisky drinking, but the cultivation of beer drinking as a national habit was not approved in Scotland.

The *Dundee Advertiser* of Oct. 13, 1916, made the following statement regarding the conditions in the State-controlled area of Invergordon:

State control of the liquor traffic was long regarded as a fad; it is now a fact. It has been put into operation in several areas in Scotland, and in one large and populous district in the North of England, not by direct legislative enactment, but in virtue of the powers placed in the hands of the Liquor Control Board under the Defence of the Realm Acts.

. . . It has been sufficiently long in operation in one or two areas in Scotland to afford a basis of discussion as to whether it has been a success or a failure. . .

This is not by any means putting the desideratum of State control on too high a level; indeed, to many it might be regarded as far too modest a consummation, when the cost and responsibility are taken into consideration. It might be argued by the authorities who have introduced State control that they are not at present primarily concerned with the broad question of moral influences and the total eradication of the evil, their immediate object being to facilitate the making of munitions, and to see that drink will not interfere with the efficient prosecution of various Government work.

On that circumscribed basis let us take a look round one of the State-controlled areas, endeavor to ascertain whether the objects of the Liquor Control Board have been attained, and consider the methods which have been adopted for the ends in view. It is now more than six months ago since the Board paid a large sum of the people's money in buying out the on and off-licence-holders in the burgh of Invergordon. . . The terms on which the transfers were accomplished were, in the words of the licence-holders, "magnanimous. . ." Shortly after the purchase one off-licence and one on-licence were abandoned, and the premises used for other purposes. This left one off-licence in the burgh, which has a fluctuating population averaging all the year round of 15,000 people, mostly male adults earning high wages. The off-sales in the three public-houses which remained were prohibited, diverting the whole of the off-sales to one shop, which is managed by the former proprietor. . . Otherwise as regards the regulations as to sales, the Order is "As you were"—the restrictions as to hours, treating, etc., being in no way different from those which obtain all over the country.

State Control of Liquor

In one respect, however, there has been an important alteration. The quality of the liquor sold has been very much altered, and the prices, as far as regards the off-sale establishment, increased. Notwithstanding, the demand has been enormous, much in excess of that prior to the State taking over the trade. The scenes witnessed on occasions in the vicinity of the premises where the only off business is conducted have few parallels in any city in Scotland. Crowds of people may be seen when the closing time approaches, hustling, bustling, and clamouring for admission. Young boys and girls are employed by the Board to handle the liquor. It is somewhat extraordinary that, although the Burgh of Invergordon is surrounded by distilleries, the products of which have won high commendation, not a drop of their manufactured spirits can be obtained. The whiskies sold are the "proprietaries," made up in fancy bottles with flaming labels, supplied mostly from England. In a land where whisky is being made by the tun, what is described as English "raw grain mixtures" can only be had. And the price. Outside the area, in any town or city in Scotland the bottles of whisky for which the Control Board charges 6s. each can be obtained at prices ranging from 4s. to 5s. Were it the fact that this enhanced price resulted in a diminution of consumption there might be something to say in support of the arrangement. But the opposite is the case. Women can be seen hurling in front of them gocarts and perambulators laden with bottles of whisky and beer; men emerge with pockets bulging; and boys and girls hurry to and fro in quest and in possession of liquor. . .

To those who had dreams of the beneficial effects of the introduction of the majesty of the State to public houses, the results in the area with which we are particularly dealing must be disappointing. Let it be said at once that there has been no improvement: if anything, the reverse. Drunkenness is rampant, and the source of the evil is largely the State-controlled houses.

As a result of the conditions described, the temperance forces in Scotland continued to petition the Government for prohibition of the liquor traffic during the War. A National Prohibition Convention, under the auspices of the National Temperance Council, was held at Glasgow May 11, 1916, at which, among others, the following resolution was adopted:

Resolution 1. That this Convention, representative of the expressed opinion of the Churches of all denominations, of many municipal and other bodies, of employers of labour, and of the people generally, views with grave concern the failure of the Government to stop the enormous and unnecessary expenditure upon intoxicating liquor, which, since the war commenced, has reached a total of not less than three hundred millions sterling; and believing that this vast expenditure is a prodigal waste of the resources of the nation, which, instead of producing good fruit, yields further immeasurable loss; is a serious, if not fatal, obstacle to the successful prosecution of the war, and a continuous danger to the health and well-being of the people; resolves to present a national appeal to the Government for the immediate prohibition of the sale of intoxicating liquor during the continuance of the war, and thereafter until the troops are demobilized; and assures the Government that in the adoption of this policy they will have the loyal support and sympathy of an overwhelming majority of the people of Scotland; and, further, this Convention is of the opinion that the present grave crisis demands and justifies drastic action, and is satisfied that no measure short of Total Prohibition will fully conserve the vital interests of the nation.

A similar demand was adopted at a great demonstration on the evening of May 16, in Glasgow, and also at one, under the auspices of the churches of Scotland, held at Edinburgh on May 30. A united committee of women carried through a series of great processions and demonstrations in the large centers of population, and called upon the Government to enact Prohibition; and, in addition, 422,000 women of Scotland memorialized the Prime Minister urging Prohibition. All three movements respectfully and earnestly requested the Prime Minister to receive a deputation, but he repeatedly refused. After much delay the Secretary for Scotland, on behalf of the Prime Minister, received a deputation, and promised to lay its request before his colleagues in the Cabinet, and to send a reply. No reply was received until Oct.

27, when the Secretary sent word that he had come to the conclusion that a sufficiently strong case had not been made out to justify him in recommending the legislative action which the course suggested would require. The matter was definitely decided when Prime Minister Bonar Law, on Nov. 14, made the statement in the House of Commons that the Government, "as at present advised," did not intend to prohibit the sale of intoxicating liquor during the War.

Government Rejects Prohibition

As a result of complaints that the regulations of the Control Board were insufficient to cope with the drink situation in Scotland, in January, 1916, the Board visited a number of Scottish districts to investigate conditions. After an inquiry into the conditions prevailing in the Clyde district it was found that, in spite of the Board's regulations and restrictions upon the sale of intoxicating liquor to the workmen and others, intemperance was still prevalent on the streets, in the workshops, and shipyards on each side of the Clyde, and the testimony of those engaged in the workshops and shipyards was to the effect that excessive drinking was not less than it was before the restrictions were enforced. Admitting that this excessive drinking was "a great bar to efficiency," Lord D'Abernon indicated that a clear case for further and more drastic action was completely established by the facts that had been submitted to the Board.

On Jan. 18 the Control Board met in private session in Glasgow, at which time Lord D'Abernon delivered an address reviewing the position in Scotland. The *Temperance Leader and League Journal* of Feb. 1, 1916, gave the following summary of his remarks at that time:

> Although the Board's Orders have produced an important improvement in Glasgow the results were not adequate nor as satisfactory as those obtained in similar districts in England. It was in order to consider the present position that this conference was held. At the meeting held by the Board in Glasgow at the beginning of July prohibition was advocated by many responsible persons. The Board's Order of August 23 was thought by many to be less stringent than it might have been, but the desire of the Board was to inflict the least inconvenience upon the public provided that the efficiency of labour was increased directly or indirectly, and that output was not impaired by drunkenness or excess. . . However that may be in the South, it is clear that north of the Tweed the Order is insufficient to the emergency, insufficient to bring home the national duty of Temperance in a great crisis to a considerable section of the community. . .
>
> You are aware of the very wide powers possessed by the Central Control Board. . . As to the future I do not desire to indicate what course the Board may think it necessary to take, but being charged with these full and ample powers to diminish drunkenness and to improve the efficiency of work, we shall be doing less than our duty if we hesitate to put in force the powers which have been entrusted to us, provided we are convinced that their exercise is necessary to national efficiency, and that by acting vigorously we make victory more certain and bring peace more near.

As a result of this investigation the Control Board issued orders, prohibiting the sale of spirits, save for medicinal purposes, in certain parishes in the county of Ross and Cromarty and in the counties of Caithness and Sutherland, and confined the sale of excisable liquors other than spirits in these counties to the hours between 12 noon and 2.30 P. M. and 6 and 8 P. M. on week-days. The orders did not affect the consumption of liquors other than spirits.

Although prohibition of the manufacture and sale of liquor during the war was not allowed, the Government was forced to take measures to restrict somewhat the manufacture of beer; and the Output of Beer (Restriction) Act was passed by Parliament and became law Aug. 3, 1916.

After their failure to secure Prohibition during the War the Scottish temperance forces turned their attention to the campaign to secure Local Veto in various districts under the first polls to be held under the Act of 1913. The seven years' grace was given to the liquor interests in lieu of any monetary compensation for the suppression of existing licenses, and so far as Scotland was concerned this Act settled the question of compensation for the loss of licenses for all time.

Under the Temperance (Scotland) Act the first polls were held November and December of 1920, in 580 out of 1,221 polling areas; of the remainder, about 300 were areas in which no license existed, and in the rest no requisitions were submitted for a poll. The polls took place in all the towns and in the more thickly populated rural districts. The "Encyclopaedia Britannica" (xxxii. 382) gives the result of the polls as follows:

> Five hundred and nine areas voted for no change, 35 for limitation of licenses, and 40 for no license. The total numbers of votes were:—708,727 (60%) for no change; 19,400 (1.6%) for limitation; and 453,728 (38.4%) for no license. In Glasgow, four wards (Camphill, Cathcart, Pollokshields, and Whiteinch) voted for no license, and nine wards for limitation; in Edinburgh, Dundee and Aberdeen no change was carried in every ward. There were in Nov. 1920, 9,371 licensed premises in Scotland, of which 1,471 were hotels or inns, 4,847 were public-houses and 3,052 were grocers' shops. The reduction made in May, 1921, in accordance with the result of the polls, involved the extinction of about 450 licenses, a majority being in urban areas, where middle-class residential districts voted for the abolition or reduction of licenses. Glasgow contributed 99 to the total number of withdrawals of licenses, but these were chiefly in the residential districts already named or in other residential districts like Govanhill, Kelvinside, Park and Pollokshaws, in which there was an unusually large proportion of grocers' licenses. Among the smaller towns which "went dry" were Buckie, Cullen, Kirkintilloch, Sanquhar, Lerwick, Stornoway, Stromness and Wick. The contest was fought by the Temperance party on a prohibition programme, and its influence was thrown against the limitation resolution; the result was, therefore, rather a repudiation of prohibition than an indication of satisfaction with existing licensing conditions. The Act of 1913 provided for further polls, on a requisition by electors, in Nov. and Dec. 1923, but the experience of the poll of 1920 made it clear that modifications were required in the Act, especially in the definition of an "area" as a single ward in the larger burghs, which must be treated as a whole in order to secure that any reduction of licenses shall be more equally distributed than was possible in 1920.

Polls Under Temperance (Scotland) Act

The trade refused to accept defeat, however, and raised a number of actions in the Court of Session, some of which were carried through the various legal stages until they reached the House of Lords. As a result of these legal decisions, second polls were taken in six areas, when the first decision of the electors was reversed, three of the areas adopting a No-change Resolution, and three a Limiting Resolution. In subsequent burgh polls, taken in 1923, four areas repealed the No-licence Resolution and six areas repealed the Limiting Resolution; but against these defections, two areas adopted a Limiting Resolution for the first time and three areas adopted a further Limiting Resolution. Eighteen burgh areas continued No-licence, which they had adopted in 1920.

In the latter part of 1920 a Liquor Control (Temporary Provisions) Bill was introduced in Parliament, a temporary measure for control of the liq-

uor traffic until a permanent policy should be adopted. The Bill was withdrawn, however, and on Dec. 1 Prime Minister Bonar Law gave the following explanation of the Government's action:

> The Government had introduced the Temporary Provisions Bill in the hope that it would be non-controversial and give a longer time in which to deal with the whole question by legislation. It is now evident that there would be a certain measure of controversy in connection with the Bill, and as it is essential that this Session should not be unduly prolonged the Government do not propose to proceed with it, and will prepare a comprehensive Bill as soon as possible.

In reply to questions the Prime Minister stated further that

> There is no desire on the part of anyone to return to exactly pre-war conditions. The problem is a very difficult one, and I am sorry we have not been able to deal with it, but we will do so as soon as possible. . . It is a very difficult problem which will require great care on the part of the Government and a great amount of consultation with the different classes in the country concerned.

In 1925 a second poll was taken in 71 parish areas, with the following results:

SUMMARY OF RESULTS	AREAS
No Change	52
Limitation	1
No-licence	1
Continuance of Limitation	3
Further Limitation	2
Repeal of Limitation	4
Continuance of No-licence	6
Repeal of No-licence	2
Total	71

The 1926 vote was the third appeal to the electors in burgh areas under the Temperance (Scotland) Act. Polls were taken in 113 burghs, in 13 of which the requisitions were made by the liquor interests in No-licence areas. In this poll there were no great victories on either side, but in view of the intense and open hostility of the liquor trade, a moral victory was claimed for No-licence. As 31 licenses were abolished throughout the country and only 19 could be restored, the sentiment for No-licence had gained some ground. With two exceptions—Darvel and Stornoway—all the dry areas voted to remain dry, and most of them gave an increased majority. Darvel lost No-licence by 1 vote. Three new burghs were added to the Limitation areas and out of 13 that had Limitation, 4 adopted further Limitation, and all the others, with one exception, voted for its continuance.

At the end of the year there were 330 areas, out of a total of 1,215, without a public house or grocer's license. From 1900, when there were 11,482 licenses in Scotland, licenses were abolished at an average rate of 100 a year, and in 1926 the number remaining was under 8,800. In the latter year, also, there was a great reduction in the quantity of spirits distilled, the production being 28,953,211 gallons, a decrease of more than 10,000,000 gallons. In only one previous year, 1919, had the production fallen below 36,000,000 gallons.

In 1927 there were in Scotland 31 areas under No-licence by the will and vote of the electors. James Gillies, secretary of the Scotland Temperance Alliance, in "Social Benefits Under No-Licence in Scotland," states that of the 31 areas the following wards—Cathcart, Pollokshields, and Whiteinch in Glasgow; Eighth Ward in Greenock; Grange Ward in Kilmarnock; and Crosshill, Gallowflat, Greenhill, and Stonelaw Wards in Rutherglen, are so situated that one cannot put down definite statistics as to any social benefits derived from the adoption of No-licence. These wards are surrounded by other wards in which licensed houses are in operation and the benefits of Prohibition are not definitely apparent. However, in the other districts where complete parishes and burghs have had four to five years' experience without public houses, the great improvement under No-licence is apparent. In these areas drunkenness has decreased, as shown by the smaller number of arrests, thrift has increased, as shown by the deposits in savings-banks, better business, etc.; infantile mortality has been reduced; deaths from tuberculosis have been reduced; children have been benefited; and a general material betterment has resulted.

In 1927 sixteen areas lodged requisitions and had local-option polls. As a result of the polls Motherwell (Second Ward) and Buckie repealed Limitation; Edinburgh (Portobello Ward) secured Limitation; Whiteinch retained No-licence by a vote of 6,299 to 4,966.

At the present time (1928) there are 24 burgh areas and 286 parishes which have not had polls under the Temperance (Scotland) Act. None of the burghs are large, or of outstanding importance, and most of them are in districts where distilling and liquor interests are very strong. Many of the parish areas are sparsely populated, and they have but one or two licensed premises.

During the nineteenth century, as shown above, the production of whisky steadily increased in Scotland, and the product became famous in the United Kingdom and throughout the world. At the present time great quantities are exported annually, and "Scotch" can be obtained in the drinking-places of most of the countries of the world. The number of distilleries in Scotland, however, decreased from 159 in 1900 to 113 in 1926. The total consumption of spirits, also, decreased, from 8,623,092 gallons in 1900 to 2,456,283 in 1926. Per capita consumption decreased from 1.94 gallons in 1900 to 0.50 in 1926.

"Scotch" Becomes World Famous

In 1900 the number of brewers in Scotland was 263, of whom 127 were private brewers; in 1927 the numbers were respectively 802 and 751. The amount of beer produced in 1900 was 2,289,000 barrels; in 1926, 1,884,933 barrels; and in 1927, 1,673,576 barrels.

In 1926-27 the number of liquor licenses issued in Scotland was 18,538, and the net receipts derived by the Government were £308,249 ($1,541,445).

Criminal statistics for 1926, issued by the Prison Commissioners, showed a great increase in serious crime in Scotland. There was, however, a decline in the number of prosecutions for minor offenses, including breaches of the peace and drunkenness, the decrease being from 94,294 to 92,850.

Organized labor has been favorable to temperance reform in recent years and all sections of the Labour party have passed strong resolutions in favor of Local Option, Direct Veto, and Prohibition. In Glasgow the Labour party has taken a stand against extension of the liquor traffic in that city and in June, 1928, its members voted to censure the Labour magistrates, who had voted for additional public house licenses for Springburn and Millerston. The policy of Glasgow labor organizations, according to the *Report of the Glasgow Trades Council* for 1926-27, is stated as follows:

Labor and the Liquor Traffic

That it is in the best interest of the people that the Drink Traffic be abolished, and that Labour Magistrates, while serving on the Licencing Bench, shall consistently give their decisions in accordance with this policy. Further, that Magistrates shall not sign a requisition form for a Club Licence, and that they shall also insist, while serving on the Licencing Bench, that on all questions pertaining to decisions on licences, decisions shall be made by open voting.

That all Labour candidates for the Glasgow Town Council be required, as a condition of their being adopted, to pledge themselves that in the event of their acting on the Licensing Bench they will immediately after each sitting of the Bench furnish to the Secretary of the Glasgow Trades and Labour Council a full list of the votes recorded by them on the applications before the Bench.

That it shall be the duty of the Secretary of the Glasgow Trades and Labour Council immediately on having received the returns from the various Labour Members of the Licensing Bench to furnish copies thereof to the various organizations affiliated to the Trades and Labour Council.

At the 1927 Dundee Annual Conference of the Scottish Independent Labour party, on the motion of Patrick Branch, the following resolution was adopted with only fourteen opposing votes:

That the Conference re-affirms its belief in the Total Prohibition of the Liquor Traffic, and calls upon all I. L. P. Members of Parliament to press for a plebiscite of the country on the question.

It was stated by the chairman of the Conference, ex-Bailie P. J. Dollan, Glasgow, that Prohibition was the declared policy of the Independent Labour party of Scotland. When, in 1923, Mr. Edwin Scrymgeour, M. P., of Dundee, secured a day for a debate in the House of Commons on the Second Reading of a Bill to prohibit the manufacture, importation, and sale of intoxicating liquors, in the division he was supported by 13 Labour Members.

In 1927 the Glasgow Town Council, by a vote of 59 to 26, resolved to adhere to its resolution to prohibit the use of all intoxicants at all banquets, receptions, etc., given by the Council.

A special dispatch from Glasgow to the *Christian Science Monitor* (Boston), printed in the issue of that paper for Dec. 19, 1928, reports an address delivered by Angus Watson, of Newcastle-on-Tyne, to the Glasgow branch of the National Temperance League.

Mr. Watson stated that there were 1,515 licensed premises in Glasgow, and that the city appeared to spend annually on its drink bill £7,910,000 ($39,550,000), a sum sufficient to pay the city's proposed expenditures on poor-rates, education, and other corporation services. Although in its budget the city could provide an assessment of only 4d. (8 cents) in the pound for housing requirements, it spent 14s. ($3.36) in the pound for drink.

Local option has been of great benefit in the districts of Scotland which have adopted it, according to the testimony of officials and prominent residents in these districts. It has reduced drunkenness, as shown by statistics of arrests for that offense in dry districts, and such communities are infinitely better off, both morally and socially.

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SCOTT, ALMA JAMES (HICKEY). American teacher, social-service worker, and temperance advocate; born at Brenham, Washington County, Texas, March 12, 1876; educated in the Texas public schools, at Mary Allen Seminary (Texas), and at Howard University, Washington, D. C. Miss Hickey was a teacher in the county schools of Texas for three years. On Nov. 21, 1894, she married Edward L. Scott, of Washington, D. C. In 1898 she was a substitute teacher at Howard University.

Mrs. Scott became interested in the work of the Woman's Christian Temperance Union during her college days. While attending the Mary Allen Seminary she served as secretary of the collegiate Young People's Branch of the W. C. T. U., and when she removed to Washington, D. C., she became corresponding secretary of a local Union there. Later she became auditor of the District of Columbia W. C. T. U., No. 2, and she also served for three years as secretary of the State Union No. 2. Since 1911 she has been president of the District Union No. 2.

In the summer of 1921 Mrs. Scott, as president of the F. E. W. Harper W. C. T. U., was sent as a delegate to the national convention of the W. C. T. U. at San Francisco, Cal. There she made a strong appeal for some tangible recognition of the excellent work done by the colored women of the District of Columbia in assisting in the struggle for Prohibition. In answer to her appeal, the work of the Mother-Child Center was established in the fall of 1921.

SCOTT, BERT LLEWELLYN. American Baptist clergyman and temperance worker; born at Meadville, Pa., Dec. 17, 1888; educated in the public schools of Corry, Pa., and at Allegheny College, in his native town. From 1907 to 1910 he served as supply pastor. For three years he was city editor and editorial writer for the *Republican*, Meadville. He married Ethel A. Breakiron, of that place, June 8, 1911.

In 1913 Scott became associated with the Pennsylvania Anti-Saloon League, serving as field secretary. From 1914 to 1916 he was district superintendent, at Erie, Pa. In the latter year he was transferred to Pittsburgh, and was superintendent of that district until 1924. He took a private course in theology, and in 1917 was ordained to the ministry of the Baptist Church. He has not, however, held a regular pastorate. In 1922 Oskaloosa (Ia.) College granted him the honorary degree of D.D.

Since 1924 Scott has been director of the State Bureau of Restoration, Department of Welfare. He is a member of the Committee of One Thousand, and lectures on Prohibition and other moral reforms.

SCOTT, GEORGE R. American editor and Prohibition advocate; born in Foulsham, Norfolk, England, in 1836; died Sept. 9, 1914. He emigrated to America in his thirteenth year, and learned the printing business in Brooklyn, N. Y. The ferment of organized opposition to slavery early engaged his attention, and after the nomination of General Frémont for the Presidency by the newly formed Republican party (1856) Scott enthusiastically supported the movement and its candidate.

Scott's experience with practical politics, even

before he had arrived at voting age, served to disgust him with the methods employed to advance even a worthy propaganda, and more than ever confirmed him in his total-abstinence principles. He left the Republicans in 1884, after the nomination of St. John for the Presidency by the Prohibition party, and became an ardent supporter of that party and its principles. For a number of years he took part in its campaigns, appearing on the platform in nearly every State of the Union. He was also for some time one of the editors of the New York *Weekly Witness*, having charge of the temperance department of that periodical.

SCOTT, MARY McKAY. A Canadian Government employee and temperance reformer; born at Bytown (now Ottawa), Ontario, Aug. 17, 1851; educated at private schools in Ottawa and Montreal. For more than twenty years Miss Scott was employed in the Canadian Government Civil Service, chiefly on the staff of the Minister of the Interior. She was one of the founders, and served for a time as president, of the Ottawa Branch of the Canadian Women's Press Club. For some years she was president of the Ottawa Young Women's Christian Association. A life member of the Y. W. C. A., Miss Scott was sent in 1910 as a delegate to the World Conference of the organization in Berlin, Germany. She is a member of the Central Committee and was at one time president of the Ottawa Girl Guides. Holding several offices in the Canadian National Council of Women, she assisted in the preparation of the "Handbook of the Women of Canada," which was distributed at the Paris International Exhibition of 1900. During the World War (1914-18) Miss Scott was a member of the Council of the Woman's Canadian Club and was active in war work. She represents the Woman's Association of the United Church of Canada on the League of Nations.

Miss Scott has been active in temperance work in Canada for many years. In 1882 she affiliated with the Central Woman's Christian Temperance Union of Ottawa. Later she served as Press Superintendent of the Ottawa W. C. T. U. When, in 1889, the *Woman's Journal* was adopted as the official organ of the Dominion W. C. T. U., Miss Scott became its editor and proprietor and continued in that capacity for nine years. After serving as first superintendent of the Ontario Y. W. C. T. U., she became Dominion superintendent of the Young Woman's Branch of the Union, serving two terms. For four years she was in charge of the Literature Depository of the Dominion W. C. T. U.

SCOTT, RICHARD H(UGH). American automobile manufacturer and Prohibition advocate; born in Renfrew County, Ontario, Canada, July 23, 1869; educated in the local public schools. When quite a young man he went to Warren, O., U.S.A. to serve as an apprentice in a machine-shop. On Aug. 24, 1898, he married Miss Gertrude E. Teal, of Bucyrus, Ohio, after which he removed to Lansing, Michigan, securing employment with the Olds Gas Engine Works of that city. He was superintendent of the Olds company for five years (1899-1904), and since 1904 has been associated with the Reo Motor Car Company.

During his employment at Warren, Scott was deeply impressed with the damage caused by the local saloons, which at that time were running day and night and on Sundays. He determined to do everything in his power to eliminate the evil which was causing the downfall of so many of his young friends. Upon removing to Lansing he continued his fight against the open saloon, and in April, 1910, had the satisfaction of witnessing his first "dry" victory. His home county (Ingham) voted "dry," with the result that 54 saloons and 1 brewery were compelled to go out of business.

In 1912 he wrote an article for the *Scientific Temperance Journal* in which he commented upon the matter of unnecessary absences occasioned by the use of strong drink after pay-days. In ten weeks, he said, no less than 190 employees lost from half a day to three days following the receipt of their pay, which meant a considerable loss to the manufacturer, also. Scott noticed further that when the men did come to work, after a night spent in a saloon, they were in such a groggy condition that their working ability was often impaired, and considerable material was wasted.

Scott was very active in the Michigan campaign which resulted (Nov. 7, 1916) in a victory for State Prohibition by a very large majority.

While connected with the Reo Motor Car Company, Scott has contributed much to the success of Prohibition in the State, through an educational campaign conducted in the various factories. The employees have been permitted to listen to illustrated lectures on the subject of Prohibition during the Company's time and at its expense.

Scott was elected president of the Michigan Anti-Saloon League in 1912, and held that office until 1925. In 1913 he was made a member of the National Board of Trustees of the Anti-Saloon League of America, in which capacity he served until 1922. At present he is chairman of the Headquarters Committee of the Michigan League.

Like Henry Ford, Scott declares that Prohibition and the automobile industry succeed or fail together.

SCOTT, Sir RICHARD WILLIAM. Canadian statesman and temperance advocate; born at Prescott, Ontario, Feb. 24, 1825; died at Ottawa, Ont., April 22, 1913. Educated privately, he then studied law in the office of Crooks & Smith, Toronto. He was called to the bar in 1848, and began to practise law at Bytown, then a small community. In 1852 he was elected mayor of Bytown, which in 1854 was incorporated as a city, its name being changed to "Ottawa."

Scott's greatest civic achievement as mayor was undoubtedly the fact that he was so largely instrumental in getting Ottawa selected by Queen Victoria as the capital of Canada (1858). This first success marked the beginning of one of the most active political careers in the history of Canada. In 1857-63 Scott represented Ottawa in the first Ontario Legislature. In 1867 he became a member of the Ontario Legislative Assembly, and in 1871 he was elected Speaker of that body. After two weeks, however, he resigned, to accept a portfolio and a seat in the Executive Council, becoming Commissioner of Crown Lands. He administered the difficult affairs of that office with marked ability. In 1873 he entered the Privy Council as a member of the Mackenzie administration, resigning his seat in the House and his post in the Ontario Government. His first office in Dominion politics was that of Secretary of State and Registrar-general of Canada. He was called to the Upper House in 1874 and, in the absence of Sir Richard Cartwright and other members of the Govern-

ment, acted at various times as Minister of Finance, Minister of Internal Revenue, and Minister of Justice. Upon the defeat of the Mackenzie Government in 1878, Scott became leader of the Opposition in the Senate, serving in that capacity until the return to power of the Liberal party in 1896, when he became Secretary of State and Registrar-general. He held this portfolio in the Government of Sir Wilfrid Laurier until his retirement from public life in 1908.

An ardent Roman Catholic, he took great interest in religious questions and was instrumental in preparing and championing in Parliament the Separate School Act of Ontario (1863).

Scott, who was a K. C., was the recipient of many public honors and was knighted in 1909. He was the author of "Reminiscences of the Contest of 1857," "The Choice of the Capital," and "Recollections of Bytown."

Sir Richard was a strong supporter of the cause of temperance. His greatest contribution to the movement was his championing of the Canada Temperance Act, which he introduced in and piloted through Parliament (1878). The enactment of that measure, which is popularly termed the "Scott Act," was the outcome of a long agitation on the part of the temperance interests of the Dominion. They desired to take a more progressive stand on the question than was afforded by the old license laws and the Dunkin Act of 1864. Under Scott's leadership they succeeded in securing the passage of the Canada Temperance Act. It has been claimed that this act, which prohibited the sale of intoxicating liquors in places that had adopted it, and granted such municipalities the privilege of deciding whether liquor should be sold within their bounds, had a greater influence for good than any other temperance measure ever introduced in the Dominion.

SCOTT, SAMUEL. American Methodist Episcopal pastor and temperance advocate; born in Montgomery County, Pennsylvania, Nov. 3, 1819; died at Dayton, Ohio, April 13, 1909. After being educated in the public schools of Burlington County, New Jersey, Scott taught for a time at a Friends' school at Rancocas, N. J., and later at Waynesville, Ohio. In 1850 he was licensed to preach in the Methodist Episcopal Church, and for the next 21 years he served pastorates in southwestern Ohio. Scott was twice married: (1) To Rebecca Ann Kindle, of Waynesville, Ohio, on Jan. 26, 1843 (d. 1888); and (2) to Mrs. Mary A. Focht, of Winchester, Ohio, in 1890.

In November, 1856, Scott became a county agent of the American Bible Society, and worked for that organization in southwestern Ohio for many years. In November, 1861, he removed from Waynesville to Dayton, where he resided for the remainder of his life.

Scott conceived the idea that, if circulating libraries could be established in towns and villages, they would do much toward counteracting pernicious literature. Accordingly, beginning in 1877, he established in the course of 20 years 319 cooperative library associations, in Ohio, Indiana, and Pennsylvania, supplying them with about 20,000 books.

While yet a young man Scott determined to oppose the liquor traffic with all the influence and means at his command. He identified himself with the Washingtonian movement at its commencement, and was also associated with the Independent Order of Good Templars and the Sons of Temperance early in the history of those organizations. Upon the organization of the Prohibition party in Chicago in 1869, he endorsed its platform. Ohio had the first Prohibition party ticket in the field in that year, and this ticket was headed by Scott as candidate for governor. He received 679 votes.

SCOTT, WALTER. South-African temperance reformer; born in Scotland about 1863; died at Port Alfred, Cape Colony, July 13, 1918. Scott was an enthusiastic temperance worker and Good Templar. He held the office of Grand Chief Templar of Central South Africa, and did much to advance the temperance cause in the Transvaal. He was the first chairman of the executive of the Transvaal Alliance. He was the son-in-law of William W. Turnbull, formerly Grand Chief Templar of Scotland.

SCOTT, WINFIELD. American general and temperance advocate; born near Petersburg, Virginia, June 13, 1786; died at West Point, New York, May 29, 1866. He studied law at the College of



WINFIELD SCOTT

William and Mary, Williamsburg, Va., in 1805, and continued his studies in a law office at Petersburg. In 1806 he was admitted to the bar, but did not practise, as he enlisted in the United States Army in 1808, being granted a commission as artillery captain. He was taken prisoner at Queenstown in the War of 1812 with England, and was twice wounded at the Battle of Lundy's Lane (July, 1814). In reward for his services he was promoted major-general and presented with a gold medal by Congress and with a sword by the State of Virginia. In 1817 he married a Miss Mayo, of Richmond, Va. At the end of the Black Hawk War he negotiated treaties of peace with the Indians, and in 1836 he led an expedition against the Seminole Indians in Florida.

For twenty years (1841-61) Scott was the commanding general of the United States army. As

such he took command of the troops which invaded Mexico in 1847, captured Vera Cruz and other towns, defeated Santa Anna and drove him to flight, and captured the Mexican capital. This campaign was his most brilliant achievement, and Congress gave him a vote of thanks and ordered a medal struck in commemoration of his services.

Scott was nominated for the Presideney of the United States by the Whig party in 1852, but succeeded in carrying four States only. His defeat did not detract from his popularity, however, and in 1852 he was brevetted lieutenant-general, a rank revived by Congress especially for him. He received honorary degrees from Princeton, Columbia, and Harvard universities.

General Scott was a temperance advocate for many years, and put his temperance principles into active practise during his military career. He authorized Major J. B. Merwin to visit the camps of the Union Army for the purpose of conducting temperance propaganda among the soldiers. He also asserted that the issuance of the spirit ration to the U. S. soldiers was responsible for fully 50 per cent of all his losses during the Mexican War (Marsh, "Temperance Recollections" pp. 337-338). In 1862 he endorsed a temperance address to the soldiers of the United States, prepared by E. C. Delavan, and wrote: "Drinking and drunkenness among the rank and file of our army soon become one and the same thing, and drunkenness destroys subordination, discipline, and efficiency."

As early as 1821 Scott had published a pamphlet against the use of intoxicating liquors, twelve columns of which appeared in the *National Gazette*, then edited by Robert Walsh. Later the *Lancaster Express* published the following short extract from the article, which was noted in the *Journal* of the American Temperance Union for November, 1852:

> It is now many years since the writer of this essay was first made to reflect, with some intensity, on the vice of drunkenness, whilst endeavoring to supply a remedy, in a small corps, to the greatest source of disease and insubordination in the rank and file of an army. Having the attention so awakened, and subsequently being much accustomed to change of place from one extreme of the Union to the other, he has been led to observe, with a more than usual keenness, the ravages of the same habit among the more numerous classes of the community. The conviction has thus been forced upon him that, of all *accidental* evils, *this* is the most disastrous to our general population.

SCOTTISH ASSOCIATION FOR THE SUPPRESSION OF DRUNKENNESS. See SCOTLAND.

SCOTTISH CHRISTIAN UNION. See BRITISH WOMEN'S TEMPERANCE ASSOCIATION (SCOTTISH CHRISTIAN UNION).

SCOTTISH LICENSED TRADE DEFENCE ASSOCIATION. An organization formed in 1879, and reorganized on a wider basis in 1890 and again in 1919. It is the central organization of the wholesale and retail liquor trade in Scotland. The secretary is J. L. Neilson, S.S.C., 39 Melville Street, Edinburgh.

SCOTTISH PERMISSIVE BILL AND TEMPERANCE ASSOCIATION. An organization formed in Glasgow Oct. 1, 1858, for the purposes of promoting total abstinence from intoxicants for the individual and of obtaining through legislative enactments power to veto the issue or renewal of licenses within certain prescribed areas. While some auxiliaries of the United Kingdom Alliance had been formed in Scotland prior to this date, there existed a national feeling which prompted the establishment of a society bearing a distinctly Scottish title. This feeling was strengthened by the fact that for some time there had been prevalent a spirit of antipathy between the supporters of moral suasion and restriction, on the one hand, and the champions of permissive Prohibition, on the other. To combat this antipathy the Alliance in 1856 sent James Mitchell to Glasgow to defend and advocate its principles and policy. He immediately started an active campaign in the city and elsewhere throughout Scotland, which was assisted by the *Christian News* in advocating Prohibition in its columns, and by the Alliance in sending to his aid Mrs. Theobald, a distinguished "Maine Law" orator. Gen. Neal Dow and Dr. F. R. Lees also visited Scotland at this time and delivered addresses on temperance, with the result that the sentiment in support of permissive Prohibition was considerably strengthened.

After vainly attempting to persuade the Scottish Temperance League to endorse Prohibition and thus unite temperance and moral reformers in Scotland, it was resolved to form a separate association. A conference was held in Glasgow Feb. 16, 1858, which had been arranged at a meeting eleven days earlier in the same city, and presided over by James Horn. The object of this conference, which was representative of all the total-abstinence societies in the city, was

> to promote a greater reciprocity of feeling and interest among the Temperance societies in the city, and to secure a greater amount of unity and vigour and promptitude of action when any emergency or circumstance of a social, moral, or political nature, likely to exert an influence on the Temperance cause, may occur or demand it.

At the meeting Robert Court, of the Bridgeton Temperance Society, moved as follows:

> That this conference, satisfied of the soundness of the principles of the "Permissive Maine Law," and the desirability of procuring an enactment which will give the people more direct control over the drink traffic, recommends to the temperance societies of Glasgow that they commence at once a vigorous and combined agitation for the total and immediate overthrow of the liquor traffic.

Dissension over the motion indicated that a separate organization was necessary, and the Scottish Permissive Bill Association was formed.

The inaugural meeting of the Association was held in the Glasgow City Hall Oct. 1, 1858, with James Torrens presiding. Among the speakers on this occasion were the Rev. Alexander Davidson, Samuel Pope (honorary secretary of the United Kingdom Alliance), David Lewis, of Edinburgh, John Paton, of Barrhead, and J. Arthur, from Canada.

In 1864 its name was altered to the "Scottish Permissive Bill and Temperance Association."

Among the chief founders of the Association were: James Landells Selkirk, of Glasgow; James Mitchell, Glasgow; David Lewis, Edinburgh; John Dane, Dunfermline; and the Rev. John Kirk, Edinburgh.

James Torrens was the first president of the Association (1858-62), and he was succeeded by John Davie, of Dunfermline (1862-66), James Hamilton (1866-84), John Wilson (1884-90), James Landells Selkirk (1890-1904), A. Cameron Corbett, M.P. (now Lord Rowallan) (1904—.)

The Association worked harmoniously with the United Kingdom Alliance in promoting the Permissive Bill of Sir Wilfrid Lawson, and also cooperated with Peter McLagan, who introduced in-

to the House of Commons the Local Veto (Scotland) Bill. The principle of this bill was adopted in the similar measures for England, Wales, and Ireland.

Throughout its existence the Association carried on agitation by means of public meetings, lectures, letters to the public press, the interviewing of all candidates for Parliamentary honors, and the distribution of literature.

Its official organ, the *Social Reformer*, a monthly, was issued from 1866 till 1885, when it was merged in the *Reformer*, a weekly of eight pages, which publication later changed its name to the *Scottish Reformer*. The periodical was circulated throughout Scotland and was most helpful to the movement.

Mention should be made of the splendid work of several secretaries of the Association. The first secretary was James Mitchell, who held office for four years, and was then succeeded by ROBERT MACKAY, who served the organization for 38 years. He was followed by W. J. ALLISON, who entered the service of the Association as cashier in 1886, and continued in that capacity until his appointment as secretary in 1900. His services were also continued in the Scottish Temperance Alliance (see below) until 1928.

The Association was active in the promotion of all antiliquor legislation, the following being some of the important measures which it helped to place on the statute-books:

1869. The Mines Regulation Act, prohibiting the payment of miners' wages in public houses, also an Act for placing beer-houses under magisterial control.
1872. Licensing Reform Bill, by which all public houses in England had their hours of sale reduced.
1879. The Habitual Drunkards Act.
1881. The Sunday Closing Act (Wales). In the same year an Act was passed prohibiting the serving of spirit rations to youths in the Navy.
1882. The Passengers' Vessels Licenses Amendment (Scotland) Act, prohibiting the sale of liquor on Sunday.
1883. The Payment of Wages in public houses Prohibition Act.
1884. The Municipal Elections Corrupt and Illegal Practices Act.
1886. A bill for checking the sale of intoxicants to children.
1887. Public houses Hours of Closing Act.
1888. The Protection of Children Act, relating to the employment of children in licensed premises.
1894. The Local Government Act, especially the clause prohibiting the holding of any meetings of parish councils in licensed premises.
1901. The Intoxicating Liquors (Sale to Children) Act.
1902. An English Licensing Bill, dealing with drunkenness in licensed premises, and in public places, as well as grocers' licenses and clubs.

The Ladies' Auxiliary to the Association was formed in 1894 with a view to enlist the sympathy and help of those who had not hitherto seriously considered the temperance question. This branch of the organization had a splendid record of temperance work. Interest in the temperance movement was aroused through the holding of drawing-room meetings. Church temperance societies were regularly supplied with speakers; and pledges were received, especially among the young people. The founders of this auxiliary were: Mrs. Margaret Black; Mrs. John Smith, Bothwell; Mrs. Francis Smith, Bothwell; Mrs. William Smith, Glasgow; Mrs. George Mason, Glasgow; Mrs. Fulton, Helensburgh; Mrs. R. S. Henderson; Mrs. Robinson, Hurlet; Mrs. James L. Selkirk; Mrs. R. A. Bird; and Mrs. Robert Baird. Mrs. Milne, Aberdeen, was the first secretary.

On April 3, 1922, the Scottish Permissive Bill and Temperance Association amalgamated with the Scottish Temperance League to form the SCOTTISH TEMPERANCE AND NO-LICENCE UNION.

SCOTTISH TEMPERANCE ALLIANCE. A federation formed at Glasgow April 30, 1924, by the union of the SCOTTISH TEMPERANCE AND NO-LICENCE UNION and the NATIONAL CITIZENS' COUNCIL. The Alliance was described by one temperance periodical as "a combination of practically all the regiments, brigades, and armies which have as their aim the overthrow of the liquor traffic, the uplift of the people, and the purifying and ennobling of national life" in Scotland. It was anticipated that eventually every national, denominational, district, and local temperance society would enroll in its ranks. The inauguration of the Alliance was hailed as an epoch in the temperance history of Scotland.

For years there had been a desire for closer cooperation among Scottish temperance organizations. The Temperance (Scotland) Act, with the first polls in 1920 for No-Licence, made a union of the forces necessary, which was obtained through the institution of the National Citizens' Council —formed to work for No-Licence. The formation of the Scottish Temperance and No-Licence Union was the next step in the unification program; and these two organizations so successfully cooperated in the No-Licence campaign in 1923 that further amalgamations were immediately considered. Several rather serious difficulties presented themselves, as some of the temperance societies in Scotland (such as the Good Templars) were international, and all of the societies wished, if possible, to preserve their autonomy.

At the close of the No-Licence campaign in 1923 a small committee, consisting of three representatives from the Scottish Temperance and No-Licence Union and three from the National Citizens' Council, was appointed to consider the merging of those two bodies. As a result of these deliberations the Scottish Temperance Alliance was formed, as stated above, in 1924.

The object of the Alliance is to unify temperance work of all kinds throughout Scotland so as:

1. To develop and extend Temperance education among young and old.
2. To promote personal abstinence from intoxicating liquors as beverages.
3. To secure the adoption of the No-Licence Resolution under the Temperance (Scotland) Act, and to defend it where already in operation.
4. To promote progressive and oppose reactionary legislation dealing with the liquor traffic, and especially as a first duty to seek to secure an Amending Bill to the present Act with a view to remedying some of its obvious defects.
5. To work for the ultimate prohibition by the will and vote of the people of the traffic in intoxicating liquors.

The Alliance was formed on a broad basis, so that all in any way interested in the spread of personal and national sobriety might share in its activities. Membership is open to all who sympathize with the objects of the Alliance and who subscribe to its funds not less than 2s. 6d. per annum. In addition, all national, district, and local temperance societies, No-Licence councils and committees, Church temperance committees, and other organizations approving its objects may, while retaining complete independence and autonomy, be affiliated with the Alliance; and any societies desiring to do so may become integral

parts of it. Provision is made for ample representation of all these on the directorate and departmental committees.

Since the formation of the Alliance, in 1924, a large number of branches have been formed in the principal towns and cities. It is intended ultimately to have branches in every polling area under the Temperance (Scotland) Act.

The activities of the Alliance cover every aspect of temperance reform. Its work is carried on through public meetings, demonstrations, conferences, pledge-signing campaigns, and study circles. On an average, from 3,000 to 4,000 meetings have been held each year. The Publicity Committee, besides undertaking the publication of the official organ, the *Scottish Temperance Reformer*, and the *Adviser*, has issued a large assortment of new, up-to-date literature, including the "Annual Report and Worker's Handbook," "Better Times," "Scotland's No-Licence Areas," "Prohibition in the United States," "Public House Reform," and "Is Local Option a Failure?" Letter-press and pictorial posters, leaflets, and pamphlets in large variety have also been circulated.

The Legal and Legislative Committee has been most active in Parliamentary work in opposing reactionary legislation, and in the preparation and submission of an important document for a Government Inquiry Committee on Government Control and Public Management. A special function of this committee is to ascertain the attitude on No Licence of all Parliamentary, local government, and educational authority candidates.

The Young Abstainers' Committee (Ladies) has recently established a Youth and Adolescent Trust, and is raising a Trust Fund, to be exclusively expended on work among the young and adolescent. The Committee attaches great importance to its work, in view of the extension of the franchise to young men and women at the age of 21.

Until 1928 the joint secretaries of the Alliance were: Mr. Tom Honeyman, associated with the I. O. G. T. and the National Citizens' Council; Mr. James Gillies, of the Scottish Temperance League; and Mr. W. J. Allison, of the Permissive Bill Association. On May 1, to secure unification of control, the Alliance was reorganized, the three secretaries retiring, and the Rev. Hassal Hanmer, B.D., being made secretary to all departments.

Lord Rowallan is life honorary president of the Alliance; Lord Maclay, the Rev. Prof. W. P. Paterson, D.D., and Mr. J. Duncan Millar, K.C., are honorary presidents.

The organizations affiliated with the Alliance are the following: International Order of Good Templars (Grand Lodge of Scotland); British Women's Temperance Association (Scottish Christian Union); Scottish Band of Hope Union; Independent Order of Rechabites (Scottish Provincial Council); Sons of Temperance (Scottish Grand Division); Sons of Rechab Temperance Friendly Society; Church of Scotland Committee on Temperance; United Free Church of Scotland Committee on Temperance; Free Church of Scotland Committee on Religion and Morals; Congregational Union of Scotland Temperance and Public Morals Committee; Baptist Union of Scotland Temperance Committee; United Original Secession Temperance Union; Wesleyan Methodist Temperance Committee—Scottish Synod; Primitive Methodist Temperance Committee—North British District; Churches of Christ in Scotland; Salvation Army; Young Men's Christian Association (National Council); Young Women's Christian Association (Scotch Division); and the Scottish Brotherhood Union.

The territory covered by the Alliance embraces the whole of Scotland. There are about 20,000 members. Its headquarters are at 226 West George Street, Glasgow, C. 2.

SCOTTISH TEMPERANCE AND NO-LICENCE UNION, THE. An organization formed on April 3, 1922, by the amalgamation of the SCOTTISH TEMPERANCE LEAGUE with the SCOTTISH PERMISSIVE BILL AND TEMPERANCE ASSOCIATION. This amalgamation was ratified at special meetings of the two societies, held in the Merchants' House, Glasgow, on the above-mentioned date. The objects of the organization were:

(1) To promote total abstinence from intoxicating beverages;

(2) To work for the entire suppression of the traffic in intoxicating beverages by the will and vote of the people;

(3) To promote progressive and oppose reactionary legislation and assist enforcement of the law dealing with the liquor traffic.

The Union established a No-Licence Campaign Committee

for obtaining the best results from the Temperance (Scotland) Act, 1913, *i. e.*, to carry the No-Licence Resolution in every voting area, with special powers to organise No-Licence Committees; to set up District Councils in suitable groups of areas, and to give such District Councils representation on the No-Licence Campaign Committee, thus securing a network of organisation all over the country, in direct communication with the Union.

On April 30, 1924, the Union was merged in the SCOTTISH TEMPERANCE ALLIANCE.

SCOTTISH TEMPERANCE LEAGUE. A temperance organization formed in Scotland in 1844, for the purpose of securing the entire abolition of the drinking system, by educating the people as to the pernicious nature of alcoholic drinks, creating a public sentiment against them, and urging the people to abstain from using them. It also seeks the entire suppression of the liquor traffic by legal enactment.

The League was the outgrowth of the SCOTTISH TEMPERANCE UNION, which had been founded in Glasgow in 1838. Local jealousies led to the division of the Union into two bodies, the Eastern Union and the Western Union.

The separation of the Unions continued for four years, when, on account of the weakened condition of the Eastern Union, a proposal of reunion was made. When voted on, it passed by a majority of one only. This showed the divided state of temperance opinion at that time, and indicated the necessity of some other scheme for united effort. To that end representative temperance leaders of Glasgow and Edinburgh held a conference at Falkirk Nov. 5, 1844, which resulted in the formation of the Scottish Temperance League. The chief originators of the movement were: Dr. William Menzies, James Ballantyne, A. D. Campbell, James A. Johnston, and George M'Whirter, of Edinburgh; and Robert Reid, Wm. T. Templeton, Andrew H. M'Lean, and William Logan, of Glasgow. The membership of the League was limited to total abstainers. It was managed by a board of 24 directors elected by the affiliated societies, and comprised some of the most influential temperance workers in Scotland. The first officers were:

President, Sir Joseph P. Maclay; chairman, A. K. Rodger; vice-chairman, Rev. John T. Burton; and treasurer, Hugh Lamberton.

In addition to the regular agents the League frequently engaged outstanding lecturers from all parts of the English-speaking world. JOHN B. GOUGH made a three-year tour in Scotland, and the Rev. Dr. T. L. Cuyler, the Rev. W. M. Taylor, and Gen. NEAL DOW were brought from America under the auspices of the League. In connection with its annual meetings there were frequently 200 special temperance sermons preached by ministers of all denominations. The directors engaged a prominent minister for its annual sermon which was delivered each year in the largest hall in Glasgow. To these activities may be attributed the advanced state of public opinion in relation to the liquor traffic in Scotland at the present time.

Still, for several years after the formation of the League there was no organized effort for legislative suppression of the liquor traffic. Gradually the conviction came to many of the members that something more than moral suasion was needed, and that legislation ought to support the regeneration of the people rather than to license the evils that ruined them. In 1848, differences arose in the ranks of the temperance reformers over this question, which for a time hindered the progress of the movement. The second article in the constitution of the League made its position plain: "That the object of the League be the entire abolition of the Drinking System." That object was broad enough to cover all forms of temperance enterprise, and enabled the League members to attack both the drinking customs and the traffic. Nevertheless, according to statements in the *Scottish Temperance Review*, in the latter part of 1848, it was seen by many ardent Prohibitionists that some of the directors of the League were opposed to legislative action. At this time Sheriff Spiers, and the Revs. Dr. Chalmers and Thomas Guthrie had spoken in terms denouncing the sale of liquor and asking the aid of the law in stopping the enormities arising from the traffic. This was described by the *Review* as a policy "strange beyond conception" and "utterly incomprehensible." In a work entitled "Day and Night in the Wynds of Edinburgh," Dr. George Bell advocated legislative interference with the liquor traffic, and was told by the *Review* that he was "chasing a phantom." To test the matter, the advocates of Prohibition determined to bring it directly before the League, and at the annual meeting held July 8, 1850, Mr. Robertson read a series of propositions declaring the liquor traffic to be illegitimate and at variance with the first principles of political economy, while those engaged in the traffic were characterized as fit objects for magisterial castigation. These propositions were the preamble to the following resolutions, also moved by Robertson:

> That we will aid, to the extent of our ability, the local magistrates and the imperial parliament in suppressing the licensing system, and establishing the criminal character of the manufacture and sale of intoxicating liquors. And we do hereby sympathize with all, in every place, who labour by legal enactment to put an end to them.

The resolutions were seconded by Thomas Knox, of Edinburgh. Neil M'Neil, a member of the League executive, moved an amendment "That the meeting deem it inexpedient to enter upon the discussion of the resolution," which was carried by 32 to 21. The resolutions were again introduced and defeated at the annual meetings of 1851 and 1852. On the latter occasion a compromise was effected. At this time the country was in a state of agitation over the introduction of the Forbes-Mackenzie Bill to prohibit the Sunday traffic in liquor and to close public houses on Sunday. The Scottish League as a body kept apart from the movement, although many churches and temperance societies were active in its support. The Bill carried March 9, 1853.

As the League executive refused, however, to accept the Prohibition principle, the friends of Prohibition in Edinburgh resolved to organize a new society. The MAINE LIQUOR LAW LEAGUE was soon after instituted by George Plowman, James Grant, John Robertson, Henry Morris, and John Gardener, the last-named being made secretary. The Scottish Temperance League was asked

> if it was their intention to move in favour of a law for Britain similar to the Liquor law of Maine in America, as in the event of their non-interference the provisional committee of the Maine Liquor Law League intends immediately to use every possible means for having such a law introduced, in which case the board need not expect from its members further countenance or aid of any kind.

To which Robert Rae, secretary of the League, replied

> that they are not at present prepared to agitate for such a law as that referred to in your letter. They are of opinion that the present modes of operation are better fitted to promote the objects of the institution than the course of action suggested by the provisional committee of the Maine Liquor Law League.

At the same time a requisition, signed by 66 members of the League in Glasgow, was presented asking the directors to call a meeting to discuss the principles of legislative action in reference to the temperance movement. The signatories were told that no such meeting could be held, and that the executive "strictly adhered to the principles of moral suasion, under which they had obtained such remarkable success." Similar replies were given to requisitions from Dunbarton and elsewhere.

After the institution of the United Kingdom Alliance (1853), however, this aspect of the movement was changed. In that year a memorial was sent by the United Abstinence Association of Glasgow to the Scottish Temperance League urging it to call a special meeting "to consider whether the principle of legislative action for the removal of the liquor traffic shall be admitted into and carried out by the various agencies of the League. The executive of the League was not yet ready to take the step.

In 1856 the position of the League with reference to the subject of legislative action was stated in a communication to the United Kingdom Alliance. Samuel Pope, honorary secretary of the Alliance, wrote to the League as follows:

> We agitate for total prohibition of the liquor traffic—total and immediate in the sense of all at once and not by installments. Now, I take your policy to be to proceed gradually. You say you are urging on further restriction on this trade. Very good. We wish you all success. But this is not our agitation.

To which Mr. M'Gavin, chairman of the League directors, replied:

> Our modes of action are different, our aims are the same. Our policy is to enlighten the public sentiment on the whole question, to bring this sentiment to bear at once, and to its full extent, for the time being to break down the traffic—*i. e.*, to make public opinion

available as soon as created, and, to the full extent of its power, in weakening the traffic, whilst marching on to its final overthrow.

Later, in trying to heal the division that had taken place in the ranks of the League, a document was drafted and signed by about 500 official and representative abstainers, in which the policy of the League was stated in these words:

> Its present policy, which comprehends Personal Abstinence by means of moral suasion, Restriction of the Traffic by means of law already on the statute-book, and the Entire Prohibition of the manufacture and sale of Intoxicating Liquors by a future Act of the British Parliament, should commend itself to the enlightened judgment of all the clear-headed, leal-hearted sons of Temperance.

The League has never swerved from that position.

Many other measures were proposed, which the League took a leading part in promoting until they became law, and as an association it missed no opportunity thereafter to restrict the liquor traffic. The most important measure sponsored by the League was the Temperance (Scotland) Act, giving the power of local veto over the liquor traffic, which was passed by Parliament in 1913. After full power had been given the electors of Scotland to veto the entire retail traffic, the League took an active part in organizing the country for the first poll under the Act of 1913, held in 1920. At this time the League made the statement: "The desire of all reformers is that the electorate will then so vote that the traffic shall be suppressed and Scotland will be made sober and free." As the result of the vote in 1920 many areas of Scotland voted for the no-licensing of saloons, although No-licence was defeated in some districts.

The average membership of the League for many years was 10,000 and its annual income from ordinary subscriptions and publications £3,500 ($17,500). Since its formation the League has taken a prominent part in the publication of temperance literature. Its first publication was the *Scottish Temperance Review*, a monthly magazine, the official organ of the League from 1845 to 1852. It was succeeded by the *Abstainer's Journal*, which was published for four years, and then gave place to the *Weekly Journal* which continued from 1856 to 1915, when, owing to the paper shortage during the World War, it was limited to publication twice a month. The League also published *The Adviser*, in 1847, an illustrated magazine for the young, which had a large circulation in Sunday-schools and Bands of Hope. In 1849 the League began the publication of the *Scottish Temperance League Register and Abstainers' Almanack*, which it continued to publish annually for many years. It also published for 63 years a monthly *Pictorial Tract*. Every Christmas it published a temperance story for the young. These tales were written by some of the most popular authors and reached a large circulation. The first number of the *Scottish Review* was published in 1853. It continued for ten years.

In addition to its periodicals, tracts, and pamphlets, the League has published about 70 volumes, including sermons, memoirs, tales, and treatises, on all aspects of the temperance question. Prize temperance tales were a feature in the publication department, and included: "Donesbury House" (£100 prize), by Mrs. Henry Wood; "Rachel Noble's Experience" (£105 prize), by Miss Taylor; "Dunvarlich" (£100 prize), by the Rev. David Macrae; and "By the Trent" (£250 prize), by Mrs. Oldham. These and other publications of the League have been extensively circulated, not only in the United Kingdom, but in all the English colonies also.

The work of the League has been carried on in three departments, advocacy, publication, and legislative. It maintained a staff of agents who devoted their whole time to lecturing on various phases of the alcohol question, and who traveled throughout Scotland, in the course of a year visiting practically every city, town, and village. In 1920 the agents were: John Mackay, who had given 37 years service to the League; John Henderson, 28 years; Allan Beveridge, Murdoch Conn, and James Douglas, thirteen years each; and Miss Edwards, nine years. Other officials of the League who had given long and acceptable service were: Joseph Miller, cashier, 44 years; William Shanks, editor, 41 years; A. F. Graham, collector, 42 years; and James Gillies, secretary, 33 years.

The campaign for local option in 1920 demonstrated the need for a union of the temperance forces of Scotland. Steps taken by the Scottish Temperance League and the Scottish Permissive Bill and Temperance Association to form a union under which they and all other organizations or citizens in sympathy with their objects could carry on their activities were ratified at special meetings of the two societies, held in the Merchants' House, Glasgow, April 3, 1922, when a new organization, the SCOTTISH TEMPERANCE AND NO-LICENCE UNION was formed.

SCOTTISH TEMPERANCE SOCIETY. The name adopted in 1830 by the Glasgow and West of Scotland Temperance Society. The latter had been formed in Glasgow on Nov. 12, 1829, chiefly through the efforts of JOHN DUNLOP and WILLIAM COLLINS. A constitution was drawn up and signed by nine individuals. In December, 1830, Robert Kettle became assistant to Patrick Letham, treasurer of the Society, and in the following year he was appointed one of the secretaries. The second report of the organization, presented Nov. 20, 1831, was a "masterly document of eighty-six pages, and described at length both the effects of drinking customs and the benefits of Temperance Societies." In 1832 the society engaged the services of the Rev. Mr. McDonald as its traveling agent, but, owing to a lack of funds, his services were not continued beyond six months. Three additional agents were engaged for short periods in 1834; but the activities of the organization decreased in that year, and Burns says ("Temperance History," i. 98) that in 1835 the Society "had virtually ceased to exist."

SCOTTISH TEMPERANCE UNION. A federation of Scottish temperance societies, formed at a meeting of delegates, held in Spreul's Court Chapel, Glasgow, Aug. 5-6, 1838. (Burns, "Temperance History," i. 146, gives the date of foundation as Sept. 4, 1838). Thirty organizations were represented. The first officers of the Union were: John Dunlop, president; George Gallie, treasurer; Robert Reid, secretary; and Robert Kettle, chairman of the executive committee. Three agents were engaged—James Teare, Edward Grubb, and John Law. The new organization had an extremely rapid growth, the affiliated societies reporting a total membership of 70,000 pledged teetotalers by the close of 1838. In January, 1839, the Union

issued the first number of its official organ, the *Journal of the Scottish Temperance Union*, Robert Kettle acting as editor.

At the first annual meeting of the Union, held in Edinburgh in June, 1839, and presided over by John Dunlop, certain elements of discord manifested themselves, and it was decided to form two unions, one called the "Eastern Union," and the other the "Western Union." The former had for its president, the Rev. H. Wight, and centered its activities around Edinburgh, where the presence of Teare, Livesey, and Swindlehurst gave a strong stimulus to the movement. John Dunlop was retained as president of the Western Union, with headquarters in Glasgow, and the *Journal* remained the monthly organ.

The Western Scottish Temperance Union held its first annual meeting on June 2, 1840. John Dunlop was in the chair, and Robert Reid was honorary secretary. Eighty delegates were present. The report of the Executive Committee stated that the *Journal* had a monthly circulation of 6,000 copies. At the meeting it was reported

> that during no former period in the history of teetotalism had their operations been crowned with such marked success. In some places one-third, in others one-fourth of the whole population had enrolled themselves as members. A decided victory had been gained over many old established and pernicious drinking customs, thereby decreasing the strong temptations to intemperance.

In November of that year it was announced that 110 societies had affiliated with the Western Union, with a membership of 61,985. Every month 50 public meetings were held in Glasgow, and the average monthly increase in membership was 1,500, or 18,000 annually.

The second annual meeting of the Western Union was held in Glasgow July 15, 1841, and a resolution was adopted solemnly protesting "against the manufacture, sale, or use of these direful intoxicants."

A temperance demonstration was held on Glasgow Green on July 17, 1841, at which the Rechabites appeared in full regalia, and Catholic and Protestant temperance organizations united in celebrating the virtues and benefits of total abstinence.

The annual report of the Western Union for 1842 stated that the *Journal* was still being ably edited by Robert Kettle, that the principal societies were well sustained, and that the membership was increasing rapidly in many localities. Great impetus was given the work of this society by the visit in August, 1842, of Father Mathew to Glasgow, and approximately 40,000 members were added to the rolls of the Union in and around the city.

In 1843 the Rev. H. Wight resigned as president of the Eastern Union, and by 1844 that society had ceased to exist.

Sixty delegates attended the fourth annual meeting of the Western Union at Glasgow (July 12, 1843), presided over by James Mitchell; and in 1844 Ronald Wright presided over the fifth annual meeting, also held in Glasgow. At the latter meeting it was announced that £700 had been raised within the preceding few months, and more than 700 lectures had been delivered. Edward Grubb and T. A. Smith were engaged as agents in 1844.

In the next two years, however, the organization lost many active members through death, removal from Scotland, and the growth of several powerful new temperance societies, among them the SCOTTISH TEMPERANCE LEAGUE; and in 1847 the Western Union was dissolved, and its organ, the *Journal*, ceased to appear.

SCOULLER, JOHN NIVEN. American druggist and Prohibition advocate; born at Cuylerville, N. Y., May 6, 1851; died at Huntington Park, Calif., in 1923. He was educated in the public schools and at the Philadelphia College of Pharmacy, from which he graduated in 1871. In 1862 he left New York and for the next 20 years he lived in Newville and Philadelphia, Pa. From 1882 to 1892 he resided in Kansas, after which he removed to Denver, Colo., and subsequently to Huntington Park, Calif. He was engaged in the drug business for more than 22 years.

Scouller joined the Prohibition party soon after its organization, and thereafter took an active part in its work. He was repeatedly a candidate for State offices on the Prohibition ticket, and in 1888 he was a candidate for Presidential elector in Kansas and received nearly 7,000 votes. During one campaign in Kansas he edited a Prohibition paper. In 1898 he was elected chairman of the Colorado State Prohibition Committee and he was re-elected in 1900. From 1900 to 1908 he was a member of the Prohibition National Committee for Colorado. In 1902 he was chairman of the Colorado Prohibition State Convention at Colorado Springs, and in 1903 he took an active part in the campaign for a new city charter in Denver, in the course of which contest, in trying to prevent false registration, he was assaulted and imprisoned.

Scouller was active in religious work, also, and was a member of the Presbyterian Church.

SCROGIN, ARTHUR JUDSON. An American farmer and Prohibition advocate; born at Lexington, Illinois, Aug. 25, 1853; died there April 19, 1926. He was educated in the public schools of McLean County, Illinois, and studied for two years at Shurtleff College, Alton, Ill. On Sept. 20, 1874, he married Miss Amelia Caroline Gray, of Lexington (d. 1923). His entire life was spent in his chosen occupation of farming, with the exception of a few years in which he served as supervisor of Lexington Township and as a member of the Illinois State Legislature from the 26th Senatorial District, for three terms (1897-1902).

Scrogin early became interested in the temperance-reform movement and identified himself with the cause of constitutional Prohibition. In June, 1908, he was elected to the Board of Directors of the Anti-Saloon League of Illinois; in June, 1910, he was made treasurer of that body, holding the office for one year; he served as vice-president from June, 1912, to June, 1915; and was then elected president of the League, serving until June, 1918. Scrogin was also a member of the Headquarters Committee of the Illinois and National Anti-Saloon Leagues, which organizations he represented at the Fifteenth International Congress Against Alcoholism, held in Washington, D. C., in September, 1920.

SCRYMGEOUR, EDWIN. Scottish Member of Parliament and Prohibitionist; born at Dundee July 28, 1866; educated at West End Academy, Dundee. For some years he engaged in business in his native city, where he also entered public service as parish councillor and town councillor. He married Margaret Croston, of Dundee, June 14, 1892.

Scrymgeour gave up his business career to devote his entire time to the cause of temperance reform, in which he had been deeply interested from an early age, owing to the influence of his father, a pioneer of the Scottish temperance movement. He early joined the Good Templar Order, and has throughout his life taken an active part in its work, devoting much time to antiliquor propaganda. His strong convictions of the necessity for Government control of the liquor traffic led him to the organization of the Prohibition party movement in Scotland, in 1901. From that time he has endeavored to spread its principles throughout



EDWIN SCRYMGEOUR

Great Britain and to prevent the support of political parties favoring drink, organizing his supporters for united and independent political action. His slogan, which stands out in all his political utterances, is "Death to the Drink and Life to the People." He is secretary of the party and one of its most prominent leaders.

Scrymgeour, as a Prohibitionist, was opposed to the enactment of the Temperance (Scotland) Act, whose operation he considered against the interests of the people and favorable to the liquor traffic, and he published a brochure, "The Temperance Scotland Act: An Insult to Democracy and National Disgrace," in condemnation of the measure.

In order to further the cause of temperance reform Scrymgeour decided to enter Parliament. Six successive generations of Scrymgeours had contested a seat in that body as Prohibitionists. At first he received little encouragement, being treated "with a kind of indulgence in Dundee as a well-intentioned altruist," and in the election of 1908 he received but a few hundred votes. Despite this reverse he persevered, entering six contests for the seat of Winston S. Churchill, senior member for Dundee. In each campaign his vote increased and in 1922 he was successful, by a majority of 10,000 in a vote of 32,578, as an out-and-out Prohibitionist. In this campaign he cleverly took advantage of the Coalition Government's downfall in framing his platform as a Prohibition and Labor candidate, laying special stress on Prohibition. In a preelection appeal to the people he made the following declaration:

> Although, as usual, shamefully boycotted by the press, I again place my services at your disposal as Prohibitionist and Labour Candidate for representation of the city.
>
> The special reason that, as you know, first called forth my candidature, was the great question of Prohibition...
>
> Temperance reformers in Scotland will, as elsewhere, soon be obliged to acknowledge that Local Option is but a system intended to regulate facilities for retail sale of intoxicating liquors. There is, therefore, the strongest possible reason for at long last actually demanding at Westminster in the interests of the workers and public generally, enactment of "Death to the Drink and Life to the People."

Other outstanding issues of world-wide importance advocated by Scrymgeour were peace, arbitration, and disarmament; the abolition of secret diplomacy; and "production for use, not for profit."

As Member of Parliament for Dundee, "and the only man who ever got elected to the British legislature on a Prohibition ticket," Scrymgeour has worked steadily for the introduction of temperance measures and for the defeat of proliquor measures in that body. On April 20, 1923, he introduced the first Prohibition bill to be presented in Parliament. In one of his speeches he declared: "Would that I could be Mussolini! Oh, that I could be dictator of this country for a single day! I would throw every bottle of beer and spirits into the Tweed."

In a statement made in September, 1928, Scrymgeour predicted that Great Britain would eventually have to declare for Prohibition, and he believed that it would be in his lifetime. He stated further: "There are no signs just now, on account of the want of faith and courage on the part of the temperance force of Britain, but the situation will have to be confronted before long." Regarding the delay in the adoption of Prohibition by Great Britain, he declared:

> The only practical solution of the whole liquor problem in Britain is total abolition. It is on these lines only that any progress can be made, and I emphatically declare that the main barrier to the attainment of prohibition in Britain is the unripeness of the temperance party to face their professed goal.
>
> If the religious and temperance bodies of the country were to come to one decision on the question and proceed to the attack on that one decision we would capture the rank and file temperance workers in the country.

In the May, 1929, elections Scrymgeour was reelected.

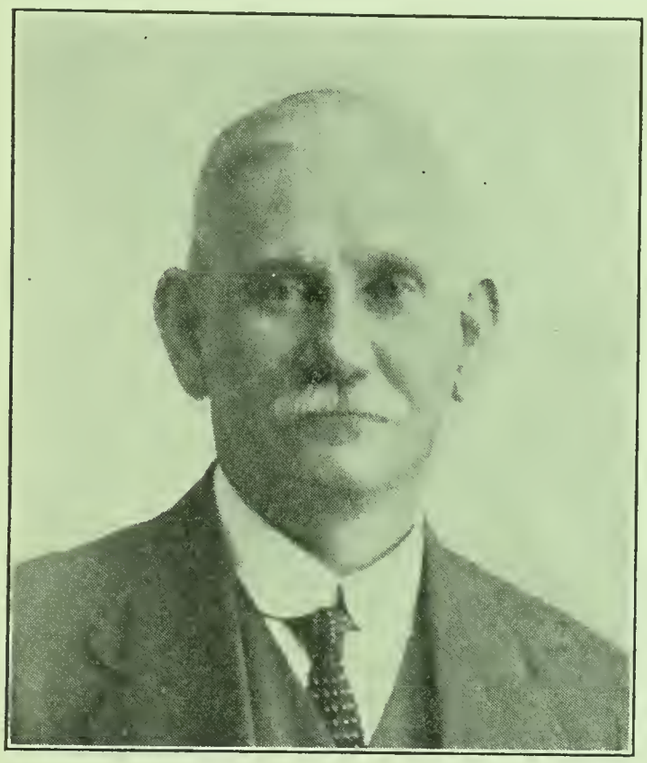
Scrymgeour is the author of a number of pamphlets on Prohibition and other subjects. He has been ably and enthusiastically supported by **Mrs. Scrymgeour** in the Prohibition movement.

SCYPHUS. A bowl-shaped, footless drinking-cup having two handles, in use among the ancient Greeks.

SEARLE, THOMAS. South-African merchant, evangelist, and temperance advocate; born at Great Brak River, District of George, Cape Colony, March 14, 1864; died there Jan. 1, 1922. He was educated at a local private school, at St. Mark's Grammar-school, George, and at the South African College, Cape Town (1880-82). After leaving college he commenced working in his father's general merchandise store, which he and his two brothers took over in 1884, under the name of C. Searle and

Company. In 1885 he married Miss Murray, of Blanco, District of George.

In the educational circles of the Colony Searle soon acquired a prominent position, serving at various times as chairman of the Mossel Bay Divisional School Board, vice-chairman of the George School Board, chairman of the Great Brak River Public School Committee, manager of the Great Brak River Mission School, and member of the Executive Committee of the George Industrial School. Always keenly interested in the political questions of the day, he was an active member of several legislative bodies in the province. In 1903 he served on the Divisional Council of George; like his brother Charles, he was a member of the Cape Parliament, serving as the representative for Queensland in the old House of Assembly. In 1921 he contested the George constituency in the interest of the South-African party, but was defeated.



THOMAS SEARLE

Quite early in life Searle showed an aptitude for public speaking, and while yet a boy commenced preaching in the local church built by his father, there being no ordained minister in Great Brak River at the time. Throughout the remainder of his life, he continued to serve as an evangelist for the Congregational Union, and he at one time held the position of chairman of the Congregational Union of South Africa. He was often a speaker in the pulpits of the Dutch Reformed churches in the province; and he served, also, as special agent for the Salvation Army and the London Missionary Society.

At the age of seven years Searle signed the temperance pledge (under the influence of an elder sister), which he faithfully kept for the rest of his life. For many years he was an earnest worker in the Great Brak River Total Abstinence Society, the first of its kind in the district and the forerunner of many other similar organizations. In August, 1889, he affiliated with the International Order of Good Templars, becoming a member of

the "Fidelity Lodge" at George. His rise in the Order was rapid. In 1890 he first attended the Grand Lodge as the accredited representative of the Great Brak River Lodge; shortly afterward he was appointed Grand Guard, serving for three years; and he then held successively the offices of Grand Vice Templar, Grand Counselor, and Grand Chief Templar (in 1895), to which last-named office he was annually reelected for many years.

In 1894 Searle became a member of the Independent Order of True Templars, a temperance organization for colored and native races in South Africa, and had an equally eventful career in that organization. In 1895 he instituted a branch of the I. O. T. T. at Great Brak River, where he was chosen Grand Superintendent. Other offices held in the Order were: Grand Assistant Secretary in the Grand Temple; R. W. T. A. Secretary in the Right Worthy True Temple; Right Worthy Counselor in the R.W.T. Temple; and Grand True Templar of the Western District of South Africa. Upon the death of Senator Theophilus Schreiner, Searle succeeded him as Right Worthy Templar. He was also president of the South-African Temperance Alliance, in which capacity he was untiring in his efforts to secure Prohibition legislation for his country. His clear and logical mind and wide knowledge of conditions in the Union were invaluable in the drafting of the Local Option Bill, which was presented to the Cape Parliament in 1922.

SEBENNYTICUM. A renowned Egyptian wine, deriving its name from the town of Sebennytos (the modern Samanud), on the Damietta arm of the Nile. Pliny speaks in praise of this wine, which he describes as having been made from three kinds of grapes. He does not, however, describe any of its characteristics.

SECOND PROOF SPIRIT. See PROOF SPIRIT.

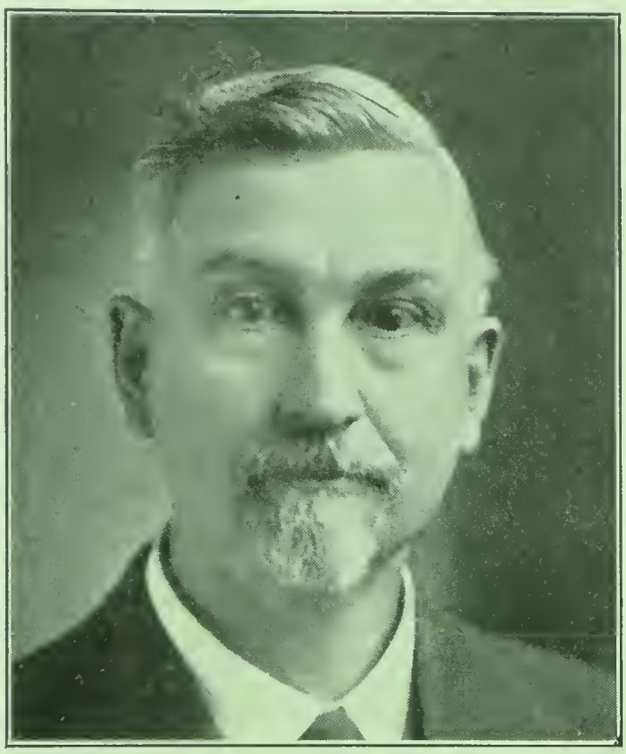
SECRÉTARIAT ANTIALCOOLIQUE SUISSE (Swiss Temperance Bureau). A temperance federation, founded at Lausanne in 1902 for the purpose of uniting the temperance forces of Switzerland, and to lead the general propaganda against alcohol. The Bureau, which maintains headquarters at Avenue Ed. Dapples 5, Lausanne, embraces about 1,000 members, practically all the temperance societies and many private individuals throughout Switzerland. It organized the initiative movement against absinth, and began the movement for the non-alcoholic utilization of fruits. It maintains an extended intelligence service, publishes numerous pamphlets on all phases of the liquor question, directs the antialcoholic politics of the Swiss teetotalers, and organizes temperance instruction courses, temperance exhibits, and national temperance congresses.

Pastor D. Junod, of Neuchâtel, is president of the Bureau, and Dr. Max Oettli, of Lausanne, is secretary. The federation publishes two periodicals: *Die Freiheit* ("Freedom") and *Il Pioniere* ("The Pioneer").

SEDER, JAMES IRVING. American Evangelical clergyman and Prohibition advocate; born at Montana, Wisconsin, June 29, 1859; educated in the public schools, at Gale College, and at Northwestern University, Evanston, Ill. (A.B. 1887, M. A.). He was editor and business manager of the *College Chronicle* for two years. For a period of three years he taught in the public schools, after which he became bookkeeper and manager of a

wholesale chair-distributing firm of St. Paul, Minn. Entering the ministry of the Evangelical Association in 1884, he served pastorates at Minneapolis, Minn., and La Crosse, Menomonie, and Milwaukee, Wis. For several years he was in missionary work in Tokyo, Japan. He was elected a presiding elder of his denomination and also served as State president of the Conference Young People's Alliance.

Seder began making Prohibition speeches at the age of seventeen years. For ten years he was secretary of the Conference Temperance Committee, and he was also president of the Wisconsin Sunday Rest Day Association. He entered the work of the Anti-Saloon League in 1905, when he became superintendent of the Eau Claire District of the Wisconsin League. During his four years in that State he succeeded in closing saloons by vote and stricter law enforcement. In 1909 he was elected State superintendent of the New Mexico Anti-Saloon League, serving in that capacity until 1917.



REV. JAMES IRVING SEDER

He worked for the adoption of a State-wide Prohibition plank in the New Mexico Constitution, and was but 4 votes short in 100 delegates in securing the insertion of county Prohibition. Opposing the adoption of an unamendable State Constitution, Seder took the fight to Washington, where he secured the enactment of the so-called "Blue Ballot Amendment" by Congress, enabling the State to amend its Constitution and insert Prohibition. In three Legislatures he secured the enactment of municipal and county Prohibition laws, through which three fourths of New Mexico were made dry. He helped to replace a "wet" United States Senator, Congressman, and governor, and otherwise prepared the State for State-wide Prohibition. Seder was also State editor of the New Mexico edition of the *American Issue*, and published considerable temperance literature.

At the invitation of his former colaborers and the committee of the Wisconsin Anti-Saloon League, he resumed his work with that organization as district superintendent of Eastern Wisconsin, with headquarters at Appleton (Oct. 1, 1917). He later became State financial secretary and associate State superintendent, and also editor of the Wisconsin edition of the *American Issue*. In 1923 he went to Massachusetts as associate State superintendent of the A.-S. L., and in 1924 became associate State superintendent of the West Virginia League and State editor of the *American Issue*. Seder is a member of the National Board of Trustees of the Anti-Saloon League of America. In all of the appointments he has held he has left a trail of successful accomplishment.

SEDWARDS, JEFFREY. Irish nailmaker and founder of the Skibbereen Total Abstinence Society; born at Skibbereen, County Cork, in 1776; died in 1861. A nailmaker by trade, he was the moving spirit of the little group which, in 1817, founded the SKIBBEREEN TOTAL ABSTINENCE SOCIETY. Like the other charter members, Sedwards was a devout Roman Catholic, and had become distressed over the prevalent drunkenness in the community.

The society which Sedwards was instrumental in forming, and of which he was president until his death, attained a large membership and held meetings in a number of surrounding towns. The rules required total abstinence, no alcoholic drink being allowed except on prescriptions of a doctor or a priest. In 1834 an attempt was made to induce the members to relax this rule, but the movement failed of its object, and the society held faithfully to its original pledge. In 1854 a fire destroyed the building and the records of the society.

SEE, ALBERT N. American Methodist Episcopal clergyman, Civil War veteran, and temperance worker; born at Beemis Point, Chautauqua Lake, New York, June 28, 1840; died at Ransom, Kansas, Jan. 16, 1925. When he was but six years of age his family removed to Crawford County, Pennsylvania, near Titusville. Reared on the farm, he spent several years in the lumber business and later became engaged in the oil business in Pennsylvania. After serving for over two years with the Pennsylvania Volunteers, See became a member of the President's Guard.

In 1854 See united with the Methodist Episcopal Church, and in 1867 he joined the Conference, in which he held many pastorates and served for five years as presiding elder. For many years he was associated with Kansas Wesleyan University, Salina, serving for ten years as secretary to the trustees and for two years as its agent. He edited religious, educational, and temperance newspapers for seven years and was a temperance evangelist for a year. He married Miss Cynthia A. Northrop on Nov. 18, 1863.

See delivered many temperance addresses in the West, and was one of the foremost leaders of the movement in Iowa and Kansas for more than a quarter of a century. In 1854 he became affiliated with the Independent Order of Good Templars. He was Grand Vice Templar and Grand Counselor of Kansas and represented his State Grand Lodge at the Right Worthy Grand Lodge. As an organizer he showed remarkable capacity, being responsible for the formation of 24 lodges in Kansas alone. A member of the Sons of Temperance and of the United Order of Ancient Templars, he assisted these organizations, also, in various ways.

SEEKROES. A bibulous feast of the dead, celebrated by the ancient peoples of Honduras. See ABORIGINES OF NORTH AMERICA (vol. i, p. 12).

SEGRETARIATO NAZIONALE ITALIANO CONTRO L'ALCOOLISMO (National Italian Secretariate against Alcoholism). A bureau, founded at Milan in 1921 by Dr. DOMENICO PASTORELLO, and located, at first, at Pellestrina, Venice. In 1923 the Italian Central Committee against Alcoholism was formed, which supervises the work of the Secretariate.

The Central Committee has done excellent work for the furtherance of total abstinence and Prohibition among members of the medical profession, and it has also succeeded in securing the adhesion of two thirds of the provincial governments of Italy to the temperance reform movement. It prints many temperance booklets and leaflets, of which about 16,000 copies are distributed monthly among the workmen in the large factories. In October, 1928, it inaugurated the issue of a bimonthly clipsheet, edited by Doctor Pastorello, to the newspapers in 1,000 cities. It is successful, also, in furthering the use of non-alcoholic beverages. The organ of the Secretariate is *Il Bene Sociale*, a monthly.

Since 1926 commodious offices for the Committee have been located at Via Cesare Correnti 1, Milan, where the new White Ribbon movement will have its headquarters, and which will serve as a center for the temperance interests of Milan.

The president of the Committee is Prof. Jerwant Arslan, of Padua, and Dr. Pastorello is director of the Secretariate. The Committee has 8 members and 40 trustees. To each trustee there corresponds a group of persons interested in total abstinence, as, for example, Dr. Cosetta Lazzari Errera, Via Carlo Porta 2, Milan (associated with the new White Ribbon movement); Doctor Zannoni, the Insane Asylum, Vicenza (with the Antonio Fogazzaro Temperance League, Vicenza); Prof. Ansonio Colerni, Rovigo (with the Rovigo Temperance Society).

See, also, ITALY.

SEISHU. Refined saké, made of yeast, koji, boiled rice, and water. More than a month is occupied in its production, the mixture requiring stirring at intervals during that period. After the seishu has been strained, it is allowed to stand for five to ten days, when it is carefully dipped off.

Usually, from 397 gallons of rice and 217.35 gals. of water 377.15 gals. of seishu are obtained. Some brewers, however, use as much as 531.98 gals. of water with the same quantity of rice, producing therefrom 690.78 gals. of seishu. See SAKÉ.

SELANGOR. See FEDERATED MALAY STATES.

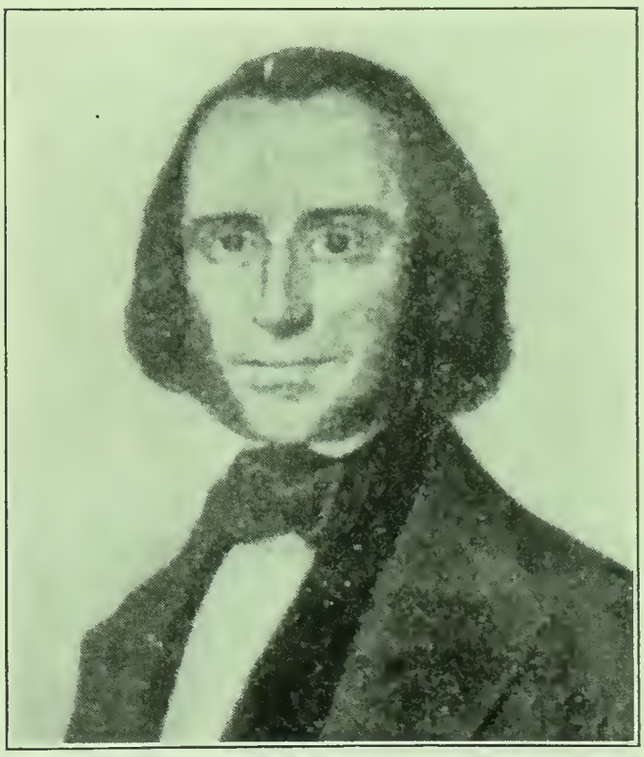
SELBY, GEORGE DYAR. An American banker and shoe-manufacturer; born in Berne Township, Athens County, Ohio, April 1, 1846; died at Athens, Ohio, Dec. 2, 1927. He was educated in the district schools and in a country seminary. He married Lydia V. Webster, of Chester Township, O., Sept. 26, 1867, and removed to Portsmouth, O., where he engaged in the sewing-machine business from 1867 to 1885. In 1880 he entered the shoe-manufacturing business, also, in which he built up an extensive and well-known concern. From 1902 he was engaged in banking.

Selby was for many years a zealous advocate of temperance, and through the years of the local-option and Prohibition contests in Ohio was active in the fight, giving freely of his time and money for the cause. He was greatly interested in the activities of the Anti-Saloon League, and served as trustee of the Ohio League from 1906, and as vice-president from 1910. His advice was often sought by the officials of the League.

SELBY, PEARL EDGAR. American manufacturer and Prohibition advocate; born at Portsmouth, Ohio, Jan. 19, 1870; educated in the public schools of his native city. On June 8, 1892, he married Miss Blanche E. Smith, of Bedford, Indiana. Selby early became engaged in the shoe-manufacturing business and for many years was general manager of the Selby Shoe Company of Portsmouth, retiring in 1918.

Selby was personally abstemious and advocated that principle for his employees. He was active in the work of the Anti-Saloon League from the inception of that movement in Ohio, assisting in the planning of local-option campaigns and contributing so liberally of his time and money that his name was synonomous with Prohibition work in Southern Ohio. A member of the committee in charge of the Industrial Department of the League, Selby was also for many years prior to 1922 a member of the Board of Directors of the Anti-Saloon League of America.

SELD, Baron ALBERT LOUIS von. German temperance leader; born in Russian Poland in 1799;



BARON ALBERT LOUIS VON SELD

died in 1867. According to "Afholdsbevaegelsens Verdenshistorie," iii, 24-25 (Copenhagen, 1913), Seld traveled as a temperance agitator through Germany, from East Prussia to the North Sea coast, speaking in the schools to the children in the daytime, and in the evening to the adults.

Baron von Seld addressed himself to all classes of society: he spoke in the churches and in the prisons and even to the officers in Königsberg Casino. In the latter case he dwelt particularly on the distressful part played by spirits-drinking in

the Thirty Years' War, the Seven Years' War, and the wars of Napoleon the Great.

The above-named history quotes the following extract from a lecture delivered by the Baron in Berlin in 1845:

> Berlin's community gives annually to its needy poor over a half-million thalers. . . The town has within its boundary-walls more than 1,500 spirit retailers, and a church with fewer members than for a hundred years since. . .
>
> The temperance host is only a small one. Of the 400,000 residential inhabitants scarcely 4,000—1 per cent—are members of temperance societies. Still the consumption of spirits decreases nearly one half.
>
> King William Frederick IV has vouchsafed us his protection; he has over and over again borne witness to his deep sympathy; and has assisted some of our societies with funds. At the same time he has expressed his opinion that our cause should advance not through the authorities, but of itself.
>
> We are glad to learn that, while the consumption of spirits has, through the temperance societies' efforts, decreased, the number of crimes has fallen also. . .

Baron von Seld's work was the outcome of the publication by King William III of Prussia of Robert Baird's "History of Temperance Societies in the United States of America" (see BAIRD, ROBERT).

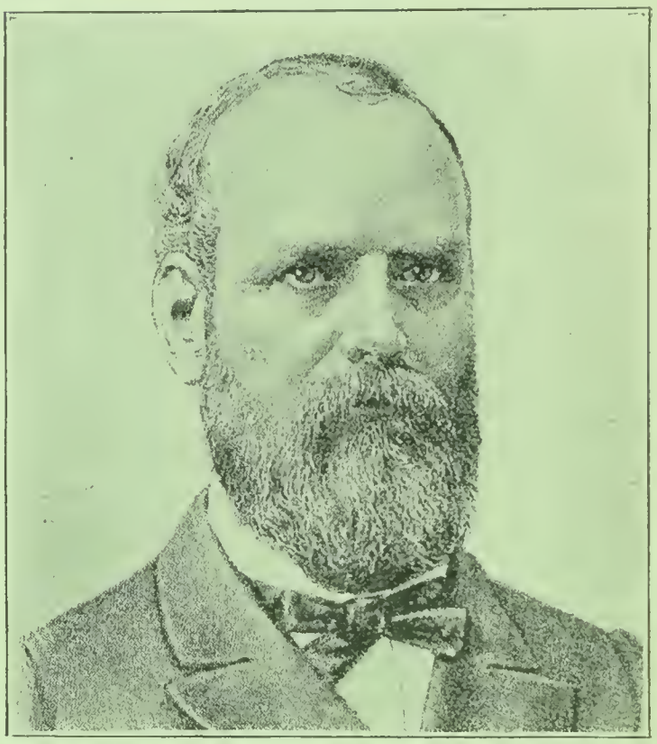
SELING, JOHAN MATTHIAS. German chaplain and temperance pioneer; born at Gasmold, near Melle, Prussia, in 1792 or 1793; died Nov. 26, 1860. From early youth he had a great distaste for drinking, due partly to the teaching of his father, who as one means of instruction, was accustomed to send the son across the heath to the home of a drunkard in what was always a futile effort to collect money lent to the drunkard long before. The scenes of this home became deeply impressed on the boy's mind. When eighteen years old he was sent to his uncle, a brewer and corn-chandler in Holland. There he used spirits, but moderately, as he clearly observed their ill effects. He served in the army of Napoleon I for two years, during the first of which he drank neither spirits, beer, nor wine; and, though he was untrained, he could endure long marches and great heat better than his comrades. During his second year of service, having become a non-commissioned officer, he drank with the others in order not to appear unfriendly; but his early memories prevented him from indulging to excess.

From 1815 to 1819 Seling studied theology, and became a teacher; later, he was appointed chaplain of St. Johann in Osnabrück. Here he had ample opportunity to see the misery in the families of drinkers, and he determined to fight the alcohol evil. The idea occurred to him that improvement might be brought about through the children, and in 1836 he began writing temperance poems and songs. In 1839 he was led to further activity in temperance work through reading the writings of Pastor I. H. BÖTTCHER, and he became a leader of the movement, lecturing chiefly in western Germany. In the Duchy of Oldenburg alone he received temperance pledges from about 25,000 men, 27,000 women, and 30,000 children. He published his lectures in a volume which he entitled his "Armory." Seling found an enthusiastic supporter in Mayor Carl Stüve of Osnabrück. He was especially successful among the factory workmen on the Rhine.

Seling was not a great orator or organizer, but he exerted a wide influence because of his attractive personality and his earnest, unselfish devotion to the temperance cause.

SELKIRK, JAMES LANDELLS. Scottish municipal official and temperance leader; born at Largo, Fife, Dec. 15, 1837; died in Glasgow March 5, 1904. He was educated at Glasgow Academy, and afterward became an accountant. His interest in reform movements and civic affairs led to his election to the Glasgow town council in 1875, and during the next nine years he was officially connected with civic affairs either as a member of that body or as one of the magistrates.

In 1854 Selkirk had signed the total-abstinence pledge in a meeting addressed by John B. Gough, and from that time he devoted himself actively to the promotion of the temperance reform and related movements. He was one of the group that formed the Scottish Permissive Bill and Temperance Association (1858) and was the first honorary secretary of that organization. He was also editor of its official organ, the *Social Reformer*. From 1885 to 1900 he was chairman of the executive, and in the latter year was elected to the presidency, which office he held until his death.



JAMES LANDELLS SELKIRK

Selkirk was a member of the United Kingdom Alliance Consultative Council of Forty, honorary secretary of the National Temperance Federation, vice-president of the United Kingdom Alliance and of the Scottish Temperance League. Active in church work, he had a leading part in shaping the deliverances and policies of the United Presbyterian Synod and also of the United Free Church Temperance Union in relation to the drink traffic. For many years he was a member of the Glasgow Juvenile Delinquency Board, and did much to promote the welfare of the Boys' Religious Society of the Glasgow Foundry.

SELWIN-IBBETSON LICENSING AMENDMENT ACT. An English temperance measure introduced in the British Parliament by Sir H. Selwin-Ibbetson on Feb. 26, and passed on July 5, 1869. It received the royal assent on July 12, and

went into operation on July 15. The measure, which was known as the "Wine and Beer House Act" (32 & 33 Vict. cap. 27), contained 22 clauses, which provided that no person commencing business after May 1, 1869, should legally sell wine, beer, or cider, for consumption on the premises, without a magistrate's certificate, and that no proof of the passing of money should be requisite for conviction of an offense under this Act. Dawson Burns ("Temperance History," ii. 115) says:

> It has been erroneously supposed that this law gave a sort of vested interest to beer-house keepers licensed before May 1, 1869. Neither explicitly nor implicitly did it do this, but simply left them to any other legislation which Parliament might deem desirable. Not a few former license-holders became disqualified because unable to fulfil the conditions required by this Act. . .

SEMINOLES. A tribe of Indians. See ABORIGINES OF NORTH AMERICA (vol. i, p. 33).

SEMPLE, ROBERT. British temperance worker; born at Paisley, Scotland, in 1841; died Feb. 7, 1920. Becoming a total abstainer at the age of twenty-seven, he soon removed to London, where he conducted a Band of Hope choir and engaged in other temperance work. He joined the Independent Order of Good Templars in 1871, and three years later was appointed lecturer for the Scottish Grand Lodge. For a considerable period he was Grand Secretary, and he represented his Grand Lodge at several international sessions. In 1880 he was appointed lecturer for the Irish Temperance League. In 1888 he was sent to Australia as a lecturer for the Grand Lodge of New South Wales.

Returning to Ireland two years later, Semple was made secretary of the Hibernian Band of Hope Union, and from that time devoted himself mainly to the work of temperance education among the young. Semple also kept steadily in mind the goal of Prohibition for Ireland and to this end helped to form the ULSTER TEMPERANCE COUNCIL (1917).

Semple was a man of great versatility—cartoonist, speaker, singer, and player. He composed a number of temperance poems and songs.

SEN, KESHUB CHUNDER. Indian religious and temperance reformer; born at Calcutta in 1838; died there Jan. 8, 1884. He attended college in Calcutta, after which he became a clerk in the Bank of Bengal. In a short time, however, he resigned his clerkship to devote his time to literary pursuits. In 1857 he affiliated with the Brahmo-Somaj (Church of God), a religious movement that was seeking to spread a pure theism throughout India. His enthusiasm in the movement grew, and in 1862 he undertook the ministry of one of its more advanced branches. In that year also he assisted in the establishment of Albert College and founded the *Indian Mirror*, a weekly social and moral reform journal. Much of his time was spent during this period in preaching and lecturing throughout the country. He was the author of "The Brahma Samaj Vindicated" (1863). With the split in the Brahmo-Somaj Chunder Sen became head of the Brahmo-Somaj of India and engaged in a missionary campaign to spread his branch of the movement.

Keshub Chunder Sen's activity in India at this time led to his being called to England in the spring of 1870, where he was welcomed by many religious and reform organizations. At a great meeting of the United Kingdom Alliance, held at St. James's Hall on May 19, he declared that the British Government had no excuse or pretext whatever for carrying on the dangerous and iniquitous liquor traffic in India. This sentiment he uttered on several other occasions during his stay, which was concluded by a soirée given in his honor by the East Central Temperance Society in the Shoreditch Town Hall on Sept. 6.

Keshub Chunder Sen was president of a temperance society in Calcutta which called itself a "Band of Hope." His section of the Brahmo-Somaj was a powerful agent for temperance in British India, and did much to build up the sentiment against the extension of intemperance by the importation of spirits into India by Great Britain. He was one of the leaders of the great convention held in Calcutta on March 18, 1873, by the Bengal Temperance Society to protest against the Government treatment of the license system in India.

SENDICHO. A ceremonial intoxicating beverage formerly made by the Otomi Indians of Mexico. See ABORIGINES OF NORTH AMERICA (vol. i, p. 7).

SENECA, LUCIUS ANNAEUS. A Roman philosopher, statesman, and author; born at Cordova, Spain, about 4 B. C.; died at his villa near Rome, Italy, A. D. 65. The son of the rhetorician Annaeus Seneca, he was taken by his parents to Rome to be educated in law. His political career as questor was suddenly interrupted in 41, when he lost the favor of Claudius and was banished to Corsica. After eight years of exile Seneca returned to Rome at the request of the new empress, Agrippina, by whom he was appointed pretor and entrusted with the education of her son Nero, then eleven years of age. He acquired a strong influence over Nero, and became confidential adviser to Agrippina. This influence increased with the accession of Nero in 54. In 57 he was made consul, and shared the administration of affairs with the prefect Burrus. In the rupture between Nero and Agrippina, Seneca sided with the former; he consented to the death of Agrippina, and wrote the letter addressed by Nero to the Senate justifying her death. Seneca was drawn into the Pisonian conspiracy, accused, and condemned to death. Permitted to choose his mode of death, he opened his veins. His second wife, Pompeia Paulina, attempted to die with him.

Though enormously wealthy, Seneca lived on a simple diet, consisting mainly of fruit and vegetables, and his common drink was river water.

Seneca discusses more seriously than almost any other Roman writer of his time the prevalent intemperance. On the length of the drinking-bout he comments as follows:

> As if we were to eat and drink not for satiety, but for ambition. The nights may well seem short that are so dearly bought, and bestowed upon wine and women; the day is lost in the expectation of the night, and the night in the apprehension of the morning.

He sets himself squarely against the Epicurean philosophy, to which most of his contemporaries adhered. "True happiness," he says, "is not to be found in excesses of wine, or of women, or in the largest prodigalities of fortune." Again he asks:

> Shall we call any sick man miserable because he must give over his intemperance of wine and gluttony, and betake himself to a diet of more sobriety and less expense, and abandon his luxury, which is the distemper of the mind as well as the body?

Again, he comments upon the illusive joys of such indulgence, and the consequent depression following:

> What joy is there in feasting and luxury, in ambi-

tion and a crowd of clients? . . . These short and false pleasures deceive us; and, like drunkenness, revenge the jolly madness of an hour with the nauseous and sad repentance of many.

Seneca appreciated also the physiological effects of drink. One illustration of this is when he says:

So long as the stomach is sound, nature discharges her functions without trouble. But when the blood comes to be inflamed with excess of wine and meats, simple water is not cold enough to allay that heat; and we are forced to make use of remedies, which are themselves vices.

In his treatise on "Anger" (chap. 6), Seneca makes drunkenness one of its causes:

What will you say, then, of Alexander the Great, who was trained up under the institution of Aristotle himself; and killed Clytus, his favorite and schoolfellow with his own hand, under his own roof, and over the freedom of a cup of wine?

And, in the following anecdote, he recognizes drunkenness as a state of irresponsibility:

Thrasippus in his drink fell foul upon the cruelties of Pisistratus; who, when he was urged by several about him to make an example of him, returned the answer, "Why should I be angry with a man that stumbles upon me blindfold?"

A most striking commentary upon the outcome of intemperance is furnished by Seneca's description of the death of Alexander the Great, as follows:

Here, then, is this hero, invincible by all the toils of prodigious marches, by the dangers of siege and combats, by the most violent extremes of heat and cold; here he lies, conquered by his intemperance, and struck to the earth by the fatal cup of Hercules.

The miseries of a sensual and intemperate life are well portrayed in Chapter XI. of his treatise on a happy life:

These false and miserable palates that judge of meats by the price and difficulty, not by the healthfulness of taste, vomit that they may eat, and eat that they may vomit. . . If sensuality were happiness, beasts were happier than men. . . We have as many diseases as we have cooks or meats; and the service of the appetite is the study now in vogue. . . It is an ill thing for a man not to know the measure of his stomach, nor to consider that men do many things in their drink that they are ashamed of sober; drunkenness being nothing else but a voluntary madness. It emboldens men to do all sorts of mischiefs; it both irritates wickedness and discovers it; it does not make men vicious, but it shows them to be so. It makes him who is insolent prouder, him who is cruel fiercer; it takes away all shame. He who is peevish breaks out presently into ill words and blows. . . . A man's tongue trips, his head runs round, he staggers in his pace. To say nothing of the crudities and diseases that follow upon this distemper, consider the public mischiefs it has done. How many warlike nations and strong cities, that have stood invincible to attacks and sieges, has drunkenness overcome! Is it not a great honor to drink the company dead? A magnificent virtue to swallow more wine than the rest, and yet at last to be outdone by a hogshead?

BIBLIOGRAPHY.—William Smith, *A New Classical Dictionary* (revised by Charles Anthon), New York, 1850 (gives a complete list of Seneca's works).

SENEGAL. One of the colonies comprising French West Africa; bounded north by Mauritania, west by the Atlantic Ocean, south by Portuguese Guinea and French Guinea, and east by French Sudan. It is watered by the Senegal River. Senegal has an area of 74,112 square miles and a population (1925) of about 1,500,000. St. Louis (pop. 1921, 18,117) is the capital.

Explored to some extent by the Portuguese in the fifteenth century, Senegal was first settled by the French in 1626 and controlled by them until 1758, when the British seized the colony, only to relinquish it to the French again in 1763. The whole of Senegal was restored to France by Great Britain by the treaty of peace in 1783. Between 1800 and 1817 the British again held the colony, but since that time the French have been in undisputed possession. The actual development of Senegal began in 1854 with the appointment of General Faidherbe as governor. During the remainder of the nineteenth century the various French governors carried on their armed conquest of the territory watered by the Senegal River. By the Convention of Aug. 5, 1890, France ceded the country east of the Niger and south of the Sahara to Great Britain. Another convention (June 14, 1898) divided certain disputed territory between England and France. In 1904 Senegal obtained a port (Yarba-tenda) on the Gambia River.

After many divisions of territory and changes of boundaries the colony of Senegal was reorganized by the law of Dec. 4, 1920, with the capital at St. Louis, an old town founded in 1658. Two other important towns of Senegal are Dakar, capital of French West Africa, a fortified naval station (population 40,152) and Rufisque (pop. 11,414). The colony is represented in the French Parliament by a deputy.

The soil is generally sandy, and is cultivated to a considerable extent by the natives. The chief agricultural products are ground-nuts, millet, maize, and some rice. Other products are castor beans, coconuts, gum from Mauritania, and rubber from the Casamance River. The immense quantities of ground-nuts grown by the natives form the bulk of Senegal's export trade, the amount averaging from 250,000 to 300,000 tons annually. Native industries are weaving, pottery and brickmaking, and the manufacture of jewelry. Principal exports are ground-nuts, hides, skins, rubber, and gems.

According to Mr. W. J. Yerby, American Consul at Dakar, no alcoholic liquors are produced in Senegal, with the exception of palm-wine, the fermented sap of the palm-tree. This wine is manufactured by the natives, but not in large amounts. The Government does not derive any revenue from palm-wine, but collects an import tax on wines, liqueurs, and spirits. There are no laws in effect regulating the manufacture of liquor. Licenses are required of all selling wines and spirits, the tax depending upon the amount of capital invested, and whether the trade is wholesale or retail. There is no special temperance movement in the colony.

SENN, EDWARD LOUIS. American teacher, rancher, newspaper publisher, and Prohibition advocate; born at Clinton, Iowa, Dec. 22, 1865; educated in the public and elementary high schools of Iowa and at the normal training school, Valparaiso, Indiana. When he was eighteen years of age he began to teach, and, after a year in Illinois, he moved in 1884 to South Dakota, where he taught in Brule and Charles Mix counties until 1900. On Jan. 14, 1894, he was married to Miss Christa A. Stull, of Platte, South Dakota. In 1900 he settled in Lyman County on a cattle ranch, but, owing to a fight with rustlers, in which his ranch buildings were burned, he decided to give up ranching and enter the newspaper field. In nine years he built up a publishing company which owned and controlled 32 small weekly newspapers scattered throughout the western portion of South Dakota. In 1909 he moved to Deadwood, in Lawrence County, where he purchased a local newspaper, the *Deadwood Daily Telegram*.

Always a warm friend of all civic and moral reform movements, Senn early became interested in the struggle for Constitutional Prohibition in the

State of South Dakota. In 1889, in which year the people of his State approved the prohibitory article of their Constitution by a majority of more than 5,000, he was a member of the State committee for Constitutional Prohibition. When Prohibition had been secured for the State, he was elected secretary of a law and order league, in which capacity he was extremely active in the promotion of strict law enforcement from 1889 to 1896, at which time the State Prohibition law was repealed.

When Senn came to Deadwood, in 1909, the little city had a reputation throughout the West for its wide-open saloons, gambling-dens, and dance-halls, most of which were under the control of the Homestake Mine, located at Lead, a few miles away, at that time one of the largest mines in the world.



EDWARD LOUIS SENN

Deadwood had 24 saloons, which were running day and night, for a population of only 3,600. Senn decided to clean up the town and its politics, and began to write mild editorials against vice conditions in Deadwood. A civic federation for the moral reform of the city was formed by the churches; and when it was seen that Senn's paper was really stirring up things, then determined and bitter opposition by the wet interests began. All sorts of measures were resorted to in an effort to silence him. His newspaper was boycotted, he was twice beaten up, his office was damaged by incendiary fire, and his printing-presses were destroyed by vandals, but he persisted in his campaign. In seven years he lost $30,000 and was obliged to give up his other newspapers; but in the end he was victorious, and it is claimed that Deadwood is now as clean a city as any other of its size in the West. Senn is president of the Senn Publishing Company, and is still the editor of the *Deadwood Daily Telegram*.

In September, 1925, Senn was appointed deputy Federal Prohibition administrator for South Dakota, with headquarters at Huron. In 1929 the headquarters were moved to Sioux Falls. Senn still holds the office.

SENNANAYAKE, D. S. A Ceylon Buddhist, active in temperance work. See CEYLON, vol. ii, p. 541.

SENNANAYAKE, F. R. Ceylonese lawyer and temperance advocate; born at Botale in 1883; died in Calcutta, India, Jan. 1, 1926. He was educated in an English school at Matale, at St. Thomas's College, Colombo, and at Downing College, Cambridge (B.A., LL.B.). After being called to the bar he returned to Ceylon and practised law there for a time. He then joined his two brothers in a business venture. About this time he entered public life as a member of the Colombo Municipal Council, representing the Colpetty Ward in that body for six years.

Early in his public career Sennanayake became interested in the temperance reform movement. From 1912 he was one of the most influential and active members of the Ceylonese movement.

In addition to his activity in behalf of the reform movement in Ceylon, Sennanayake contributed generously to its financial support. When the leaders of the Ceylonese temperance movement came under the displeasure of the Government in 1915, Sennanayake was imprisoned at Welikada for approximately one and one half months. After he was released he took an important part in the agitation for the appointment of a Royal Commission to inquire into the justice of the imprisonment of the temperance leaders. He also contributed toward the financing of several deputations which were sent to England for this purpose. In 1916 he was identified with the Reform League, and he was a member of the second Reform deputation which went to England in 1920 to request territorial representation, in which errand they were successful.

Sennanayake founded the political movement known as the "Lanka Maha Jana Sabha," of which he was the only president up to the time of his death. A sympathetic supporter of Buddhist activities, especially along educational lines, he contributed thereto much of his time, energy, and wealth. In 1925 he was reelected for the third time president of the Buddhist Theosophical Society. He assisted in the establishment of the Buddhist Girls' College at Colombo, and was also a prominent supporter of the Young Men's Buddhist Association, serving for several years as vice-president of the latter organization. Literary societies of various types found his support invaluable.

SENUSSI. A Moslem family of Northern Africa; also an order or brotherhood recognizing the authority of that family. The order was founded about 1842 by Seyyid Mahommed ben Ali ben Es Senussi el Khettabi el Hassani el Idrissi el Mehajiri, commonly called the "Sheik es Senussi." He was born at Mostaganem, Algeria, probably about 1795, and claimed descent from Fatima, the daughter of Mahomet.

About 1825 he made a preaching-tour of Algeria, Tunisia, Tripoli, and Egypt, where he gained many followers. Leaving Egypt he went to Mecca and joined Mahommed b. Idris el Fassi, head of the Khadirites. When El Fassi died Senussi became head of one of the two branches into which that sect was divided.

Senussi is supposed to have died about 1859, and was succeeded by his second son El Mahdi (b. 1845).

Under El Mahdi the Senussi spread to Damascus, Constantinople, and India. The enmity of the Turks was aroused and El Mahdi, in 1894, was obliged to remove his headquarters from Jarabub to Kufra. In 1898 he encountered the opposition of Ibrahim, ruler of Wadai. In retaliation El Mahdi prohibited his followers from smoking tobacco and drinking merissah, the native beer, to which the Wadaians were much addicted. Ibrahim asserted that his subjects would fight and die for merissah, and, rather than forego it, would give up Senussiism.

Senussi was compelled to give way, but in doing so he announced that, in answer to his prayers, "Allah had consented to make an exception in favor of the faithful Wadaians."

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th ed., *s. v.*

SERBIA or **SERVIA.** A country of southeastern Europe, formerly an independent kingdom, but now one of the States forming the Kingdom of the Serbs, Croats, and Slovenes (Jugoslavia); bounded on the north by Hungary, on the east by Roumania and Bulgaria, on the south by Greece, and on the west by Albania, Montenegro, and Bosnia; area, 36,937; population (1921) 4,129,638. The capital is Belgrade (pop. 111,740), and other important cities are Bitolj (Monastir, pop. 28,418), and Nish (25,096). The chief industry is agriculture, and the principal products are cereals and fruits.

Historical Summary. The Serbs are a Slavonian nation, whose original home was in the Carpathian Mountains, from which district they emigrated by way of the Black Sea and the Danube, entering the Balkan peninsula in the seventh century. The entire history of the Serbs has been a turbulent one. From the eighth to the twelfth century the bulk of the Serbs were under either Bulgarian or Greek rule, while the Serbo-Croatian provinces were under Venetian or Hungarian rule.

In the ninth century the people embraced Christianity (871-75), due to their dependence on Greek rule for protection against the Bulgars. The first Serb kingdom was established in 1042 by Prince Voislav, who freed the country from Greek rule; but at the middle of the twelfth century it was again brought under Greek domination. A second Serbian kingdom was established in 1169 by Stephen Nemanya, or Nemanja, whose dynasty ruled over Serbia for nearly 200 years. Under Stephen Dushan (1331-55) the Serbian Empire included Albania, Bosnia, Bulgaria, Macedonia, Thessaly, and all of the Greek peninsula except Attica and the Peloponnesus. In 1389 Serbia was conquered by the Turks at the Battle of Kossovo.

Serbian Kingdoms Formed

Under the harsh rule of the Turks frequent attempts to regain their freedom were made by the Serbians, but all were unsuccessful and the country remained a Turkish province for 345 years. The people were reduced to a race of peasants, the native nobility becoming extinct. In 1804, however, under the leadership of Karageorgevich ("Black George"), and assisted by Russia, the Turks were driven out of Serbia, and for nine years the Serbs governed themselves. When during the Napoleonic wars Russia withdrew her assistance, the Turks reconquered the country (1813). In 1829, another revolt, led by Milosh Obrenovich, proved successful, and, by the Treaty of Adrianople, the Serbs gained autonomy under the suzerainty of the Sultan of Turkey, Milosh being hereditary prince. Serbia remained an autonomous State until 1879. War with the Turks in 1876-78 was ended by the Treaty of Berlin (July 13) which recognized Serbian independence. In 1882 the principality was proclaimed a Kingdom.

Serbian Independence Recognized

In the Serbo-Bulgarian War of 1885-86 the Serbs were defeated, peace being secured by the intervention of the leading powers. The country was now involved in political turmoil, which kept the government weak. Intrigues led in 1903 to the assassination of King Alexander and Queen Draga, of the Obrenovich Dynasty, and the restoration of the Karageorgevich rulers, with Peter Karageorgevich as king.

In 1908 war with Austria was imminent on account of her annexation of the Serbian provinces of Bosnia and Herzegovina, but peace was maintained through the intervention of the European powers. Friction with Austria, however, led the Serbs to unite with Bulgaria, Greece, and Montenegro in the formation of the Balkan League for mutual aid against the Turks. This alliance brought on the First Balkan War (1912) with Turkey, in which the Turks were driven out of the Balkans, and much Turkish territory, including Macedonia, was surrendered. Disputes over the ownership of the conquered territory broke up the League and led to the Second Balkan War (1913), in which the Bulgarians attacked Greece and Serbia. The Serbs were victorious, however, and by the Treaty of Bucharest Serbia gained a part of Macedonia.

Peace in the Balkans was of short duration. In the following year (June 28, 1914) occurred the assassination of the Archduke Franz Ferdinand of Austria, at Sarajevo, Bosnia, which resulted in the issue of an ultimatum to Serbia by Austria concerning the punishment of the assassins. The refusal of its terms by Serbia led to the World War. During this conflict Austrian and Bulgarian armies overran the whole of Serbia. The Serbs retreated across Albania to the Adriatic, the hardships of this forced march costing the lives of over 100,000 persons. The survivors were removed by the Allies to Corfu, where the seat of the Serbian Government remained during the rest of the War. Serbia was divided between Austria and Bulgaria, whose armies looted and destroyed practically everything of value in the country.

The World War

Toward the close of the War, however, with the defeat of Bulgaria and the collapse of Austria-Hungary, agitation for the union of Jugoslav States grew in importance, and, in spite of opposition from Italy and other neighboring States, the Austro-Serbian, Croatian, and Slovenian parts of the former Austro-Hungarian monarchy united with Serbia to form the Kingdom of the Serbs, Croats, and Slovenes (Jugoslavia), which was proclaimed Dec. 1, 1918.

Drinks and Drinking Customs. The use of alcoholic liquor is practically universal among the people of Serbia, the national drinks being shlivovitz and kommovitz. Shlivovitz is distilled from plums, and kommovitz from the refuse of grapes. Every family in every village makes its own shlivovitz, distilling it from the juice and pulp of the plum, a fruit that grows in great abundance in Serbia. Little work or attention is required to

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make these drinks, and the machinery used is very primitive. The plums are gathered, put in a cask, and left to ferment. When fermentation has taken place the cask is emptied into a still and the resulting liquid is shlivovitz. It is a mild spirit and in general contains an alcoholic percentage of 9 to 12; but it is sometimes distilled a second time by which it obtains an alcoholic strength of 16 to 18 per cent. This latter kind is not used commonly by the peasants, but is sold to the better class of hotels and restaurants in Belgrade and other cities.

Kommovitz, though not drunk to such an extent as shlivovitz, is also made by the farmers and peasants from the refuse of their own grapes. The country people and the poorer classes do not drink shlivovitz or kommovitz out of glasses, but out of very small bottles containing 1/70 of a liter. An ordinary peasant or working man often drinks about a half-liter of shlivovitz daily; at 5 A. M. he takes it with his meal, which consists of bread and onions; at 10 A. M. he takes another meal consisting of beans, potatoes, cabbage, or sauerkraut, and bread; and with this he drinks water, but finishes up with shlivovitz.

Shlivovitz and Kommovitz

Shlivovitz and kommovitz are always drunk neat; never, mixed with water. It is usual before dinner and supper to take a glass of shlivovitz; and, in the larger cities, half an hour before the 12-o'clock dinner, the wealthier classes meet at the beer-houses or beer-gardens and partake of one or two glasses of beer.

In every village several small and portable stills are to be found. The villagers who are too poor to possess a still of their own hire one from some more fortunate neighbor, the rental being paid not in coin, but in a certain quantity of the distilled liquor.

The climate of Serbia is very favorable for the production of plums and other fruits, and in the central and northwestern sections of the country the villages are hidden in plum orchards. In 1911 there were 466,550 acres of plums in Serbia and in 1925 there were 52,567,655 plum-trees in the whole of Jugoslavia, the average yield of each being 18.08 kilos. In addition to the production of shlivovitz, plums are used in making marmalade and for prunes, great quantities of these products being exported annually.

Wine, also, is produced in Serbia, and formerly there were important vineyards in Semendaria, Negotin, and other districts, a good quality of wine being exported to France and Switzerland; but in 1882-95 thousands of acres of vines were destroyed by the phylloxera. This disease was arrested by the importation of American vines and by the establishment of schools of viticulture. A law of 1908 provided for the creation of State vine-nurseries, which were stocked with American plants, and since that time the cultivation of the vine has improved, an important school of vine-culture being located at Negotin.

Wine and Beer

In almost every village the farmers and peasants produce their own wine, and in most localities grapes are cultivated in sufficient quantities for the purpose. The wine made in Serbia is pure, being free from all foreign ingredients, and is exceedingly light, resembling French clarets.

Beer is used to some extent in Serbia, and there are seven breweries in the country, the most important being at Belgrade and Iagodin. Beer is also exported from Austria. Recent reliable statistics of the production of wine and beer are not available.

The Serbians are a nation of peasants, the aristocracy having been killed off in the numerous wars in which the country has been involved. The people are of cheerful temperament and are devoted to music, poetry, and dancing. They are prosperous, and in 1900, according to the "Encyclopaedia Brittanica," there was neither pauper nor workhouse in the country. According to the same authority, the Serbs are not so ambitious or hard-working as some of their neighbors, caring more for comfort than for progress, as

> a moderate amount of work enables them to live well enough, and pass their evenings at the village wine-shop; although, being a sober race, they meet rather to discuss politics than to drink.

Notwithstanding the very general use of liquor, drunkenness is rare in the towns and is even more seldom seen in the country, the nearest approach to intoxication being most likely to take place on the *slavas* or saints' days. Drinking plays an important part in the celebration of saints' days, and at weddings and funerals. Drunkenness is not approved, however; and the national hero of the Serbians, Prince Marko, is pictured as "a hard drinker, but never drunk."

Slavas

Exclusive of Sundays there are 33 holidays, or fête-days, in the year, and the majority of these are saints' days *(slavas)*. Every family has its patron saint, whose festival *(slava)* is celebrated on a specified day of the year. Birthdays are not considered important, but each man's *slava* is his great and sacred festival. Every village also has its patron and *slava*. The Serbian believes that, next to God, the patron saint is the source of all blessings and family happiness; and to him, or through him, all prayers of the family are addressed. All the friends of the family are invited on the *slava* day, which is spent in eating, drinking, and making merry.

Every one, whether relative, friend, acquaintance, or stranger, is at liberty to go to a *slava* celebration, without any special invitation, although invitations are usually sent by messenger to the friends of the family. A typical form of invitation reads:

> My father (or, my uncle) has sent me to deliver to you his greetings, and to ask you to come this evening to our house to drink a glass of whisky. What God and our Saint have given us we will not hide from you. Please come!

Another form is:

> We pray to God and we glorify our Saint Nicholas [or other saint]. Please come, that we may talk and drink, and in that way shorten the night.

Open house is kept on the *slava* day, and any neglect of friends to call is considered an insult.

On *slava* days the head of the family sends gifts of wax candles, bottles of olive-oil, incense, and a bottle of red wine to the church, and prepares plenty of wine and rakia (shlivovitz or kommovitz) and roast pig or lamb for the feast. When the guests arrive they are served with ghito-cake (a wheaten cake), preserved fruits, and glasses of cold water; then a salver on which are wine-glasses of shlivovitz, kommovitz, and wine, as well as biscuits and wine-cakes is brought to each guest; after a while wine and shlivovitz are again offered, the host keeping the glasses filled. At the end of supper seven toasts are drunk. The last

toast is the signal that guests from the village should leave. Guests from a distance remain over night, to assist at the next day's celebration.

The celebration on the second day takes place at church or at home, during which more toasts are drunk. The host proposes the first toast, as follows:

Brethren, we have already drunk a few glasses as well as we could, but now the time has arrived that we drink a glass to the perpetual glory of God! Wherever men rise to drink to the glory of God, whenever and wherever His glory is mentioned, there and always and everywhere that glory may be helpful to us men! God grant that it may be so.

The guests respond "May God grant it!" and drink. Toasts to the Holy Cross, to baptismal names, and to the Holy Trinity follow. In this manner the guests enjoy themselves, eating, drinking, and singing for at least two full days, sometimes for three and even more. In some districts, where the wine is kept in skins, an empty skin is flattened, folded into smaller compass, and placed in sight of the guests, or even on the table where they are feasting. The moment the guests see these signals they rise and take their leave.

What the *slava* is to a family the *zavetina* is to a village. Every village also has a patron saint, whose day is celebrated at a church. One of the richer peasants acts as host for the village, preparing the *slava* cake and putting wine and whisky at the disposal of the guests. In order that the host may not be put to great expense in these celebrations, generally most of the guests bring their own wine, whisky, and food, and the celebration is concluded by a large picnic.

At weddings wine, beer, and shlivovitz are served frequently and in profusion. Formerly the feasting lasted for several days, as in the case of the *slava* celebration.

On such gala occasions there is apt to be more or less intoxication. As many persons have the same patron saint, and consequently the *slava* on the same day, visitors have an immense round of visits to make on one day; and there is a continual hurrying to and from one house to another, at each of which wine and shlivovitz must be consumed.

Another festival among the Serbians is held at Christmas, at which the drinking of red wine is a part of the celebration, and toasts to the glory of God and to the glory of Christ's birth are a part of the rites.

The Serbians do not fear death, but speak of it quite calmly, and prepare their own coffins. Wealthy peasants keep a barrel of whisky in the cellar which is reserved to be drunk for their souls by the people who attend the burial.

During the first year of Serbian mourning, on five occasions a sort of dinner or banquet "for the soul" of the deceased is given, at each of which every guest is offered a glass of wine or whisky, one of which he is bound to take. In the towns these banquets for the soul are no longer held, but instead on these five occasions the mourning family takes to the grave of the deceased food, fruit, wine, and whisky, which are distributed to the beggars, gipsies, and other poor who flock to the churchyards with large bags in which to carry away all they can get.

The sketch of Serbian home life given by Count Valerian Krasinski in his book "A Visit to Belgrade" (trans. by James Whittle, London, 1854), shows that a great deal of liquor is consumed in the ordinary Serbian home. On being invited to a Serbian home for dinner he relates that before eating he was urged to drink a glass of rakia by the host, that many toasts were drunk before the meal was served, and that at dinner the rakia drinking was renewed, while wine was also served. So much drinking led the Count to observe: "The quantity these Servians will drink is amazing: so long as their lips can articulate the words "Na zdravlye!" ("Success to the giver"), they will respond to it by emptying a glass." Among the other guests at the dinner was a priest who, the Count says, "swilled" the drinks as one who "counted off the beads on his rosary by his glasses of rakia instead of his paternosters." The host's health was thus proposed by the priest:

Drinking in the Home

To thy health, brother Hausherr! By the help of God and to the honor of his name, we are met once more at thy hospitable board, to exalt thy reputation and diminish thy wine. . . May the Lord give thee wheat in full measure and corn in abundance, but wine in still greater proportion; and mayest thou pour it forth at thy table to the praise of God and the delight of thy friends! . . . May God will, that as we drink with thee today, so may we always do. . . May the Lord impart to thee what is good; may He and the Saints stand by thee: may He bestow upon thee in abundance, that thou mayest receive guests at thy table during the remainder of thy life! As many goblets as we drain at thy board, so many sons, daughters-in-law, and grandchildren mayest thou have, to the honor of thy name. . .

The Temperance Movement. As compared with many other countries, the temperance movement was started late in Serbia; and it was not until 1901 that the first temperance society was founded. This was a lodge of the I. O. G. T., which was founded at Belgrade by Dr. Jowan Danitch, assisted by Dr. Milosh Popovitch. It was called "Trezvenost" (Sobriety), and at first had but 15 members. Dr. Danitch was made Chief Templar, and the organization began the publication of an official journal, *Trezvenost*. A second lodge was formed at Kragojevatz (Kragujevac), and in 1926 the total membership of the lodges was 250. In 1922 the lodges affiliated with temperance organizations in the allied countries to form the Jugoslav Antialcoholic League (*Jugoslavenski Savez Trezvenosti*). The present officers of the League in Serbia are: President, Dr. Milosh Popovitch; and secretary, Dr. M. Danitch, Jr.

The temperance movement did not make much progress in Serbia, however, until 1907, when Dr. Auguste Forel visited the country and introduced the Neutral Good Templar Order, since which time it has shown more effective results. A number of juvenile lodges, too, were organized, the mother lodge and two others, "Rosveta" and the academic lodge "Istina," taking the initiative in forming the Union of Abstaining Youth (*Savez Trezvene Mladezi*). The first juvenile temperance society was founded in the Belgrade Seminary for Priests, and later others were organized, until in 1920 there were 60 societies with a membership of over 3,000.

Dr. A. Forel's Visit

Temperance work in Serbia has always been on a total-abstinence basis, and the members have been taught to practise abstinence, self-control, and self-denial as the most precious factors in self-education. The Union founds school cooperative societies for thrift, prize competitions, Boy Scout organizations, etc. The juvenile societies are under

the direction and control of the Good Templars.

The new methods of the Union of Abstaining Youth in fighting alcoholism soon attracted the attention of the Serbian Government, and the latter decided to organize temperance instruction in all the schools. The Ministry of Education sent a circular telegram to the directors of all the elementary schools, asking them to give one hour's instruction per week on the dangers of the use of alcoholic beverages. Later in the year the same Ministry prescribed the strictly moderate use of alcoholic beverages on the feast-day of St. Sava, the patron saint of all Serbian schools.

Union of Abstaining Youth

In 1910 the Union induced the Ministry to send a questionary to the elementary schools to ascertain the extent of the use of alcoholic beverages by school-children. The results of this inquiry were of great interest to the whole country, as they showed that in the main schools only 20 per cent of the pupils did not drink, owing to complete ignorance of the nature of alcohol. In recognition and approval of the work of the Union, a circular issued by the Ministry recommended to the school directors the foundation of school temperance societies by that organization.

The first meeting of members of abstinence organizations took place April 23, 1912, at Kragojevatz, and was attended by about 2,000 from all districts of Serbia. The main object of the gathering was to discuss the question of temperance instruction and the part the Government ought to take in it.

The plan of the Boy Scouts was considered a good standard for Serbian youths, and sections were organized to work in close connection with the temperance societies. General Baden-Powell's book "Scouting for Boys" was translated into Serbian by Dr. Popovitch.

The authorities, teaching and medical bodies, and charitable institutions have encouraged by all means the private organizations which are giving the young people temperance instruction and training in social work, and conferences on schools and the alcohol question are held at the annual meetings of the school associations.

During the World War no temperance propaganda was permitted by the Central Powers in Serbia. Several temperance workers were maltreated and interned by the occupation forces, the authorities wrongly asserting the Serbian Good Templars to be members of Masonic lodges, whose activities had been forbidden.

After the War, with the return of the Serbians, reconstruction work required the energy of all the social and charity organizations, so that there was little opportunity for temperance work.

The mother lodge of the Neutral Order of Good Templars was reorganized at Vodena (Macedonia) by Dr. Popovitch. The first meeting was held Oct. 18, 1917, and was attended by 22 members. The lodge established a home for orphans at Vodena, including a workshop for boys and girls, a children's ambulance, and a school, total abstinence being insisted upon. The home cared for 312 boys and 12 girls.

Through the influence of the temperance organizations the Serbian Government, in 1917, decided to send to Switzerland for the purpose of studying the manufacture of non-alcoholic fruit juice, M. Panta Aranjelovitch, professor in the Serbian High School of Commerce, a lifelong abstainer, who before the War had been secretary of the juvenile divisions of the Neutral Order of Good Templars. Mr. Georges K. Staitch, acting secretary of the Grand Lodge of Good Templars, aided in securing this action from the Government.

Government Aids Temperance Work

The Serbian Government has also assisted the work of the Union and the Good Templar lodges financially. The Ministry of Education has granted subsidies for temperance work, and subsidies have been given by the Government and the County Councils to be used for purchasing antialcoholic literature, as well as for the subscription to give temperance reviews for the school libraries. The Health Ministry, in agreement with the Ministry of Education, has prepared a plan of medical temperance teaching for the schools. In 1919 the Ministry of Education designated an Antialcohol day, which should be reserved exclusively for temperance propaganda in all the schools, while the use of alcohol by school-children was lessened by the reduction of the hours for the sale of alcoholic beverages, and the prohibition of school-children under sixteen years of age from entering public bars as well as the sale to them of alcoholic drinks, including wine and beer. This action was brought about through the Ministry of the Interior. During the same year the Ministry of Agriculture adopted a plan for agricultural schools, comprising temperance instruction as far as it concerns technical and practical teaching on the methods used for the fabrication of non-alcoholic beverages. In that year, also, the authorities of Ljubljana formed an antialcohol section of the Ministry for Social Politics. The royal family has also taken an interest in the movement, and has given several subsidies for the work of the temperance organizations.

Temperance work made slow progress, however, after the World War, and it was not until 1919 that four Good Templar lodges, numbering about 120 members, and 20 school temperance societies were able to renew their activities.

The most successful efforts were made in reorganizing the two great associations for physical culture, namely, the Association of Little Boy Scouts and the National Association for Physical Culture, into one body, "The New Generation of Little Sokols" *(Sokolski-Narastay)*. This unique school organization has been permitted by the Ministry of Moral Culture; and it is considered invaluable, inasmuch as it accepts the principles of Scoutism, which include the practise of total abstinence and purity.

The number of juvenile abstainers is steadily increasing in Serbia. In 1926 the Union of Abstaining Youth *(Savez Trezvene Mladezi)* had 200 sections with a membership of 20,000 in the country. At that time the officers were: President, Svetislav Maroditch; secretary, Miloch Brakus, both of Belgrade. The headquarters of the Union are at Dusanova 11, III, Belgrade, and the official journal is *Glasnik Trezvene Mladezi*.

There has been little antialcohol legislation in Serbia, although the restriction of the use of alcohol is a prominent question before the Government at the present time (1928), and some legislative action is expected in the near future. An effort has been made to restrict the hours of sale, and any keeper of a tavern, wine-shop, or eating-house

or any proprietor adulterating his liquor or keeping his establishment open beyond the prescribed hours, is liable to punishment for infraction of the laws. There is no specific law against drunkenness, but any one spending his time in taverns and wine-shops and neglecting his family interests may be judicially punished.

See, also, SERBS, CROATS, AND SLOVENES, KINGDOM OF THE.

BIBLIOGRAPHY.—*Annuaire Antialcoolique International*, 1925-26; *Encyclopaedia Britannica*, 11th, 12th, and 13th eds., *s. v.*; Count Valerian Krasinski, *A Visit to Belgrade*, London, 1853; Chedo Mijatovich, *Servia of the Servians*, New York, 1911; *Statesman's Yearbook*, 1911, 1926.

SERBS, CROATS, AND SLOVENES, KINGDOM OF THE (JUGOSLAVIA). A State of southern Europe, formed, as a result of the disruption of the Austro-Hungarian Empire, by the union of the Austro-Serbian, Croatian, and Slovenian parts

SERBS, CROATS, AND SLOVENES

tragic. In fact no strip of coast in all the world has had so varied and romantic a history, or so many masters, as the Dalmatian seaboard. At least 27 peoples or nations at some period within recorded history have ruled over it.

	AREA IN SQUARE MILES	POPULATION
North Serbia	19,286	2,655,078
South Serbia	17,651	1,474,560
Montenegro	3,733	199,857
Bosnia and Herzegovina	19,768	1,889,929
Dalmatia	4,916	621,429
Croatia and Slavonia, Medjumurje, and the island of Krk (Veglia), and the community of Kastav..	16,920	2,739,593
Slovenia	6,253	1,056,464
Voyvodina	7,607	1,380,413
Total	96,134	12,017,323

The constitution of the Serb, Croat, and Slovene State was adopted June 28, 1921, and provides for



JUGOSLAVIA: BUILDING ASSIGNED BY THE GOVERNMENT FOR THE USE OF THE UNION OF ABSTAINING YOUTH

of the Empire with Serbia (Dec. 1, 1918), with the later addition of Montenegro (March 1, 1921); bounded on the north by Austria and Hungary, on the east by Roumania, Bulgaria, and Greece, on the south by Albania and Greece, and on the west by Italy and the Adriatic Sea. The component countries, with their areas and populations (Jan. 31, 1921), are given in the accompanying table, appearing in the "Statesman's Year-book," 1928.

The principal towns with their populations are: Belgrade (Beograd), the capital, estd. pop. Jan. 1, 1927, 250,000; Zagreb (Agram), 130,000 (end of 1925); Subotica, 101,857 (Jan. 31, 1921); Sarajevo, 66,317; and Ljubljana, 53,306.

The history of the Slavonian peoples since they entered the Balkan regions has been varied and

the election of a single chamber, the National Assembly *(Narodna Skupshtina)*, of 315 members, elected for a term of four years on the basis of one deputy to each 40,000 inhabitants. The present king is Alexander I (b. Dec. 17, 1888).

According to a "Report on the Economic and Industrial Conditions in the Serb-Croat-Slovene Kingdom," dated April, 1925, by Capt. Murray Harvey, O.B.E., M.C., Commercial Secretary to the British Legation, Belgrade, there were exported from Jugoslavia in 1924 1,439,585 kilos of wine of the value of 7,673,348 dinars, and 68,886 kilos of brandy valued at 1,847,879 dinars (in 1924 305 dinars were equal to the English pound sterling).

In Jugoslovia there has been little done to combat alcoholism by means of the law, and the nu-

merous drinking-places to be met with in the smallest village show that the consumption of liquor is great. Although the State has not yet taken part in the struggle, private organizations are at work.

Before the World War (1914-18) there were in existence several antialcoholic movements in various parts of Jugoslavia, each of which was founded on different principles, and developed accordingly.

In Slovenia the fight against alcoholism is less developed, although the evil is greater there than in other parts of the realm. The struggle has been conducted by the Catholic clergy who founded an organization, *Sveta Vojska* ("Holy Army"), which has done much good. Its members consist of two classes, abstainers and moderate drinkers. The society publishes a monthly paper, the *Zlata Doba* ("Golden Age"). The fight in Slovenia is difficult, because the population is given to home distilling and hard drinking. In a Catholic country like Slovenia it is imperative to have the support of the clergy, in order to accomplish much reform, and, although the two bishops of the country are favorable to the temperance cause, many of the lower clergy do not recognize the great importance of the movement.

In the other parts of the State temperance affairs are in better shape. Good work has been done and is still in progress in Serbia as has been shown in the article on that country.

The Union of Abstaining Youth *(Savez Trezvene Mladezi)* has its headquarters in Belgrade. Provincial centers are located at Kragojevatz for Serbia, Novi Sad for Banat, Backa and Srem, at Podgorica for Montenegro, and Zagreb for Croatia, Slavonia, and Slovenia.

SERBS, CROATS, AND SLOVENES

The president of the Union is (1929) Mr. Svetislav Maroditch, and the secretary is Mr. Miloch Brakus.

The Union is composed of school and university organizations. Of the former there are 429, with about 51,000 members among pupils and working and village youth. University organizations are actively at work at Belgrade, Zagreb, and Ljubljana.

Before the World War temperance work in Bosnia and Herzegovina was carried on by the society Pobratimstvo ("Brotherhood"), which had 30 local committees and 1,000 members. In Bosnia, also, there were some Croatian and Moslem societies, but these never became very strong. The Moslem element in the population furnishes a special problem, there being over 1,000,000 Moslems in the country. These people are not Turks, but Slavs who were compelled in former times to embrace Mohammedanism, or else did so of their own accord, and their relations with the Christians are very friendly. At Sarajevo there is a special Moslem abstinence society which entertains the best relations with the Good Templars.



JUGOSLAVIA: INTERIOR OF OFFICE OF THE UNION OF ABSTAINING YOUTH. SECRETARY MILOCH BRAKUS AT LEFT

In Croatia a temperance society was founded at Zagreb, several branches of which have been established in towns of Croatia and Slavonia. The Society publishes the review *Novi Zivo* ("New Life").

After the World War a movement was started to unite the temperance societies of the new kingdom of Jugoslavia. Accordingly on Dec. 17, 1922, a conference was held at Zagreb at which the Jugoslavian Antialcoholic League *(Jugoslavenski Savez Trezvenosti)* was formed. Later the I. O. G. T.

N. with its lodges, the League of *Pobratimstvo*, the Society of Abstainers, and other associations, entered the League, the *Sveta Vojska* consenting in principle to the common action, but reserving the right to declare later its attitude about joining. Most of the delegates at the conference from Zagreb were against the statutes proposed, and they decided to convene an extraordinary congress of the League to discuss them. The congress met at Belgrade June 25, 1923, and adopted definitely the statutes of the League. At the same time it was decided to transfer the headquarters of the League to Sarajevo. As a result of the action of the congress, *Sveta Vojska* decided that it would not join the League. The League has adopted as its official organ *Trezvenost*, the publication of the I. O. G. T. N. It has its headquarters in Belgrade, and comprises five sections: Belgrade, Ljubljana, Sarajevo, Skoplje, and Zagreb.

The program of the League is to make a survey of existing associations and to coordinate their work, and then to undertake an active propaganda to advance the temperance cause in the country. The finances of the organization are very weak as a result of the late War, but all its available resources are used in the effort to influence public opinion in regard to alcohol and the benefits of local option, and in fighting the falsehoods circulated in the public press by the alcohol capitalists. The League also plans to work for the prohibition of spirits by the Government and for the utilization of unfermented fruit juices in the country.

The officers of the League are: President, Dr. Le Vitkovery; secretary, M. Gjurau.

A characteristic feature of the temperance fight in Jugoslavia has been the celebration of "Temperance Week" during one week of each year, at which time every temperance organization makes a special effort to promote the cause. This is done in many ways: By holding exhibitions with lantern slides or films; working through the schools by having the teachers draw the attention of the children to the alcohol danger; processions of temperance workers through the streets; lectures and meetings, giving special emphasis to American Prohibition, etc. At this time, also, many articles on the subject appear in the daily press. At Belgrade, during the Temperance Week of 1924, the actors of the Theatre Royal, to associate themselves with the temperance work, gave a production of Tolstoy's drama, "The Living Corpse."

Adult abstainers are not numerous in Jugoslavia, but the hopes of the temperance leaders are centered on the youth of the country. The Government authorities give some assistance in warning the people against the dangers of alcoholism. For five years there has been at the Ministry of Public Health a section for Social Hygiene directed by Dr. Stamper, an abstainer who, ably assisted by Dr. Kuhn, also an abstainer, makes every effort to propagate sounder notions concerning alcohol among the people. The local inspectors in the country districts also do their duty in that respect. Hundreds of lectures with good films, especially prepared by the Hygiene Section, are given in the smallest villages every year and, though it may be too late to benefit the adults, the children are eager to profit from this teaching. It is premature to think of legislation against alcohol in the country as the work of education is just beginning, but great hopes are entertained for the future.

According to the *International Record* (London) for January, 1926,

> At the first Yugo-Slavian Anti-Alcoholic Congress, held recently in Belgrade, it was resolved to press for temperance teaching among adults and young people.

Indirectly, the cause of temperance receives assistance from the Serbian educational society Prosveta, which was founded in 1902 as a charitable society for subsidizing the poor pupils of secondary and high schools, and has gradually extended the sphere of its activity until it now includes great masses of the people. The society has its own organ, *Prosveta*, and its headquarters are at Sarajevo.

Jugoslavia was visited in October, 1923, by Mr. WILLIAM E. ("Pussyfoot") JOHNSON, of America, and in April, 1924, by Dr. ROBERT HERCOD, of Lausanne, Switzerland. Both of these temperance leaders were enthusiastically received, crowds of students welcoming them at the railway-stations and parading the streets in their honor.

SESSIONS, WALTER LEE. American business man and Prohibition advocate; born at Blackshear, Ga., April 9, 1865; died in March, 1916. He was educated in the public schools of his native county and at Marietta (Ga.) Academy.

Interested in the temperance cause from his youth, and helping in all the various campaigns to rid his community of saloon control, his removal to Birmingham, Ala., in 1904, furnished the occasion for the use of his abilities as a manager of State-wide campaigns, in addition to his incessant warfare on the saloons of his own city. The struggle then was to secure a county option law. Into this fight, in association with the State Anti-Saloon League and other temperance organizations, Sessions threw himself with an earnestness that produced results. The county option law was passed in 1907; and then county after county voted dry in the vigorous campaigns prosecuted throughout the State, including Jefferson County, containing the great manufacturing city of Birmingham. In the campaign for the State-wide Prohibition law which the Legislature passed in 1915, Sessions was untiring in his activity. In 1915, also, he was one of a commission of five appointed by the State Legislature to memorialize Congress, through Alabama's Representatives, to pass what was known as the "Mails Bill," prohibiting the use of the mails for whisky advertisements.

SETINIAN, or SETINE, WINE, or SETINUM. An Italian wine of the first rank, much praised by Augustus Caesar, who preferred it to all others. Horace, however, does not mention it. It was the product of vineyards near Setia, in Campania, a town overhanging the Pontine fields. Silius Italicus declares it to have been so choice as to be reserved for Bacchus himself. It was not a strong wine, and Galen commends it for its innocuous qualities.

SETTING GOODS. A technical term describing a process in brewing. Tuck, in "The Private Brewer's Guide" (London, 1822), defines it thus:

> So called when by turning on the liquor too hot, the goods [malt in the mash tun] becomes lumpy in balls, and fixed together like puddings. There is no remedy for this. . .

SEVEN MEN OF PRESTON. Seven original members of the PRESTON TEMPERANCE SOCIETY,

the first English organization to adopt the total-abstinence pledge. It had been formed on the basis of moderation, but at a special meeting of the members, held on Sept. 1, 1832, at the Cock Pit, Preston, the question of adopting the principle of total abstinence was earnestly debated, with the result that seven of the members gave their names to be attached by JOSEPH LIVESEY to a total-abstinence pledge drawn up by him, as follows: "We agree to abstain from all liquors of an intoxicating quality, whether ale, porter, wine, or ardent spirits, except as medicine." The seven names attached to the document by Livesey were written down in the following order: John Gratrix, Edward Dickinson, John Broadbelt, John Smith, Joseph Livesey, David Anderton, and JOHN KING. In referring to this pledge Livesey, in his "Reminiscences," says (p. 5):

> To us, at this day, there seems nothing striking in such a pledge as the above; but it is but justice to say that, though their signing no doubt gave a great impetus to the cause, there were many others who did a great deal more to forward its interests and secure its success than some of these seven. Scarcely any record remains of the labours of some of them; three are dead, two broke their pledge who are living; John King and myself only remain "staunch," and I may be said to be the only worker.

This statement on the part of Livesey was evoked by some misunderstanding of the incident of the pledge-signing, which gave rise to the erroneous report that the "seven men of Preston" originated the total-abstinence movement. According to the Rev. DAWSON BURNS, D.D., in his "Temperance History" (i. 61),

> the seven names—they cannot be spoken of as signatures, since all were put down in Mr. Livesey's handwriting—have an honoured place in Temperance History, but the association of the names was casual, and not one of the seven men, except Mr. Livesey, exerted any powerful public influence in behalf of the new movement.

Numerous other temperance leaders and historians objected to the importance accorded these seven men, perhaps the most strenuous objector being JAMES TEARE, of Preston, who in 1846 published a pamphlet of 37 pages, entitled "The History of the Origin and Success of Teetotalism," in which he attempted to "dissipate the popular delusion attaching an exaggerated importance to the 'Seven Men of Preston,' and their adhesion on Sept. 1, 1832, to a pledge of Total Abstinence drawn up by Mr. Livesey." Teare, however, said so little concerning the endeavors of his Preston colleagues, and magnified his own part in the early total-abstinence movement so much that other Prestonites wrote pamphlets severely attacking his pretensions. It may be said, in all fairness to the seven men, that their signing the total-abstinence pledge was the first concerted step toward the spread of the teetotal movement. Anent the dispute waged over the importance accorded the "seven men of Preston," Dr. Dawson Burns published what he termed "an historical correction" in the *Standard* (London), which was copied in the *Alliance News* for Oct. 3, 1901. Burns's letter to the *Standard* read in part:

> The paragraph in *The Standard* of Saturday relative to teetotalism in Preston requires to be supplemented to prevent two erroneous conclusions being drawn—viz., that the advocacy of total abstinence began with the "seven men of Preston," and that these seven men were the principal promoters of the Total Abstinence movement. . .
>
> These seven, however, with the exception of Mr. Livesey, were not the most prominent members of the Preston Temperance Society; nor did they form any distinct association for the advocacy and promotion of total abstinence, nor did any of them, except Mr. Livesey, take a foremost part in the Total Abstinence propaganda of the next three years (1832-5). . .
>
> The fact is not without interest, that on September 1st, 1832, seven names were affixed by Mr. Livesey to a pledge of Total Abstinence, but it is an egregious error to suppose that this fact exercised any definite influence upon the Total Abstinence movement. Not one of the Preston advocates who, in succeeding years, laboured most successfully for the advancement of Total Abstinence in Preston and throughout the country, was among the "seven," with the exception of Mr. Livesey. Apart from a regard to historical truth, it would be grossly unjust to the great and devoted workers of that early period, that the honours due to them should be awarded to others of little or no note in the promotion of the cause. . .

SEVEN SAGES OF BAMBOO GROVE. A club of Chinese philosophers and poets of the third century A. D., noted for their hard-drinking proclivities. The more famous of them were Hsiang Hsiu, author of the well-known commentary on the work of Chuang Tzu, the great exponent of Taoism, and Liu Ling. The latter once declared that to a drunken man "the affairs of this world appear but as so much duckweed in a river." He is said to have used a carriage drawn by deer, and to have wished "to be always accompanied by a servant with wine and followed by another with a spade, so that he might be buried where he fell."

SEVENTH-DAY ADVENTISTS. An American religious sect organized at a conference in Battle Creek, Michigan, in 1860. From 1844 a few former members of the First-Day Adventists in New England had preached the doctrines now constituting the tenets of the Seventh-Day Adventists. A General Conference was organized in 1863.

According to the "Year Book of the Churches" for 1923:

> The Seventh-Day Adventists have no formal or written creed, but take the Bible as their rule of faith and practice. They hold that the seventh day of the week, from sunset on Friday to sunset on Saturday, is the Sabbath established by God's law and should be observed as such; that immersion is the only proper form of baptism; that man is not by nature immortal, but receives eternal life only by faith in Christ; that the state to which man is reduced at death is one of unconsciousness; that the personal, visible coming of Christ is near at hand, and is to precede the millennium; that at the close of the millennium Christ with His people will return to the earth, the resurrection of the wicked will occur, and Satan, the originator of all sin, will, with his followers, meet final destruction; that the earth will then be made the fit abode of the people of God throughout the ages, where the righteous shall dwell forever, and sin will never again mar the universe of God. The service of washing one another's feet is observed at the quarterly meetings, the men and women meeting separately for this purpose, previous to the celebration of the Lord's Supper, during which they meet together.
>
> With regard to the time of the Advent, they have never set a definite date, believing that it is near, but that the day and hour have not been revealed.

As regards its policy the local church is congregational in its government, although it is under the general supervision of the conference of which it is a member.

In 1928, according to statistics compiled by Dr. H. King Carroll, the denomination had 852 ministers, 2,244 churches, and 117,888 communicants.

The denomination maintains eight colleges and seminaries, and issues three periodicals, *Advent Review and Sabbath Herald* (Washington, D. C.), *Signs of the Times* (Mountain View, Calif.), and the *Watchman* (Nashville, Tenn.).

This church has from the first been committed to the principles of total abstinence, although there

was no distinct temperance organization within the denomination for many years.

The earliest preacher of the Seventh-Day Adventists was Joseph Bates, a retired sea-captain, who sailed his ship without liquor aboard, and who had helped to organize a temperance society at Fairhaven, Mass., in 1827. In 1845 he became active in the temperance movement within his denomination.

James White and his wife, Mrs. Ellen G. White, who were leading spirits in the Seventh-Day Adventist body, began to publish temperance literature at an early period in the history of the movement.

At the General Conference held at Minneapolis, Minn., on Oct. 23, 1888, the following resolution, among others, was passed:

Resolved, That we heartily endorse the principles of the American Health and Temperance Association, in protesting against the manufacture and sale of all spirituous and malt liquors, and in discarding the use of tea, coffee, opium and tobacco, and that we urge upon all people the importance of these principles.

And at the World General Conferenee, held June 12, 1922, in Milwaukee, Wis., a resolution strongly supporting Prohibition and containing the following passage was adopted:

Whereas, the past seven years of prohibition under the Eighteenth Amendment of the American Constitution have brought unprecedented prosperity to the American people, a remarkable increase in bank deposits by the labouring man, a great decrease in drunkenness, a reduction in crime caused by drink, an increase in the longevity of the race, and a reduction of the death list and added joy and peace to homes that had been previously cursed and impoverished by drink; therefore,

Resolved, that it is the sentiment of the world Conference of the Seventh Day Adventists to encourage sobriety, and the enforcement of the proper regulations to prohibit the traffic in intoxicating beverages and habit-forming drugs.

SEVENTH-DAY DUNKERS. See DUNKERS.

SEWALL, THOMAS. American physician, educator, and temperance pioneer; born at Augusta, Maine, April 16, 1786; died in Washington, D. C., April 10, 1845. He was educated at Harvard University (M.D., 1812), and in 1827 entered the Medical Department of the Columbian University, Washington, D. C., where for many years he was professor of pathology.

Sewall took an active interest in the alcohol problem at a time when sentiment was mostly antagonistic to temperance. In 1830 he delivered an address before the Washington City Temperance Society, which was published and was for years one of the standard works on the question. He wrote and lectured extensively on the scientific phases of temperance, and prepared a series of remarkable charts, which have since been widely used by lecturers and others, illustrating the effects of alcohol on the human body. One of these is reproduced in the article ALCOHOL (vol. 1, facing page 110).

Sewall reached the conclusion that:

Alcohol is a poison, forever at war with man's nature; and in all its forms and degrees of strength produces irritation of the stomach which is liable to result in inflammation, ulceration and mortification; a thickening and induration of its coats, and finally schirrhus, cancer and other organic affections. It may be asserted with confidence that no one who indulges habitually in the use of alcoholic drinks, whether in the form of wine or more ardent spirits, possesses a healthy stomach.

The extent of Sewall's knowledge of medical subjects, together with his intimate association with men in authority in Washington and his gift

of oratory, made him one of the leaders of the scientific temperance movement.

SHAKESPEARE, WILLIAM. English dramatist; born at Stratford-on-Avon, Warwickshire, in April, 1564; died there April 23, 1616. Little is known of his early life, but it is probable that he obtained a grammar-school education, as a free grammar-school had existed for many years in Stratford. When William was about thirteen years of age his father suffered financial reverses, and it is generally believed that the boy's school-days were interrupted at this time, and that he was apprenticed to a local trade. On Nov. 28, 1582, he married Ann Hathaway (d. 1623), of Stratford. The next eight years are shrouded in obscurity, but it is supposed that Shakespeare followed various occupations until forced to leave Stratford on account of a charge of poaching, and that he finally drifted to London where he entered the theater, finding employment in various capacities, some of them menial, before he was admitted into a company as an actor and began the writing of plays. By 1592 he had begun to attract notice as a playwright, but during 1592-94 the London theaters were closed because of the plague and riots, and he turned to other activities, probably writing nondramatic poetry, as "Venus and Adonis" and "The Rape of Lucrece" were first published during this period. It is possible that the "Sonnets" were written, or at least begun, at this time; and it has also been surmised that he visited Italy, Germany, and Denmark in 1593, although there is no direct confirmation of this conjecture.

From the reopening of the theaters in 1594, however, Shakespeare's name appears as a leading member of the Lord Chamberlain's company of actors; and there is evidence that he continued to act with, and write for, the same associates until the close of his career. At the accession of James I the King took the company under his protection and for the remainder of Shakespeare's connection with the stage the company were "King's men." From 1594 to 1603 Shakespeare's company played continuously in London except for some short periods in 1597 and 1603 when the theaters were again closed, at which time some provincial performances were given. Shakespeare played in several London play-houses and finally, after 1598, at the Globe Theater, where the shares were held by the leading players and the profits of the enterprise were divided among them. He is reported by Aubrey to have been a good actor, playing such parts as the *Ghost* in "Hamlet" and *Adam* in "As You Like It," but as a dramatist he was the mainstay of the company for over fifteen years, writing, on an average, two plays a year.

The death of his son recalled Shakespeare to Stratford in 1596, and he thereafter resumed relations with the town, buying a home, New Place, in Chapel Street, in the following year and later making other purchases of property there. He continued, however, to live in London, where his work brought him into favor with King James and later with Queen Elizabeth, and he attained a high literary reputation in his lifetime, as is shown by the favorable allusions to his work in the writings of contemporary authors.

In 1610 Shakespeare left London and settled at Stratford, where he lived the life of a retired gentleman until his death. Some of his property was bought for the public in 1846 and is now held, with

Anne Hathaway's cottage at Shottery, which was bought in 1892, by the Birthplace Trust. A memorial building was erected at Stratford, containing a theater in which performances of his plays were given annually in April. These buildings contain museums in which books, documents, and portraits of interest concerning Shakespeare's life are kept. In March, 1926, the Memorial Theatre was destroyed by fire. The work of rebuilding was begun in 1928, with funds obtained by popular contributions in England and America.

Besides his sonnets and poems Shakespeare was the author of 36 plays, which are so well known that they need not be enumerated here.

The prevalence of heavy wine- and ale-drinking in the Elizabethan age is naturally reflected in the plays of the time. Therefore, it is not strange that drinking scenes are depicted in many of Shakespeare's dramas, nor that some of his most attractive characters are bibulous and that a considerable amount of their wit and humor is associated with liquor. The creator of *Falstaff* could have been no stranger to tavern life, and he doubtless took part with zest in the convivialities of men of letters. Many of the scenes in which *Falstaff* and his companions play parts are doubtless reproductions of the tavern life which was so familiar to the author.

However, there is in Shakespeare to be found little of that outspoken praise of wine so common among the poets of a later day. He accepted society as it was, and did not seek to reform its anomalies; he merely held "the mirror up to nature." Moreover, with him, as asserted by *Cassio*, "every inordinate cup is unbless'd, and the ingredient is a devil." Even in the plays in which drink is barely mentioned, as in "The Winter's Tale," it is associated, as in the familiar case of *Autolycus*, with roguery.

The most comical portrayal of drunkenness by the Bard of Avon is perhaps that of the butler *Stephano* and the jester *Trinculo* in "The Tempest" (act iii, scene 2).

A similar picture of folly yielding to drink is given in the "Merry Wives of Windsor" (act i, scene 1, when *Slender*, having been made drunk by *Falstaff's* followers, *Bardolph*, *Nym*, and *Pistol*, has his pockets picked by them. *Slender* can not recover his money, and is forced to take refuge in good resolutions, saying:

'Tis no matter: I'll ne'er be drunk whilst I live again, but in honest, civil, godly company, for this trick; if I be drunk, I'll be drunk with those that have the fear of God, and not with drunken knaves.

In the same scene *Ann Page* enters with wine, and invites all to "drink down all unkindness." The drinking of wine to bury unkindness is also requested by *Brutus* in "Julius Caesar" (act iv, scene 3).

A glimpse of Shakespeare's view of the toper is given in the dialog between *Dogberry* and the *Watchman* in "Much Ado About Nothing" (act iii, scene 3); and the stupidity and stubbornness of the tavern frequenter are admirably shown, as also a sly hit at police methods in all ages, in the instructions to get intoxicated citizens home quietly—the policy of "winking the other eye" and keeping the charge sheet light. He shows his contemptuous view of a sot in the reply of *Portia* in the "Merchant of Venice" (act i, scene 2):

Nerissa. How like you the young German, the duke of Saxony's nephew?

SHAKESPEARE

Portia. Very vilely in the morning, when he is sober; and most vilely in the afternoon, when he is drunk; when he is best he is a little worse than a man; and when he is worst he is little better than a beast, and the worst fall that ever fell, I hope I shall make shift without him.

The selection of the German to be ridiculed for drunkenness is not a chance one; it but showed that Shakespeare knew well the Teutonic weakness. It was not mere prejudice, either, as with perfect impartiality he charges the same fault to the Englishman. In "Othello" (act ii, scene 3), *Iago*, who has set himself to make *Cassio* drunk, says:

If I can fasten but one cup upon him,
With that which he hath drunk to-night already,
He'll be as full of quarrel and offence
As my young mistress' dog.

In answer to *Iago's* invitation to drink, *Cassio* at first refuses, saying:

Not to-night, good Iago. I have very poor and unhappy brains for drinking. I could wish courtesy would invent some other custom of entertainment. . . I am unfortunate in my infirmity, and dare not task my weakness any more.

Iago presses him to drink, however, and in this scene are shown some of the customs of the day which have little changed since the time of Shakespeare. Calling for wine, *Iago* sings a song which *Cassio* praises, asking its origin.

Iago. I learned it in England, where, indeed, they are most potent in potting: your Dane, your German, and your swag-bellied Hollander,—drink, hoa!—are nothing to your English.

Cassio. Is your Englishman so exquisite in his drinking?

Iago. Why, he drinks you, with facility, your Dane dead drunk; he sweats not to overthrow your Almain; he gives your Hollander a vomit ere the next bottle can be filled.

In thus picturing the Englishman as "potent in potting" Shakespeare is fully supported by other writers of the fifteenth and sixteenth centuries.

After *Cassio* has been made drunk and has quarreled with *Roderigo*, who, also at *Iago's* instigation, has caroused "potations pottle deep," he recognizes drink as the cause of the quarrel and thus describes the drunken state:

. . . Drunk? and speak parrot? and squabble? swagger? swear? and discourse fustian with one's own shadow?—O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!

When asked as to the cause of his quarrel with *Roderigo*, *Cassio* answers:

I remember a mass of things, but nothing distinctly; a quarrel, but nothing wherefore.—O that men should put an enemy in their mouths to steal away their brains! that we should, with joy, pleasance, revel, and applause, transform ourselves into beasts!

To which *Iago* replies: "Come, come, good wine is a good familiar creature, if it be well used: exclaim no more against it."

A further effect of drinking associations is shown in "Romeo and Juliet" (act iii, scene 1):

Mercutio. Thou art like one of those fellows, that, when he enters the confines of a tavern, claps me his sword upon the table, and says, *God send me no need of thee!* and, by the operation of the second cup, draws it on the drawer, when, indeed, there is no need.

In the same play (act iii, scene 2) Shakespeare touches on the weakness of the nursing class for spirits as a comfort in trouble. *Romeo* seems false to *Juliet*, and her nurse is full of lamentations, saying:

There's no trust,
No faith, no honesty in men; all are perjur'd;
All forsworn, all naught, all dissemblers.—
Ah, where's my man? give me some *aqua vitæ*.—
These griefs, these woes, these sorrows make me old.

In these words Shakespeare gives the history of the whole delusion about drink which made it seem natural to those who were growing conscious of failing powers to feel that the "water of life" would bring back the sense of youth.

It is also evident that Shakespeare was fully conversant with the true nature of alcoholic liquors, and of their effects on those who took them. In act ii, scene 3, of "As You Like It," he gives a grand illustration of the healthy, vigorous, self-sacrificing, and devoted abstainer, in the character of old *Adam*, who thus offers his service to his master, *Orlando*:

> Though I look old, yet I am strong and lusty;
> For in my youth I never did apply
> Hot and rebellious liquors in my blood;
> Nor did not with unbashful forehead woo
> The means of weakness and debility;
> Therefore my age is as a lusty winter,
> Frosty, but kindly. . .

Some persons seem ignorantly to fancy that Shakespeare thought lightly of drinking, but the reverse is the case, as may be seen again and again. Thus, in "Timon of Athens," he makes *Apemantus* say (act i, scene 2):

> Those healths will make thee and thy state look ill, Timon.
> Here's that which is too weak to be a sinner,
> Honest water, which ne'er left man i' the mire.

In "Hamlet" he denounces toast-drinking as a custom "more honoured in the breach than in the observance," and says of his countrymen (act i, scene 4):

> They clepe us drunkards, and with swinish phrase
> Soil our addition; and, indeed, it takes
> From our achievements, though perform'd at height,
> The pith and marrow of our attribute.

In the "Taming of the Shrew" he says of the drunkard (Induction, scene 1).

> O monstrous beast! How like a swine he lies!
> Grim death, how foul and loathsome is thine image!

In "Henry IV," part I (iii, 3), the epithet "sneak-cup" is given to one who balks, that is, misses, his glass. Two drinking-songs, "A Cup of Wine" and "Fill the Cup," occur in "Henry IV," Part II (iv, 3); and in the same play *Silence*, a country justice, is stupid when sober and boisterous when drunk.

It may also be noted that Shakespeare puts the chief arguments of the drink traffickers into the mouths of his worst and lowest characters: the villainous *Iago*, the contemptible idiot *Sir Toby Belch*, and the semihuman monster *Caliban*.

On the whole the conclusion must be drawn that the drunkards of Shakespeare were created to please the people and to afford some comic relief to the sad, although magnificent, themes of his dramas; but those who quote him as an advocate of self-indulgence probably do him an injustice.

SHAMBACCO. A strong brandy prepared by the natives of Abyssinia from the husks and stones of grapes, after the liquor has been expressed.

SHAMS ED-DIN MOHAMMED (commonly called **Hafiz**). Persian philosopher and poet; born at Shiraz about 1300; died there about 1388. The name *Hafiz* means, in Arabic, "retainer," that is, one who knows by heart the Koran and its interpretation. Early devoting himself to Mohammedan jurisprudence, he became celebrated as a teacher, philosopher, and theologian, and especially as one of the greatest lyric poets of all time.

Hafiz was called the "Persian Anacreon." His odes (Arabic, *ghazels* or *ghazals*) are both sweet and graceful. "The Divan," a collection of his writings made after his death and often translated, undoubtedly inspired several of Goethe's poems. Emerson, in his essay on "Persian Poetry" (1875), includes a number of his couplets.

The following verses by Hafiz in praise of wine are quoted by Richard Eddy, in his "Alcohol in History":

> That poignant liquor which the zealot calls the mother of sins, is pleasanter and sweeter to me than the kisses of a maiden.
>
> The roses have come, nor can anything afford so much pleasure as a goblet of wine.
>
> The enjoyments of life are vain; bring wine, for the trappings of the world are perishable.

Richard Valpy French, in "Nineteen Centuries of Drink," p. 309, quotes the following sayings of Hafiz:

> I am neither a judge nor a priest, nor a censor, nor a lawyer; why should I forbid the use of wine?
>
> Do not be vexed at the trifles of the world; drink, for it is folly for a wise man to be afflicted. . .
>
> The only friends who are free from care are a goblet of wine and a book of odes.
>
> Give me wine! wine that shall subdue the strongest: that I may for a time forget the cares and troubles of the world.

Perhaps the most useful translation of Hafiz into English is that by H. Wilberforce Clarke (London, 1891), which has a valuable commentary.

SHANDYGAFF. A popular English drink, composed of equal quantities of beer and some aerated non-intoxicating beverage.

SHANKS, WILLIAM. A Scottish iron-worker and temperance leader; born at Coatbridge, Lanarkshire, Aug. 11, 1846; educated at the Coatbridge Academy. At a very early age he entered the employ of the David Colville iron-works at Coatbridge, and after attaining manhood he was employed for a short time by the North British Railway Company as station-master at Blackston Junction. Later he returned to the firm of D. Colville & Sons, Ltd., at Motherwell, and continued in their service until 1877. While residing at Motherwell he married, on May 1, 1865, Eliza Swift of that city (d. 1923). In 1877 he removed to Glasgow, in which city he still resides. He has been a keen politician, and has been actively identified with the Liberal party throughout his life.

While quite a young man Shanks became actively interested in the temperance-reform movement. Upon the introduction of Good Templary into Scotland (1869) he became Juvenile Superintendent of the Scotch I. O. G. T. He was later an office-bearer in the Order of Sons of Temperance, and served for some years as superintendent of a Band of Hope Union. In October, 1877, he was appointed traveling agent of the Scottish Temperance League, serving in that capacity for eight years, and visiting all parts of Scotland in the interests of the temperance cause. In 1885 he was promoted to the position of organizing agent and collector in Glasgow, succeeding the late James Turnbull. He faithfully discharged the duties of that office for twenty years. Before the inauguration of the Glasgow Vigilance Association, it was part of his work to oppose applications for new licenses and transfers. In this work Shanks was extremely successful. He often appeared before the Glasgow magistrates as agent for the objectors, and on a number of occasions was complimented by the bench on his ability in stating their cases. He was equally successful in securing the election

of friends of the temperance cause to the Glasgow town council, with the result that ultimately 12 out of the 14 magistrates of that city were total abstainers.

In 1905 Shanks was appointed editor of the publications of the Scottish Temperance League, which included, among other periodicals, the *Scottish Temperance League Journal* and the *Children's Magazine*. He served for seventeen years, retiring from active temperance work in 1922.

SHAO-TSIU. A Chinese alcoholic liquor distilled from millet.

SHARMAN, ABRAHAM. English temperance reformer; born about 1801; died in March, 1883. According to Winskill ("Temperance Standard Bearers," ii. 418) he was an indefatigable temperance reformer for more than 50 years, as well as a member of the United Methodist Free Churches. He was also an ardent supporter of the United Kingdom Alliance.

Sharman was a notable speaker, and was always welcomed on the temperance platforms. For many years he made his home in Sheffield, Yorkshire.

SHARP, JOHN ALFRED. English Wesleyan Methodist minister and temperance leader; born at Shaftesbury, Dorsetshire, July 25, 1856; educated at the Shaftesbury School, and at Didsbury College and Handsworth College. He received honorary degrees from Syracuse (New York) University (S.T.D.) and Livingstone College, Salisbury, North Carolina (D.D.). In June, 1886, he married Miss Alice Fannie Dutton, of Bromsgrove, Worcestershire.

Sharp was ordained a minister in the Wesleyan Methodist denomination in August, 1885, and since that date has spent more than 25 years in pastorates at Chipping Norton, Northampton, Bedford, Birmingham, and Nottingham. Since 1914 he has been chairman of the First London District, and in 1921-22 he was president of the Wesleyan Methodist Conference. In 1906 he was elected a member of the Legal Hundred, and in 1911 was chosen book-steward. From 1897 to 1903 he was a member of the Birmingham School Board. He has gained considerable note as an author, two of his best-known books being his "Life of Abraham Lincoln," and "Life of David Livingstone."

Sharp signed the total-abstinence pledge in 1862, and has been an earnest temperance worker ever since. He was for five years (1907-11) temperance secretary of the Wesleyan Methodist Church, and in 1908 he led the temperance forces of that denomination in the support of Mr. Asquith's Licensing Bill, organizing a monster petition for it which contained 700,000 signatures. He had the pleasure of witnessing this petition displayed on the floor of the House of Commons when it was presented by Mr. Arthur Henderson.

In addition to his denominational temperance activities, Sharp was a member of the Executive committees of the United Kingdom Alliance and the Temperance Council of Churches. For two years (1921-22) he was Grand Chaplain of the International Order of Good Templars, being the first non-conformist appointed to that rank in the Grand Lodge. During those same two years he led the Wesleyan Church in a great temperance campaign, traveling through England, Scotland, and Ireland, and everywhere making known the benefits of total abstinence.

Sharp has been associated with most of the temperance societies at work in England, and has spoken on temperance in South Africa, Australia, New Zealand, Canada, and the United States. He is the editor of the "New Temperance Hymnal," and is also the author of "Social Aspects of the Drink Problem." He resides at 25-35 City Road, London, E.C.1, England.

SHAW, ANNA HOWARD. American Methodist Protestant clergyman, suffrage leader, and temperance advocate; born at Newcastle-on-Tyne, England, Feb. 14, 1847; died at Moylan, Pennsylvania, U. S. A., July 2, 1919. Her parents went to America in 1851, and settled in Michigan. At the age of fifteen Anna taught school, and a few years later she was granted a local preacher's license in the Methodist Episcopal Church. By preaching and lecturing she was able to enter Albion College, Michigan, and the Theological School of Boston University, from which she graduated in 1878. She later received degrees from Boston University (M.D. 1885) and Kansas City University (D.D. 1902; LL.D. 1917). While studying in Massachusetts she held three pastorates, two of which were at Hingham (1878) and East Dennis (1879-85).

In 1880 Miss Shaw was refused ordination in the M. E. Church by the New England Conference because of her sex, and this action was sustained by the General Conference at Cincinnati. On Oct. 12 of that same year she was ordained an elder in the Methodist Protestant Church at Tarrytown, N. Y., being the first woman to receive ordination in that denomination. In 1885, however, she resigned her pastorate and became a lecturer for the Massachusetts Woman Suffrage Association. She was occupied for a time in social settlement work in the city of Boston.

From 1904 to 1915 she was honorary president of the National American Woman Suffrage Association, in which capacity she spoke before both houses of Congress. She was the only woman to preach in the Gustav Vasa Cathedral, the State church of Sweden, and the first ordained woman minister to preach in Berlin, Copenhagen, Christiania (now Oslo), Amsterdam, and London. At the outbreak of the World War (1914), although an ardent advocate of peace, she placed her services at the disposal of the United States Government, and was appointed chairman of the Woman's Committee of the Council of National Defense. For her work in this connection she was granted the Distinguished Service Medal by the United States Government, and was the recipient of letters of commendation from President Woodrow Wilson, General Pershing, and several European rulers.

Dr. Shaw was the author of "The Story of a Pioneer" and of many short stories. She also edited the Woman's War Committee department of the *Ladies' Home Journal*. She was on a speaking-tour of the United States in the interest of the League of Nations when she was stricken with pneumonia, which resulted in her death.

For several years Dr. Shaw was associated with Frances Willard in her temperance activities, and she held a number of important offices in the National Woman's Christian Temperance Union.

SHAW, ETTA E(LLEN) SADLER. American evangelist and temperance reformer; born at Sturgis, Michigan, April 28, 1860; died at Grand Rapids, Mich., Dec. 4, 1928. She was educated in the

high schools of Fostoria, Ohio, and Reading, Michigan. Miss Sadler taught in the public schools for seven years, and on May 11, 1882, married the Rev. S. B. Shaw, of Crown Point, Ind. She continued to teach for two years after her marriage, and in the autumn of 1890 was ordained to the ministry of the Primitive Mission Church, from that time devoting herself to evangelistic work. With the exception of nine years in Ohio, ten in Chicago, and four in Arizona and California, she spent her life in her native State.

Mrs. Shaw joined the Michigan Woman's Christian Temperance Union, and served as State lecturer and organizer from 1908 till her death, with the exception of about three years when she was out of the State. From 1913 she was also National W. C. T. U. evangelist.

With her husband she was coauthor of nine books which had a combined sale of nearly 1,000,000 copies, the best known being, perhaps, "Touching Incidents and Remarkable Answers to Prayer" and "Old Time Religion." As joint editor with Mr. Shaw she also edited several religious papers.

Mrs. Shaw is the mother of the Rev. MARK REVELL SADLER SHAW.

SHAW, GEORGE BERNARD. British dramatist; born in Dublin, Ireland, July 26, 1856; educated privately and at the Wesleyan Connexional School (now Wesley College), Dublin. Thrown upon his own resources at fifteen, he worked for five years in an Irish land-agent's office and then went to London (1876), where he obtained employment with the Edison Telephone Company. Turning to writing, he published his first work in 1880. He joined the Fabian Society of Socialists in 1884, and in 1889 edited the "Fabian Essays." Entering the journalistic field, he served on the reviewing staff of the *Pall Mall Gazette* (1885-88), *Star* (1888-90), *World* (1890-94), and *Saturday Review* (1895-98). In 1898 he married Miss Charlotte Frances Payne-Townshend.

Shaw wrote several novels and then turned to plays, his first being produced in 1892. He has since written quite a number, the best known being, perhaps, "The Philanderer" (1893), "Mrs. Warren's Profession" (1894), "Arms and the Man" (1894), and "Candida" (1894). He has also published several articles on economics.

Shaw has been a teetotaler all his life, and, in a conversation with Sir Hall Caine, related in the *Literary Digest* for Oct. 2, 1926, he explains why. Shaw informed Sir Hall that when he was a young man his father said to him: "I'm afraid I've been a bit of a failure. So, my son, take me as a guide. Whatever I've done, I advise you not to do." In consequence of this, "the budding Bernard put up the bars against tobacco and alcohol," both of which had been used by his father.

In an interview with a representative of the London *Daily Chronicle* in 1919, Shaw said: "Beer is a subject that has never inspired me. I have been a teetotaler all my life."

In commenting upon a reformed public house, he said:

> The Trade proposals are a sign and a portent, but that is all. Ever since I have been alive the brewers have been going to reform the public house. They have never done so, because if they did, there would no longer be any public houses.

In the *Ohio Messenger* for May, 1922, is to be found another statement by the great English dramatist, as follows:

> On the whole I am pro-Pussyfoot. If a natural choice between drunkenness and sobriety were possible in our civilization, I should leave the people free to choose. But when I see an enormous capitalist organization pushing drink under people's noses at every corner, and pocketing the price, whilst leaving me and others to pay the colossal damages, then I am prepared to smash that organization and make it as easy for a poor man to be sober if he wants to as it is for his dog.

SHAW, MARK REVELL SADLER. An American Methodist Episcopal minister and Prohibition worker; born at Grand Rapids, Michigan, Jan. 22, 1889; educated in the grammar-schools of Grand Rapids and Chicago, Illinois; Jefferson High School, Chicago, Ill.; Taylor University, Upland, Indiana; Ohio Wesleyan University, Delaware, Ohio (B.A. 1913; M.A. 1916); and Boston University School of Theology (S.T.B. 1920). He is



REV. MARK R. SHAW

the son of Mrs. ETTA E(LLEN) SADLER SHAW. On April 22, 1919, he was ordained a minister in the Methodist Episcopal Church, but instead of taking a pastorate he devoted himself to Prohibition work. On June 17, 1920, he married Alma Bowyer Cox Dodds, of Cincinnati and Delaware, Ohio.

Shaw first became actively connected with the temperance movement in 1912, when he was chosen State president of the Ohio Intercollegiate Prohibition Association. Two years later he became associated with the national body, in which he held the following offices: Field secretary (1914-16); Eastern District secretary (1916-20); secretary (1918-20); associate general secretary (1920-22); associate editor (1918-19) and editor (1919-22) of the *Intercollegiate Statesman*; and member of the Board of Directors (1920-22).

During the World War (1914-18) Shaw was a member of the U. S. War Prohibition Conservation Committee, Boston (1917-18), and of the United Committee on War Temperance Activities in the Army and Navy (1917-18). From 1916 he was a member of the National Temperance Council, serving on its executive committee in 1920-22,

For four years he was a member of the Massachusetts State Prohibition Committee (1916-20), and in 1920-21 he was a member of the Permanent International Committee and General Council of the World League Against Alcoholism.

In 1923 Shaw went to Japan, having been chosen foreign adviser of the Japan Intercollegiate Anti-Alcohol League, and in 1924 he became associate secretary of the Committee on Temperance and Social Welfare of the Japan Methodist Church. From 1922 he was also secretary for Japan of the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church in the United States, and counselor since 1922 of the National Temperance League of Japan (Inc.).

Shaw returned to America in 1927, arriving in Seattle on July 4. In the following month he attended the Congress of the World League Against Alcoholism at Winona Lake, Ind., as a delegate from Japan, representing the following bodies: The National Temperance League of Japan; the Japan Methodist Church, Social Welfare Committee; Japan Intercollegiate Prohibition League; and the Japan National Christian Council, Social Welfare Committee.

In 1927-28 he was representative for Church Cultivation, Boston Area, of the Board of Foreign Missions of the Methodist Church, residing the while at Brookline, Mass. In 1928 he became pastor of the Methodist Church at Holliston, Mass., which charge he still holds.

He is the author of numerous articles and pamphlets on temperance subjects.

SHAWNEE INDIANS. See ABORIGINES OF NORTH AMERICA, vol. i, pp. 15 and 16.

SHEBEEN. The common Irish term for an unlicensed house where excisable liquors are illegally sold.

SHEDEH. An intoxicating variety of wine used in ancient Egypt. It is believed by Egyptologists to have been made of pomegranate juice.

SHEEN, DANIEL ROBINSON. American attorney, legislator, and Prohibition party leader; born in Radnor Township, Illinois, Nov. 29, 1852; died at Peoria, Ill., April 23, 1926. He was educated in the local public schools and business college. He studied law, and in 1874 was admitted to the Illinois bar, following which he practised law for the remainder of his business life at Peoria. On June 28, 1876, he married Miss Sarah A. Stiehl, of Peoria.

Prior to 1878 Sheen was a Democrat, but he then became an active Prohibitionist, serving the Prohibition party in several capacities, and being a member of the Illinois State Committee. He was a Prohibition candidate for the United States Senate, and in 1904 was elected to the Illinois House of Representatives by the Prohibitionists of his district. His election was considered remarkable, Peoria being at that time one of the strongholds of the liquor traffic.

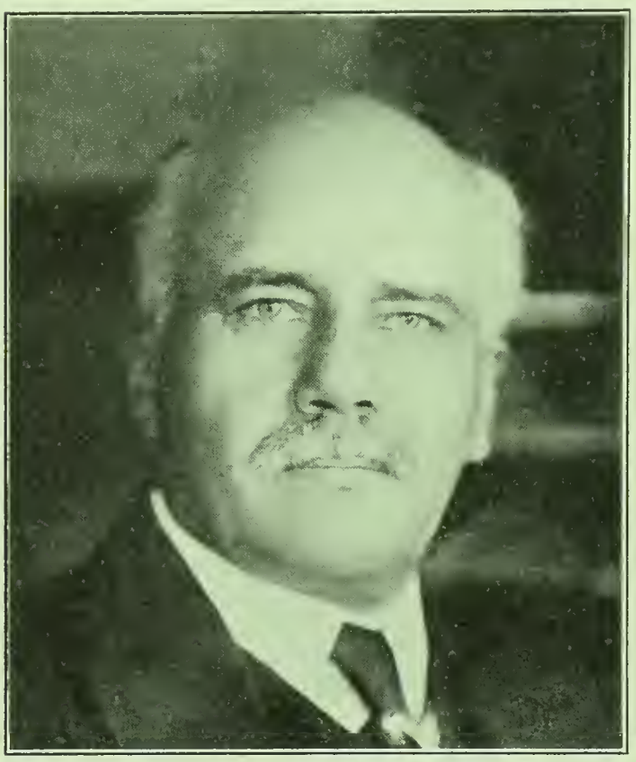
SHEEP-DRUNK. See WINE OF APE.

SHEERAH. See PERSIA.

SHEKAR. Hebrew term for strong drink. See WINE IN THE BIBLE, under WINE.

SHELDON, CHARLES MONROE. American Congregational clergyman and editor; born at Wellsville, N. Y., Feb. 26, 1857; educated at Brown University (A.B. 1883), and Andover Theological Seminary (1886). He received the honorary degree of D.D. from Temple University, Philadelphia, Pa. (1898), Washburn College, Topeka, Kan. (1900), and Brown University (1923). On May 20, 1891, he married Miss Mary Abby Merriam, of Topeka, Kan.

On Sept. 18, 1886, Sheldon had been ordained to the ministry of the Congregational Church. He held pastorates at Waterbury, Vermont (1886-88), and the Central Congregational Church, Topeka, Kansas (1889-1911, 1916-19). During 1912-15 he was granted leave of absence in order that he might participate in a Prohibition campaign. In 1920 he became editor-in-chief of the *Christian Herald* (New York), in which capacity he served for five years. He has been contributing editor since 1925.



REV. CHARLES MONROE SHELDON
—The Hodge Studio, Topeka, Kan.

In 1900 he attracted wide attention by editing the *Topeka Capital* for one week as a distinctively Christian daily newspaper.

Sheldon is a prolific writer. His most noted book is, perhaps, "In His Steps" (1896). He has written, also, a number of forceful temperance stories.

Sheldon has been actively interested in the temperance movement for more than a quarter of a century. In 1900 he went to Great Britain, at the request of the United Kingdom Alliance, to participate in temperance campaigns in that country; and in 1915 he visited New Zealand upon the invitation of the New Zealand Alliance. In the latter country he carried on a Prohibition campaign of six weeks' duration, in which he visited nearly every town of importance.

In 1915-16 Sheldon was a member of the FLYING SQUADRON OF AMERICA, lecturing throughout the United States, and acquiring an enviable reputation as an eloquent and forceful advocate of Prohibition.

He was a member of the executive committee of the KANSAS STATE TEMPERANCE UNION.

In 1917 Sheldon accepted an invitation from the National Prohibition Campaign Committee of Great Britain to speak in a six-month campaign. In 1918 he secured a promise from the Fosdick Commission on Training Camp Activities that steps would be taken by the United States Government in conjunction with the British authorities to protect American soldiers and sailors from drink and vice.

SHELDON, HARVEY LLEWELLYN. American lawyer and Prohibition advocate; born in Illinois Oct. 7, 1858; died at Pasadena, Cal., Jan. 22, 1915. He was educated in the Illinois public schools and at Knox College, Galesburg, Ill. After practising law for a few years in South Dakota he was elected to the State Legislature, where he successfully defended the State-wide Prohibition Law and prevented its repeal. Later he became a member of the Illinois State Legislature and was made chairman of the Judiciary Committee of the lower house of that body. This committee voted out the township local-option bill with the recommendation that it be enacted into law. Sheldon acted as floor leader for the dry forces, and he was largely responsible for the enactment of the measure, by which 25,000 saloons in Illinois were voted out.

After his term of office expired in the Illinois Legislature, Sheldon became attorney for the Illinois Anti-Saloon League, serving for a number of years in this capacity. He became superintendent of the Oklahoma League late in 1911 and held that office until May 20, 1912, when he was made superintendent of the Oregon Anti-Saloon League. In the latter State he was highly successful in securing temperance legislation, obtaining the enactment of more than twenty prohibitory measures. He was especially efficient during the campaign for a State-wide Prohibition amendment to the Oregon Constitution in 1914, and although ill health prevented his seeing the results of his labors, on the day of his death the Oregon Legislature passed the bill which made constitutional Prohibition effective in the State.

SHELLEY, OLIVER HAZARD PERRY. An American politician and publisher; born in Clinton County, Kentucky, March 4, 1875; educated in the public schools. For ten years (1903-13) he was State manager for Montana of the Modern Brotherhood of America. In 1914-17 he was editor and manager of the *Montana Progressive*. He was general agent of the California State Life Insurance Company in 1914-18 and supervisor of agents of the Western Union Life Insurance Company in 1918.

Formerly a member of the city council of Helena, Mont., Shelley was active in the Progressive party as secretary of the State Central Committee, and served also on the Progressive National Committee. He was a Johnson delegate to the Republican National Convention of 1920, and managed the Harding campaign in Montana. In 1920-24 he was Republican National Committeeman for Montana. He married Mildred S. Dickinson, of Helena, Mont., on July 21, 1921.

Shelley took an active part in sponsoring the Initiative measure for Montana in 1916; and on Sept. 1, 1921, was appointed Federal Prohibition Director for Montana, serving in that capacity until Aug. 10, 1922. Since October, 1924, Shelley has owned and published at Red Lodge, Mont., a weekly newspaper, the *Carbon County News*.

SHELTON, EMMA FRANCES (SANFORD). American temperance reformer; born at Montrose, Virginia; died at Chevy Chase, Maryland, July 14, 1926. She was educated in the public schools of Washington, D. C. On Oct. 17, 1872, Miss Sanford married Charles William Shelton of Boston, Mass. (d. 1913). She early enlisted in the work of the temperance cause in Washington, where nearly all of her life was spent.

Mrs. Shelton became a member of the Washington (D. C.) Woman's Christian Temperance Union



MRS. EMMA F. SHELTON

upon its organization in 1874. For more than twenty years she was recording secretary of the District of Columbia W. C. T. U., and for several years was the assistant national superintendent of the Department of Legislation for the National W. C. T. U. As superintendent of Narcotics, she was instrumental in securing the passage by Congress of a law prohibiting the sale of cigarets and tobacco to minors under sixteen years of age. In working for the enactment of this law she secured petitions in its favor signed by nearly every physician in the city, the superintendent of public schools, all the supervising principals, nearly all of the teachers, as well as the pastors of all denominations. These petitions were ordered printed by the United States Senate, and served to create such an interest in the subject that the bill prepared by her was speedily reported by the Senate Committee with favorable recommendations, and in due course was enacted into law.

When the District W. C. T. U. decided, in 1901, to secure a building of its own, Mrs. Shelton was made financial secretary of the board of trustees. She was president of the District of Columbia W. C. T. U. from 1912 until her death, and for many years was a member of the Headquarters Committee of the District Anti-Saloon League.

During the World War Mrs. Shelton was president of the Board of Management of the Soldiers and Sailors Recreation Rooms in Washington, D. C. She also represented the Christian Church in the Interdenominational Council of Women for Christian and Patriotic Service, the headquarters of which were located in New York city, and was engaged in a number of club activities.

SHEMER (plural *Shemarim*). Hebrew term for wine and the lees of wine. See WINE IN THE BIBLE, under WINE.

SHEPPARD, KATHERINE WILSON (MALCOLM) (MRS. W. S. LOVELL-SMITH). British temperance worker; born in Liverpool, England, March 10, 1848; educated privately at Auldearn, County Nairn, Scotland, and in Dublin, Ireland. In 1869 Miss Malcolm emigrated to New Zealand and settled in Christchurch, where in 1871 she married Walter Allen Sheppard, formerly of Bath, England (d. July 24, 1915). In 1925 Mrs. Sheppard married William Sidney Lovell-Smith, of Bristol, England, and New Zealand.

Mrs. Sheppard first became associated with the Woman's Christian Temperance Union at its organization in New Zealand in 1885 by Mrs. Mary Clement Leavitt. In the following year she was elected Franchise superiintendent of the New Zealand W. C. T. U., which office she held until 1893. The monster franchise petitions from women to both houses of the Legislature, the last (1893), bearing 31,700 signatures, passed through her hands. When the franchise was gained (1893), and the name of her department changed to "Legislation and Petitions," she was chosen first superintendent of the department and served in that capacity until 1903, when she returned to England. Mrs. Sheppard had already made a visit to London in 1895, when she was a delegate from the New Zealand Union to the third biennial convention of the World's W. C. T. U.

From 1896 to 1903 Mrs. Sheppard edited the *White Ribbon*, the official organ of the New Zealand W. C. T. U. In 1896 she was elected president of the Women's National Council, which office she held till 1898, when she became vice-president. She was appointed to represent the Council at the Berlin Congress in 1904.

Mrs. Lovell-Smith has a distinct talent for leadership, and has rendered valuable service both to the cause of woman suffrage and to the W. C. T. U. She is still (1929) a member of the New Zealand Union.

SHEPPARD, MORRIS. United States Senator; born at Wheatville, Texas, May 28, 1875; educated in the public schools of Morris County, Texas, at the University of Texas (B.A. 1895; LL.B. 1897), and in the law department of Yale University (LL.M. 1898). He has received the honorary degree of LL.D. from Southern Methodist University, Dallas, Texas.

The future Senator married Lucile Sanderson, of Texarkana, Tex., on Dec. 1, 1909.

In 1898-99 Sheppard practised law at Pittsburg, Tex., and then removed to Texarkana, where he continued his practise. On Nov. 15, 1902, he was elected to the Fifty-seventh Congress for the unexpired term (1902-03) of his father, deceased. He was reelected to represent the First Texas District until 1913, when, on the resignation of United States Senator Joseph W. Bailey, Sheppard was appointed (in January) to fill the unexpired term, ending March 3, 1913. He was then elected Senator for the full term of six years (1913-19), and was reelected for the terms 1919-25 and 1925-31.

Entering the national House of Representatives at the age of 27, Sheppard promptly associated himself with the most aggressive men and measures aiming at the destruction of the liquor traffic in the United States. His first votes and speeches on this question were given for the Hepburn-Dolliver and Sheppard-Kenyon bills for the interstate control of liquor shipments, and he has since introduced and promoted the most aggressive and far-reaching prohibitory legislation ever enacted by the U. S. Congress. In the Sixty-fourth Congress, he introduced and took charge of the important measure of Prohibition in the District of Columbia. He introduced, also, the bill for Prohibition in the Territory of Hawaii, which was passed by the Sixty-fifth Congress. The crowning event of that Congress, however, was the passage of the Sheppard resolution proposing an amendment (the Eighteenth) to the Federal Constitution, forever prohibiting the manufacture and sale of intoxicants for beverage purposes. The Eighteenth Amendment was Senator Sheppard's reward for many years of aggressive leadership, of agitation, of educational effort, and of numerous campaigns conducted amid the discouragement of temporary defeat.



MORRIS SHEPPARD

In 1922 Senator Sheppard made, for the "Anti-Saloon League Year Book," a statement regarding the effects of Prohibition, which contained the following passages:

> From every quarter come reports of larger savings in the banks, prompter payment of legitimate debts, more and better provision of necessaries and comforts for the mothers and children of Amercia.
>
> Long live Prohibition! Its benefits will become more evident as the years separate us from that era of the nation's shame when misery, poverty, and ruin were the sad harvest of a traffic in one of the deadliest poisons known to man.

He is still (1929) one of the champions of the dry cause.

SHERBET. 1. A flavored water-ice.

2. An Oriental drink, made of fruit-juices diluted with water, and variously sweetened and flavored. It is cooled with snow, when procurable.

SHERRIS-SACK. See SACK.

SHERRY. Originally the name of a wine coming from Jerez, Cadiz Province, Spain; now a general term for the better grade of white wines made in the south of Spain. Sherry takes its name, formerly written in English *xeres* or *sherris*, from Jerez. There are two classes of sherries, amontillado and manzanilla, the former being sweet and full-bodied; the latter, light and dry. Amontillado may be further divided into two classes, *fino* and *oloroso*, of which the former is the more delicate. Brown sherries are made by adding the proper proportions of the wine known as *Pedro Jimenez*. In bygone days it was customary to send the wine to the East and back, thus originating the term "East India Sherry."

Genuine sherry is native to the district surrounding the town of Jerez, where 150,000 acres of vineyards are under cultivation. The finest of sherry grapes grow on the chalky hillsides of Jerez, baked by the fierce Spanish sun. When transplanted to other soils, Jerez vines yield an inferior quality of wine. The streets of the town are lined with *bodegas*, or wine-vaults, where sherry is both stored and sold.

In the making of sherry the must is placed in large vessels and fermentation is allowed to take place spontaneously, without the addition of foreign matter to hasten it. The first fermentation is speedy and tumultous and is followed by a slower fermentation, lasting for two or three months. At the end of this period all insoluble matter is precipitated, leaving a clear liquid for decanting. The wine is then stored in casks in the *bodegas*, where it is "nursed" by expert tasters for a long time. Five years are frequently required for the product to be considered made, and the choicest sherries are sometimes allowed thirty years to reach perfection.

The excellence of Spanish wines was acknowledged in the days of the Caesars, and great quantities have always been exported, particularly to England, which has imported sherry since the reign of Queen Elizabeth. The supply of genuine sherry has failed to keep pace with the increasing demand, and the present-day sherry of commerce is "treated" in various ways. It is fortified with spirits to prevent fermentation in transit; adulterated with gypsum and sulphur; darkened with *vino de color*; "doctored" with boiled wine; and modified with *dulce*, an old sweet wine. When ready for exportation, its strength varies from 17 to 21 per cent of absolute alcohol.

See, also, ADULTERATION.

SHERWELL, ARTHUR. English Member of Parliament, author, and temperance advocate; born in London April 11, 1863; educated by private tutors and at Handsworth College (Yorkshire). He was married in 1909 to Miss Amy Whadcoat, of Bodiam, Sussex, and Harrogate. In 1906 he was elected to Parliament as a Liberal member for Huddersfield, serving in that capacity until 1918. Prior to his becoming a member of Parliament, Sherwell had occupied himself in sociological and politico-economic studies and literary work. He has traveled extensively, having been a number of times around the world.

A lifelong temperance advocate, Sherwell has probably contributed more literature to the cause of temperance and Prohibition than any contemporary Englishman. The first of his books appeared during the closing years of the nineteenth century, and other volumes from his pen have been appearing more or less regularly ever since. One of his most widely read books, "The Temperance Problem and Social Reform," written in collaboration with Joseph Rowntree, was first published in London in April, 1899; and by 1901 nine editions had been issued. A New York concern published an enlarged edition of it in 1900.

The *Westminster Gazette* characterized this book as "the completest, the best informed, and the sanest work on the drink traffic, and the various remedies proposed for it, that has yet been published."

Other works by him are: "Public Control of the Liquor Traffic" (London, 1903), a review of Scandinavian experiments in temperance enterprises; "British Gothenburg Experiment and Public-house Trusts" (London, 1903); "The Taxation of the Liquor Trade" (enlarged ed., New York, U. S. A., 1908), dealing with England, Australia, New Zealand, Canada, and the United States, "The Drink Peril in Scotland"; "The Rusian Vodka Monopoly"; and "State Purchase of the Liquor Trade." In several of his books Sherwell has collaborated with JOSEPH ROWNTREE.

In connection with his study of the unemployment situation in England, Sherwell established, in 1893, at his own expense, a temperance home for members of the laboring class who were victims of the drink evil. For several years he lived with the residents of his "home," and he also became for a time a denizen of London's underworld, in order that he might study the problem of poverty there. In 1905 he founded in Westminster, London, the Temperance Legislation League, of which he is now the honorary secretary. In 1911 he attended the Thirteenth International Congress against Alcoholism, held at The Hague, Holland.

Sherwell resides at Boyne Park, Tunbridge Wells, Kent.

SHIELDS, JAMES KURTZ. American Methodist Episcopal pastor and temperance worker; born at Blairsville, Pa., June 27, 1867; educated in the public schools of Pennsylvania, at Indiana (Pa.) State Normal, at Allegheny College, Meadville, Pa., and at Northwestern University, Evanston, Ill. He was ordained to the ministry of the Methodist Episcopal Church in October, 1898, and he held pastorates in Chicago, Ill. (1896-1904) and Freeport, Ill. (1904-06). He has been twice married: (1) To Miss Gertrude Graff, of Blairsville, Sept. 17, 1891; (2) to Miss Bessie M. Mack, of Chicago, Nov. 15, 1900.

In 1906 Shields was chosen superintendent of the Anti-Saloon League of Illinois, in which capacity he served for the next six years, and in 1912-23 he was head of the New Jersey League. He is, also, the author of numerous works on peace, religion, and temperance. He resides at Maplewood, New Jersey.

Shields has for some time past devoted himself to the production of temperance and religious mov-

ing pictures. Among his more successful films have been: "Lest We Forget" (Temperance), "The Stream of Life" (Religious), "The Transgressor" (Temperance), and "John Wesley" (Biographical).

SHIELDS, (JAMES) PARKER. An American Methodist Episcopal clergyman and Prohibition advocate; born on a farm near Covington, Indiana, Sept. 21, 1866; educated in the public schools of Danville, Ill., at Chaddock College, Quincy, Ill., and at Garrett Biblical Institute, Evanston, Ill. Entering the ministry of the Methodist Episcopal Church in 1899, he was ordained deacon in 1891 and elder in 1894, and served pastorates in the Illinois Conference for a score of years. Since 1922 he has been a presiding elder in the denomination. He has been twice married: (1) To Emma L. Austin, of Mendon, Ill., on May 7, 1900; and (2) to



REV. PARKER SHIELDS

Clara Belle Brading, of Charleston, Ill., on April 6, 1913. In 1913-17 he was endowment and field secretary of Illinois Wesleyan University, at Bloomington.

For many years Shields has been actively interested in the Prohibition cause. From 1906 to 1916 he was a member of the State Board of Trustees of the Illinois Anti-Saloon League, and from 1916 to 1919 he was a member of the Headquarters Committee of that League. In January of the latter year he was appointed superintendent of the Central District of the Illinois organization, with headquarters at Springfield. From Feb. 1, 1921, until 1926 he was State superintendent of the Tennessee League, and then he assumed the superintendency of the Missouri League which he still holds (1929). He is also a member of the National Board of Directors of the Anti-Saloon League of America.

In 1922 Shields was named by the governor of Tennessee as one of the delegates from that State to the International Convention of the World League Against Alcoholism, held at Toronto, Canada.

SHINTŌ. The oldest religion of Japan. The term *shintō*, which is of Chinese origin, signifies "the divine way." From the sixth until the beginning of the ninth century Shintō and Buddhism seem to have existed as distinct creeds. They were then, according to the "Encyclopaedia Britannica" (11th ed., xv. 222), "welded together into a system of doctrine to which the name *Ryōbu-shintō* (dual shintō) was given . . . thus it may be said that Shintō was absorbed into Buddhism."

Saké, having been first made by the god Omononushi, and freely used by the gods, enters largely into all rites of the religion, no ceremony, whether by emperor, priest, or people being performed without it. In connection with the festival called "niinamesai," which may be considered typical of many of the others, the Emperor holds a reception to the ministers of State and the nobility, which includes a ceremony of saké-drinking. Three saké-cups are brought and the Emperor fills the first one which he then passes to the person nearest to him. The one receiving it drinks it dry and returns it to his master who refills it and drinks the contents himself. The same is repeated with each person present until all have been served. The first cup is then laid aside and the second one proceeded with like as the first; afterwards in like manner the third, until each guest has drunk three times, and the Emperor a number three times the whole number of guests present.

SHIPMAN, MITCHELL LEE. American State official, editor, and Prohibition advocate; born at Bowman's Bluff, Henderson County, North Carolina, Dec. 31, 1866; educated in the local public schools and at the Brevard (N. C.) Academy. After teaching for some time in the public schools of the State, he was elected superintendent of schools of Transylvania County, N. C., in which capacity he served for three years (1892-95). On July 12, 1896, he married Miss Lula Osborne, of Brevard, N. C., and in 1905 settled in Raleigh, N. C., in which city he has since made his home.

For a period of eight years (1898-1906) Shipman was chairman of the Henderson County Democratic Executive Committee, and he was also a member of the State Democratic Executive Committee. In 1899 he was appointed Calendar Clerk in the North Carolina Senate; in 1905 he was made Assistant State Commissioner of Labor and Printing; and in 1908 he was elected State Commissioner of Labor and Printing, in which office he served until Jan. 15, 1925, when he retired in order to become president of the Commercial Printing Company of Raleigh, N. C. Shipman is the Raleigh correspondent of a chain of newspapers, and has been president of the North Carolina Press Association.

In 1897, while living in Hendersonville, Shipman, through his paper, the *French Broad Hustler*, took an aggressive part in the campaign which closed the saloons of that town. He also participated in a number of State-wide campaigns for constitutional Prohibition which culminated, in 1908, in North Carolina entering the "dry" column.

Elected to public office on the Democratic ticket, Shipman, nevertheless, openly and consistently espoused Prohibition. For many years he has been a member of the Executive and Headquarters Committees of the North Carolina Anti-Saloon League, and a representative of North Carolina on the Na-

tional Board of Directors of the Anti-Saloon League of America.

SHIRAZ. See PERSIA.

SHIRLEY, STEPHEN. An English temperance worker; born at Worminghall, Buckinghamshire, April 22, 1820; died at Hendon, London, Feb. 24, 1897. During his childhood his parents settled at Kentish Town, London, where he was left fatherless at the age of twelve years. He was apprenticed to a tailor between the ages of ten and fifteen, after which he entered the employ of a stationers' firm, remaining for more than 40 years.

In May, 1840, he became actively identified with the temperance movement, and from that time until his death was one of the leaders of the English forces. In 1855 he opened a temperance hotel in Hanover Street, Long Acre, and later removed to Queen's Square, Bloomsbury, and finally to Red Lion Square. In May of that year he joined with several friends in forming the London Band of Hope Union, which ultimately became known as the "United Kingdom Band of Hope Union." Shirley was one of the founders of the London Temperance League, a zealous member of the Independent Order of Good Templars, and a generous contributor to the United Kingdom Alliance. He also founded the Isleworth Temperance Society and Band of Hope. In 1855 he published "Our National Sinews," a pamphlet addressed to the working classes, and at various times he contributed articles to the temperance press under the *nom de plume* of "Uncle Trice."

SHIROKI-KUROKI-ZAKE, SHIROUMA, and **SHIRO-ZAKE.** See SAKÉ.

SHLIVOVITSA. See RAKI OR ARAKI.

SHOCHU. See SAKÉ.

SHOEING-HORN or **GLOVE.** The colloquial names for any of several provoeatives of thirst, employed by inveterate topers. "Puller-on" and "drawer-on" were synonymous terms. From Horace it is learned that

> Stew'd shrimps and apic cockles shall excite
> The jaded drinker's languid appetite.

Bishop Hall, in "Mundus alter et idem," writes:

> Then, Sir, comes up such a service of shoeing-horns of all sorts; salt cakes, red herrings, anchovies, and gammon of bacon, and abundance of such pullers-on.

Robert Greene, the Elizabethan dramatist, lost his life through a surfeit "of Rhenish and pickled herrings and such-like shoeing-horns or drawers-on."

SHOEMAKER, ALBERT EDWIN. American lawyer and Prohibition advoeate; born at Bethesda, Montgomery County, Md., Sept. 13, 1865; educated in the local public schools and at Georgetown University (B.S. 1888). After leaving college he engaged in railroad- and land-surveying, mostly in the suburbs of Washington. In 1890 he entered the Law School of Georgetown University, where he spent three years (LL.B. 1891; LL.M. 1892). In 1892 he was admitted to the bar of Maryland, and began the practise of his profession in that State. In the following year he was admitted to practise in the District of Columbia, and established an office in Washington, which he has since maintained. In 1894 he married Fannie Feru Brown, of Delaware, Ohio.

Shoemaker early became active in his opposition to the liquor traffic. In 1884 he joined the Good Templars and the Prohibition party. Later he was made chairman of the Central Committee of that party in Montgomery County, Md., and was nominated for various State and county offices. He was twice a candidate for Congress (6th District), and for the State Legislature. Taking an active part in the campaigns and conventions of the party, he was a delegate to the national convention held at St. Louis in 1892, which nominated General John Bidwell for President.

Shoemaker assisted in organizing the Anti-Saloon League of the District of Columbia in 1893, was chairman of the committee that wrote the Constitution of the League, and was a member of the committee of the League that sent out the call for the convention which met in Washington in 1895, resulting in the organization of the National Anti-Saloon League (see ANTI-SALOON LEAGUE). He has served as attorney for the District of Columbia League continuously since 1894, and in this po-



ALBERT EDWIN SHOEMAKER

sition has contested successfully hundreds of applications for licenses, prepared bills for Congress, and conducted numerous hearings before Congressional committees. In 1916 he was chosen to fill the office of executive secretary of the League.

Shoemaker has been active in the work of the Anti-Saloon League of America since its organization, and a member of its board of directors since 1909. After 35 years of official connection with the Anti-Saloon League, the two items of his work which afford him most satisfaction are, he says: (1) The part he was permitted to take in effecting that federation of the churches now known as the "Anti-Saloon League of America"; and (2) his more recent share in securing Prohibition in the District of Columbia.

Shoemaker has served as Grand Chief Templar of the Grand Lodge of Maryland, Virginia, and the District of Columbia, I. O. G. T. for several terms, and in 1921 was elected National Counselor of the National Grand Lodge.

Mrs. Shoemaker has been a valuable supporter of her husband's temperance efforts, and is herself a member of the Woman's Christian Temperance Union and of the International Order of Good Templars.

SHONTS, EVA MARSHALL. American dramatic reader and pioneer of the Chicago Young People's temperance movement; born at Centerville, Iowa, Sept. 19, 1864; educated in the local public schools and at Monmouth College, Illinois, graduating in 1884. Two years later she graduated with honors from the National School of Elocution and Oratory in Philadelphia. She then taught elocution and oratory, mainly in Tarkio College, Mo., and Westminster College, Pa., and later engaged almost exclusively in lecture-tours and recitals in the interest of temperance. In 1893 she settled in Chicago, where the poverty and all the other ills



MISS EVA MARSHALL SHONTS

occasioned by drink weighed heavily upon her heart. The interests of the children and young people became her special concern, and to them her great gifts of dramatic expression were consecrated.

Herself a Presbyterian, she kept in touch with the young people of other churches; and at an Epworth League excursion on Lake Michigan, in the summer of 1897, she and a small group of kindred spirits launched the Young People's Christian Temperance Union (Y. P. C. T. U.), the name of which in 1909 was changed to "Young People's Civic League."

The movement grew in numbers and influence. The meetings were made interesting to all classes of young people. Oratory, dramatic readings, and especially music, were used in the work of recruiting this new temperance army. Miss Shonts secured one of Chicago's greatest chorus leaders to start a crusade of song, and from a small beginning the chorus came to include representatives from nearly every church in the city. The great musical events projected in this way drew audiences of thousands, many of whom had given no consideration to the drink question, and numbers enlisted in the temperance ranks, in response to the impassioned pleadings of Miss Shonts and her associates.

Unfortunately Miss Shonts's zealous labors undermined her health, and she found it necessary to seek recuperation at a sanitarium.

SHOPOFF, VULKO IVAN. Bulgarian professor of natural science and temperance advocate; born at Merichlerie, Tchirpan Province; date of death not known. He was educated in the village school and at the American Mission Schools, Philippopolis and Samakov.

In 1876 he acted as interpreter and assistant to Viscountess Strangford, who had come from England to distribute funds collected for the Bulgarians left homeless and destitute by the Turks. On her return to England Lady Strangford took Shopoff with her. He was an inmate of her home for five years, studying meanwhile at, and graduating from, King's College, London. He became, also, a fellow of the Chemistry Society.

In 1883 he returned to Bulgaria, and became professor of natural science in the Government schools, Philippopolis, a post which he held for eleven years. In 1893 he was sent to Chicago as Bulgarian commissioner to the World's Fair. In 1894 he resigned his professorship and devoted his time to sericulture, endeavoring to develop it, instead of viticulture, among the Bulgarians.

In 1889 Shopoff joined the first temperance society in Bulgaria, which had been formed in 1887, and thenceforward he was very energetic in temperance work. He was president or vice-president of different societies, touring the provinces, and lecturing to the people on temperance. For a time he was president of the Philippopolis Temperate Men's Society, and treasurer of the Bulgarian Temperance Union. For three years he was editor of *Vosderjatel* ("The Abstainer"), the first temperance paper published in Bulgaria. He was, also, a member of the National Assembly *(Sobranje)*. In 1884 he married an Englishwoman.

SHORT PLEDGE. See PLEDGE.

SHREWSBURY, WILLIAM JAMES. English Wesleyan Methodist missionary and temperance lecturer; born at Deal, Kent, in 1795; died at Bradford, Yorkshire, March 4, 1866. After entering the Wesleyan Methodist ministry, he went to the West Indies as a missionary (1815). During his nine years' residence in those islands his work was much hampered by the hostility of the planters, who, before the abolition of slavery, in 1838, were bitterly opposed to the religious instruction of their slaves. While stationed in the island of Barbados, the house in which he preached and the one he occupied were destroyed, together with his library and all his manuscripts; and he and his wife, then in delicate health, narrowly escaped death at the hands of a mob.

On his return to England he entered upon circuit work, and while stationed at Bradford gave some of his best addresses on the subject of total abstinence. In 1840 he delivered a lecture there on "Alcohol against the Bible and the Bible against Alcohol," which produced a great sensation, being greatly in advance of public opinion. It was afterward printed and gained a wide circulation. In 1842 he published a sermon entitled, "Teetotalism Tried by the Test of Scripture," and in 1848 he at-

tended a ministerial conference, over which he presided for one day, and to which he contributed a valuable essay, "The Connection of Total Abstinence with the Progress of Christianity."

Later Shrewsbury was assigned to mission work in South Africa, under the direction of the Rev. W. Shaw, who in his "Story of My Mission" often mentions his friend and co-worker. Shrewsbury labored at the Butterworth station and at Graham's Town with great success.

SHRI DEV GURU BHAGWAN. See HOTRI, SATTA JANAND AGRI.

SHRUB. A beverage made by boiling the juice of currants, lemons, raspberries, or other fruits with an equal quantity of sugar. Vinegar is sometimes added; and a spirit, generally rum, or brandy, is usually mixed with the combination.

SHUMAKER, EDWARD SEITZ. An American clergyman and Prohibition advocate; born at Greenville, Ohio, July 30, 1867; educated in the public schools of the district, at Mason, Ill., and at De Pauw University, Greencastle, Ind. (A.B. 1895; D.D. 1918). He studied for the ministry and in 1890 became a local preacher in the Methodist Episcopal Church, serving as student pastor while in college. He has held the following pastorates, all in Indiana: Bainbridge (1890-92), Knightsville (1892-95), Plainfield (1895-98), Terre Haute (1898-1901), and Williamsport (1901-03). He has been twice married: (1) In 1896, to Lena Belle Truax, of Cassville, Ind. (d. 1899); (2) in 1900, to Flora May Holliger, of Terre Haute, Ind.

Shumaker early enlisted in the temperance cause, becoming a member of several juvenile societies, and serving as president of the Welton Home Guards, Effingham County, Ill. (1884) and as teacher in the Band of Hope in the same district (1885). In 1885 he became president of the Young Men's Temperance League of Effingham County and served two years. He was a leader in every antiliquor fight in his various pastorates, succeeding in closing the saloon in Bainbridge, and in securing the Sunday closing of the saloons in Terre Haute. In building the Maple Avenue Church in Terre Haute, in 1902, he solicited and collected funds from individuals and from Woman's Christian Temperance Unions from all parts of the country, securing $300, with which he erected the first memorial window to Miss Frances E. Willard that was ever built. In Williamsport he inaugurated a fight against the saloons under the Nicholson Law. In 1903 he entered the service of the Anti-Saloon League as a field man and the following year became president of the South Bend District, where he served for three years. In 1907 he became State superintendent of the Indiana Anti-Saloon League, which position he still (1929) holds, being at this time the oldest State superintendent in point of continuous service in one State. During his official connection with the League in Indiana he has been either a leader or participant in the conflicts as the result of which the following temperance laws have been enacted: The Moore Remonstrance Law (1905), under which 1,800 saloons were closed; the Blind Tiger Law (1907) and the County Option Law (1908), under which 70 counties voted dry; the State-wide Prohibition Law (1917), which went into effect April 2, 1918; also, acts of 1921 and 1923 strengthening the dry law, the codified dry act of 1925, and the Drunken Driver Act of 1927. In 1903, when Shumaker became State superintendent, there were only two dry counties in the State, and all the cities were wet, some of them with an unsavory reputation that was nation-wide. He has also been editor of the Indiana *American Issue* since 1907 (save from 1916 to 1918), and a member of the National Anti-Saloon League executive committee from 1925 to 1927.



REV. EDWARD SEITZ SHUMAKER

In 1926 the Attorney-general of Indiana cited Shumaker for contempt of court as a result of statements regarding certain actions of the members of the Supreme Court of Indiana, made in the Anti-Saloon League publications. He was sentenced by a vote of 3 to 2 by the court to pay a fine of $250 and serve 60 days on the Indiana Penal Farm. Unwilling to put the League to the expense of an appeal to the United States Supreme Court Shumaker at length decided to give up the fight and serve his sentence. On Oct. 17, 1928, he started to prison, but was granted a pardon on his arrival by Governor Jackson. The Attorney-general at once went before the Supreme Court with a motion to recommit Shumaker, alleging that the Governor was without authority to pardon one committed by the Supreme Court. On Dec. 28, 1928, the Supreme Court, by the same vote of 3 to 2, ordered his recommitment. On Feb. 11, 1929, Shumaker entered the State Farm and served there until April 4, when he was discharged. He was met at the gate by a cavalcade of 25 automobiles filled with his dry friends.

SHUPP, WILBERT CHRISTIAN. American United Brethren clergyman and Prohibition advocate; born near Bucyrus, Ohio, Nov. 16, 1867; educated in the public schools and at Union Biblical Seminary (now Bonebrake Theological Seminary), Dayton, Ohio. He entered the ministry of the United Brethren Church in 1899, and served pastorates in Ohio for nine years.

During his service in the ministry Shupp took

part in all the local temperance campaigns. In 1908 he became field secretary of the Ohio Anti-Saloon League; he was transferred to Missouri in the following year; and was appointed district superintendent of the Missouri Anti-Saloon League, with headquarters at Springfield. He held this appointment until 1922, when he retired.



REV. WILBERT CHRISTIAN SHUPP

SIAM. A kingdom in eastern Asia. The native name is *Thai*, or *Muang-Thai* (meaning "free," or "Kingdom of the free"). It lies on the peninsula of Indo-China, between French Indo-China and Burma. Its greatest length exceeds 1,000 miles; its greatest breadth is 500 miles; its area, 200,148 sq. mi.; and its population was officially estimated in 1926 at 831,000. The capital is Bangkok (pop. in 1923, 745,640).

Siam is an independent State, the executive power being exercised by the King, advised by the Council of State. The reigning King is Prajadhipok, of Sukhodaya (b. 1893), who succeeded to the throne Nov. 26, 1925.

The chief product of Siam is rice, of which more than 1,000,000 tons are exported annually. There are numerous large forests, and the export of teakwood averages 60,000 tons annually. The mineral resources are varied and extensive.

The Siamese have long been acquainted with ardent spirits. Writing in 1838, Samuel Morewood ("Hist.") refers to the production and consumption of arrack in Siam, the privilege of the distillation of that liquor bringing the Government 400,000 ticals (about $285,000 U. S.) annually.

As Buddhists, the Siamese are enjoined by their religion from drinking intoxicating liquor, but Morewood cites a traveler named Crawford, who held that "a strong passion for arrack . . . appears nowhere more general than amongst the lay Siamese."

In 1883 Great Britain forced upon Siam a treaty providing for the importation of all kinds of spirits, beer, and wine; and by that treaty Siam was bound hand and foot to the liquor-traders in England (see Axel Gustafson, "The Foundation of Death," p. 355, Boston, 1884). Of the quality of the beverages sent into the country, the London *Daily News* observed:

> Much of the alcoholic liquor which finds its way into the countries in the position of Siam is little better than poison, and ought to be so labelled.

The Woman's Christian Temperance Union was introduced into Siam in 1887 by Mrs. Mary Clement Leavitt. In 1888 Miss Mary L. Cort, of Petchaburi, was president of the Siam Union and a vice-president of the World's W. C. T. U., and Miss Edna S. Cole was a vice-president in 1891.

Mrs. T. Heyward Hays, writing in the *Union Signal* of Aug. 1, 1889, stated that "There is considerable drunkenness among both foreigners and natives, and . . . moderate drinking."

Two other temperance organizations were later introduced into Siam—the Quadruple Temperance Society and the Anti-Saloon League. These two societies joined the W. C. T. U. in forming (October, 1923) a new society called the "Temperance Union of Siam." An executive committee was appointed under the chairmanship of Mr. Kroo Leck Taiyong, Siamese teacher in Bangkok Christian College. The society was registered with the Siamese Government in 1925, and in the following year the membership had passed the 2,000 mark.

It is hard to win the older inhabitants; but the Union keeps in close contact with the schools, and endeavors to win the young people.

In the *Union Signal* of May 21, 1925, Mrs. W. G. McClure's report to the Presbyterian Board of Missions is cited. This report states that the Jane Hays Memorial School at Bangkok has a "temperance band" of 80 members, with 44 "waiting to grow up a bit."

Mrs. Mary Dunlap, chairman of the Temperance Committee of the Siam Mission, mentions that some young Siamese Buddhists, having taken the pledge, applied for admission to the Temperance Union.

Mrs. Fanny Root Danser, writing in the same paper on March 24, 1928, says: "It appears that temperance work is rapidly spreading throughout the whole of Siam."

At the close of 1928, there were, according to Mrs. Danser, in the Temperance Union nearly 4,000 pledged members. The Seventh Day Adventists in Bangkok were translating temperance literature; and there seemed to be a real temperance awakening.

Reliable statistics of the production and consumption of alcoholic beverages in Siam are not available. According to the Statesman's Year-book (1928), beer, wine, and spirits of the value of £289,390 ($1,446,950) were imported in 1926-27.

SIBLEY, FRANK J. American mining engineer, newspaper publisher, and temperance advocate; born at Royalton, Niagara County, New York, Aug. 11, 1847; educated in the public schools of Niagara County, at Lockport (N. Y.) High School, and in a correspondence school, where he took courses in mechanics, mathematics, physics, political science, and engineering. He has been twice married: (1) In 1866 to Miss Alice F. Barney; and (2) on Sept. 28, 1905, to Mrs. Mary Charlton Edholm, herself a well-known temperance worker. For a number of years he was president and general manager of the Copper Creek (Ariz.) Mining

Company, and general manager of the Minnesota-Arizona Copper Company. In 1888 he organized the Demorest Land Company, of which he was made secretary. He founded the *New Republic* in Nebraska in 1885, and was for several years editor and publisher of the *Northeast Georgian*.

Prior to 1874 Sibley was a Republican, but in that year he affiliated with the Prohibition party, and thenceforward was a prominent supporter of that party. In 1877 he became secretary of the New York State central committee, and three years later served in the same capacity in the State of Kansas. The Prohibition party of Nebraska was organized by him in 1884, polling more than 3,000 votes in its first campaign. In 1879-80 he canvassed 40 counties in Kansas for the State prohibitory amendment and commenced the first prosecutions under that law. A number of times he was mobbed by the saloon-keepers of Leavenworth, but this made him only the more determined to stamp out the liquor traffic in Kansas. As secretary and general manager of the Nebraska Prohibitory Amendment Association, Sibley raised in three years sufficient funds to provide for more than 1,000 meetings. In 1887 he managed a Prohibition camp-meeting circuit in which nine leading national speakers addressed 25 camps in five States and traveled more than 4,000 miles with an expenditure of almost $6,000. For a time he was a member of the Georgia State Prohibition Association, chairman of the State Prohibition Committee of California, and also of the National Committee of the Prohibition party.



FRANK J. SIBLEY

Sibley was also prominent in the International Order of Good Templars. In 1881-86 he was Grand Chief Templar of the Nebraska Grand Lodge, and he was later (1893-97) Grand Chief Templar of the Georgia Good Templars. While acting in this capacity, he wrote "The Templar at Work," a standard hand-book of Good Templary. Others of his temperance publications were: "What Prohibition Did for Kansas" (1886); and "Life of John B. Finch" (1888).

SIBLEY, JANE ELIZABETH (THOMAS). An American temperance reformer and Woman's Christian Temperance Union pioneer; born at Columbus, Georgia, Feb. 13, 1838; educated privately. In November, 1860, she married William C. Sibley, of Augusta, Ga. During the Civil War she spent much of her time in camp with her husband, and at the close of the War removed to New Orleans, La. In 1868 they returned to Augusta, where Mr. Sibley became president of the Sibley Cotton Mills.

The Sibleys were both active and liberal in religious and philanthropic work, Mr. Sibley at one time erecting a church for his employees. Mrs. Sibley has a place of distinction in the history of the W. C. T. U. in the South. In 1881 she was chosen president of the Augusta Union, holding that office for more than 20 years. She will be especially remembered for the fact that in the early eighties, when she was a social leader of influence, she espoused the then unpopular cause of the W. C. T. U. and opened the way for Frances E. Willard to carry the work of her organization into that section of the country. Mrs. Sibley became first president of the Georgia Union on Jan. 11, 1883, and continued in that capacity until 1900, when she was succeeded by her sister-in-law, Mrs. JENNIE (HART) SIBLEY, of Union Point, Ga. She was one of the leaders in the fight for local option in Richmond County, Ga., and was also active in a campaign for Sunday closing in Augusta. She advocated a curfew law, opposed the sale of intoxicants to minors, and appeared frequently before legislative committees in behalf of various reforms.

In recent years Mrs. Sibley has made her home in Birmingham, Alabama, where she recently (1928) celebrated her ninetieth birthday.

SIBLEY, JENNIE (HART). American Woman's Christian Temperance Union official; born at Augusta, Ga., Oct. 21, 1846; died at Union Point, Ga., June 19, 1917. Educated in Augusta and Athens, Ga., she graduated from the Lucy Cobb Institute in the latter city. In 1865 she married Samuel Hale Sibley, of Augusta.

Ever interested in philanthropic and temperance-reform work, she succeeded her sister-in-law, Mrs. JANE ELIZABETH SIBLEY, as president of the Georgia W. C. T. U. in 1900. In that capacity she developed rare organizing ability. She was especially active in pressing upon the Legislature a scientific temperance instruction bill and in 1902 secured its passage. She also led the W. C. T. U. in a movement that influenced the governor to veto the State Dispensary Bill which had been passed by both Houses of the Legislature. On various occasions she represented her State in national and international conventions of the W. C. T. U. At the time of her retirement, in 1916, she was president of the local W. C. T. U. and honorary president of the State organization.

SIBREE, DEBORAH HANNAH (RICHARDSON). English missionary and temperance reformer; born at Sunderland, Durham, Jan. 23, 1843; died at Bromley, Kent, July 21, 1920. The second daughter of the Rev. Joseph Wilberforce Richardson (for many years pastor of Whitefield's Tabernacle, London), she was educated in a private boarding-school at Bushey, Herts. After complet-

ing her studies, Miss Richardson served for some time as a governess. On Feb. 22, 1870, she married the Rev. James Sibree, D.D., F.R.G.S., who had been appointed a missionary to MADAGASCAR by the London Missionary Society. Within a month after her marriage she went with her husband to that island, and, with the exception of a brief season spent in India, resided there continuously for 45 years. Her chief occupation was the instruction of the wives of students in the Theological College at Tananarivo, of which institution her husband was president. She had also a large number of other young native women under her care.

About 1888 Mrs. Mary Clement Leavitt, the American World Missionary of the Woman's Christian Temperance Union, visited Tananarivo, and with the assistance of Dr. and Mrs. Sibree organized a branch of the Union of which Mrs. Sibree became president. Throughout the remainder of her residence in the island she devoted a considerable amount of her time and energy to organizing local branches among the Malagasy people, culminating, in 1893, in the Malagasy Women's Temperance Society, with a native president and secretary.

In addition to the activities already mentioned, Mrs. Sibree entered into the organization of evangelistic meetings for the thousands of natives attending the huge markets at Tananarivo. When the French Government forbade the holding of open-air meetings, Mrs. Sibree and her company of women transferred their gatherings to a church portico. During furloughs in England she enlisted both sympathy and financial support for religious and temperance work among the Malagasy.

After 45 years of continuous missionary endeavor, Dr. and Mrs. Sibree retired from the foreign field and returned to England, taking up their residence at Bromley, Kent.

SIEGFRIED, JULES. Freneh statesman, social reformer, and temperance advocate; born at Mulhouse, Haut Rhin, France, Feb. 12, 1837; died at Havre Sept. 26, 1922. He was educated at the Collège de Mulhouse in his native village and married Mlle. Julie Puaux. In 1862 he removed from Mulhouse to Havre, where he engaged in social-service work and entered into political life. After ten years as mayor of Havre, in 1885 he was sent to the National Chamber of Deputies as representative from the Lower Seine, and in 1889 and 1893 was reelected. In 1898 he became a senator. He was Minister of Commerce, 1892-93. He was an officer of the Freneh Legion of Honor.

During his entire lifetime Siegfried was interested in the temperance movement. He was for years president of the Société Française de Tempérance, and a member of the administrative council of the Ligue Nationale contre l'Alcoolisme. As honorary president of the antialcoholic group in the Chamber of Deputies, he had an opportunity to render invaluable service to the cause of French temperance. Together with M. Bérenger, he had the honor of attaching his name to the first legislative measure proposed in France for the limitation of licensed saloons. He repeatedly introduced restrictive measures, one of which, in 1918, received the support of 47 members of the Chamber.

Siegfried's perseverance, in the face of overwhelming opposition, both in Havre and Paris, won for him distinetion as one of the foremost champions of Prohibition in France. In his efforts he was ably assisted by his wife, Mme. **Julie Siegfried**, who was for a number of years president of the National Council of Frenchwomen (*Conseil National des Femmes Françaises*). During the period when he was mayor of Havre, Siegfried rendered several noteworthy decisions favorable to the temperance cause, one of which prohibited saloons from being established within 300 meters of schools, churches, and hospitals.

SIEU-HENG-TSIU. A Chinese spirit distilled from millet or *kao-liang (Holcus sorghum)*. It is mildly alcoholic.

SIFTON, JOHN WRIGHT. Canadian business man, legislator, and Prohibition leader; born in London Township, Ontario, in August, 1833; died in 1911. He received his education in the London public schools. In his business career he was connected with the Canadian railroads and the oil-refining industry. He was elected to the Manitoba Assembly and served for several years as Speaker.

Sifton's devotion to the temperance cause led him to separate himself largely from business and political interests and become a pioneer in the Prohibition movement in the Canadian Northwest. He organized the first Good Templar lodges in Western Ontario, and for many years was president of the Manitoba Branch of the Dominion Alliance. From 1875 until his death he gave himself almost exclusively to the organization and strengthening of Prohibition sentiment.

SIGN-BOARD. A carved, lettered, or painted emblem used to advertise a tavern or a place of business. See TAVERNS AND INNS.

SIHEE. (1) A strong drink prepared by the natives of Afghanistan from the milk of sheep.

(2) An intoxicating beverage, two kinds of which are prepared by the natives of Nepal from the grapes of the country. One, of superior quality, is obtained by distillation in the ordinary way; the other is prepared by pouring boiling water on the residue of the fruit, the compound being fermented and distilled.

SIHKRANS. See ABORIGINES OF NORTH AMERICA (vol. i, p. 12).

SIKERA. A Greek word denoting fermented, inebriating liquor or "strong drink," and given in the Septuagint as the equivalent of the Hebrew *shakar*. The word has been thought by some to be the origin of the English CIDER. Jerome says:

> Any intoxicating liquor is called *sikera*, whether made of corn, honey, apples, dates, or any other fruits ("Epistola ad Nepotianum de vita Clericorum").

SIKHISM. A religion of India, whose followers are found principally in the Punjab Province. Sikhism was founded by Guru Nanak, a member of the Khatri caste, who was born near Lahore A. D. 1469.

Temperance reform among the Sikhs has been led by the Akali, a strict sect, who, in 1920 inaugurated a movement to reform the Sikh temples and abolish untouchability and drunkenness. Under their influenee the sale of liquor in many villages in the Central Punjab has ceased. They have also been instrumental in securing over 100,000 total-abstinence pledges in a population of 3,000,000.

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th ed., *s.v.*; manuscript material kindly supplied by Gurmukh N. Singh, professor of Economics and Political Science, Benares Hindu University, Benares, India.

SILENUS. A primitive deity of Asia: variously accounted a son of Hermes, or of Pan, or of Terra. He was the chief of the Satyrs, and was the

constant companion of Dionysos (Baechus). He is generally represented as an old man with a bald head, flat nose, and immense girth, always drunk, and carrying his skin of wine. Unable to trust his own legs, he is usually mounted upon an ass, or supported by other Satyrs.

SILFVERBERG, LENE (BLAUENFELDT). Danish lecturer and founder of temperance movements; born at Veile, Denmark, June 3, 1838; died in Copenhagen Oct. 7, 1922. She taught in Veile and later married Chief Clerk Silfverberg in Aarhus. She became a lecturer on temperance and was the first Danish woman to join the I. O. G. T. (March 27, 1880). She was joint founder of the Blue Ribbon and White Ribbon movements in Denmark. In 1908 she founded the famous "K.K.-K." (*Kobenhavnske Kvinders Kaffevogne*, Copenhagen Coffee-wagons) and remained at the head of the movement until her death. The coffee-wagons were traveling canteens which served refreshments, and kept crowds away from the taverns. In 1913 they retailed a half-million cups of coffee, the receipts amounting to 62,048 kroner (1 krone=27 cents U. S.).

Mrs. Silfverberg was a member of the Temperance Committee of the Danish Women's National Council. Her work won Government recognition, King Christian X bestowing upon her the Silver Medal of Merit, and Parliament a pension.

SILLIMAN, BENJAMIN. American chemist, geologist, and temperance advocate; born at Trumbull (then called North Stratford), Connecticut, Aug. 8, 1779; died at New Haven, Conn., Nov. 24, 1864. He was educated at Yale University (M.A. 1796), where, in 1799, he became a tutor. In 1802 he was admitted to the bar. He taught chemistry and natural history at Yale from 1802 to 1805, when he went abroad for a year of study in Edinburgh and London. Upon his return to New Haven, he was appointed professor of chemistry and mineralogy, and remained at Yale until 1853, when he became professor emeritus.

A brilliant and popular speaker on the subject of chemistry, his services as a lecturer were in great demand. His name is best known to science as the founder of the *American Journal of Science*, the oldest scientific periodical in the United States, of which, from 1818 to 1838, he was editor.

A total abstainer for 43 years, a period partly antedating the American Temperance Society, Silliman was a notable example of the devotion to temperance principles of American scientists.

SILVER LAKE QUARTETTE. See LIQUOR AND LITERATURE; MEAD, CHARLES HENRY.

SIMMONS, ANNA REBECCA (JOHNSON). American suffragist and temperance reformer; born at Nashville, Ohio, Oct. 7, 1848; educated at Cornell College, Mt. Vernon, Ia. On June 15, 1871, Miss Johnson married the Rev. Thomas Simmons, of Tipton, Ia. For the major part of her lifetime Mrs. Simmons has been active in the temperance movement in the United States, especially in the work of the Woman's Christian Temperance Union. She was also interested in securing woman suffrage, which she considered one of the chief agencies by which Prohibition could be won. She served as president of the South Dakota Equal Suffrage Association and national lecturer for the National Woman Suffrage Association from 1894 to 1900. In 1900 she became a national lecturer for the W. C. T. U., in which capacity she continued for ten years. For nine years, from 1910, she was president of the South Dakota State Union, of which in 1928 she was president emeritus.

For fourteen years she fought ceaselessly for Prohibition, and was a leader in the campaign which resulted in the adoption of constitutional Prohibition in South Dakota in 1916.

SIMONS, GEORGE ALBERT. An American Methodist Episcopal clergyman, lecturer, and Prohibitionist; born at La Porte, Indiana, March 19, 1874; educated in the public schools of Chicago, Milwaukee, and Brooklyn; and at Adelphi College, Brooklyn, N. Y.; Baldwin-Wallace College, Berea, Ohio (A.B. 1899; A.M. 1905; D.D. 1908); New York University, N. Y. (A.B. 1903); and Drew Theological Seminary, N. J. (B.D. 1905). Since 1899 he has been engaged in the ministry of the Methodist Episcopal Church, having been ordained deacon in 1901 and elder in 1903. In New York, Simons held pastorates in Brooklyn, Manhattan, and Bayside. In 1907 he was sent by his denomination to Europe, where he served until 1911 as superintendent of the Finland and St. Petersburg Mission Conference of the M. E. Church. He was secretary of the Central Conference of the M. E. Church in Europe at Rome in 1911 and at Frankfort-on-the-Main in 1922. From 1911 to 1921 he was superintendent of the Russia Mission and from 1921 to 1924 served in the same capacity for the Russia Mission Conference and Baltic Mission. Since 1924 he has been superintendent of the Baltic and Slavic Mission Conference. For a time he was pastor of the American Methodist Episcopal Church in Riga.

Simons has edited and published the *Baltic and Slavic Bulletin* (quarterly); founded and published the *Christiansky Pobornik* ("Christian Advocate"), Petrograd, issued later in Riga; and managed the Baltic and Slavic Methodist Book Concern. During the World War he acted as chairman of the American Red Cross Committee in Russia; and he was a member of the Board of the American Hospital for Wounded Russian Soldiers in Petrograd. In February, 1919, he testified before the United States Senate concerning the Bolshevik régime in Russia and Bolshevik propaganda in the United States. In the summer of 1919 he visited various European countries and in the winter of 1920 supervised the distribution of relief supplies sent by the Methodist Episcopal Church to Finland, Russia, and the Baltic States. He served as vice-president for the Baltic States of the Magna Charta Movement. For his humanitarian services he has received honors from Finland, Esthonia, and other countries of Northern Europe. He has also been decorated by the French Government.

Simons has been a Prohibitionist since early youth. During his college days he organized a Prohibition Club, and in 1903 affiliated with the Anti-Saloon League of America. In addition to writing for the temperance press of America and Europe, he has cooperated with the Temperance Boards of Methodist Episcopal Conferences in Russia, Finland, and the Baltic States, and has published many temperance and Prohibition articles in the languages of the above-mentioned countries.

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